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THE  
HOLY BIBLE  
CONTAINING THE  
OLD AND NEW TESTAMENTS

AN IMPROVED EDITION  
THE HOLY BIBLE

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1701-1703 Chestnut Street

1913



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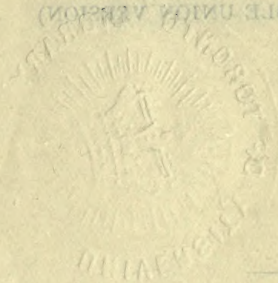
# THE HOLY BIBLE

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## PREFATORY NOTE

IN 1883, at the Saratoga Convention, the Bible work of the denomination at home was committed to the American Baptist Publication Society. With it was coupled the duty of continuing the versions of the Bible Union. At a later conference it was determined that the revision of the Old Testament should be completed as funds should be furnished for this work.

In the course of time sufficient means had accumulated, and in 1889 the work was assigned as follows: To Prof. Barnard C. Taylor, D. D., of Crozer Theological Seminary, was given the revision of Prof. T. J. Conant's Bible Union version of Genesis, Joshua, Judges, Ruth, I. and II. Samuel, I. and II. Kings, Job, Psalms, and Proverbs, and also the translation of Exodus, Leviticus, Numbers, and Deuteronomy; to Prof. J. R. Sampey, D. D., of the Southern Baptist Theological Seminary, was assigned the translation of I. and II. Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, and Lamentations. Prof. William R. Harper, of the University of Chicago, undertook the translation of Isaiah and the minor prophets, while Prof. Ira M. Price, Ph. D., of the same institution, assumed the task of translating Jeremiah, Ezekiel, and Daniel. In making these assignments it was understood that each writer should be responsible for his own work and follow his own plan. In this connection the publishers acknowledge the services of Prof. J. M. P. Smith, of the University of Chicago, in reading and revising the proof of Doctor Harper's portion.

When the work of translation was sufficiently advanced, that of composition began. Progress was slow, however, and this part of the undertaking was not completed until the year 1910, when, to the great gratification of the Society, the task assigned by the Saratoga Convention in 1883 was ended in so far as production is concerned.

There are one or two features of this revision to which we call special attention. As is well known, in the Authorized and Revised versions, supplied words are printed in italics. For the most part in this work such words are reduced to a minimum, and where they do occur, they are enclosed in brackets [ ] so that the pages are not defaced by italicized words. In addition, while in Job, Psalms, and Proverbs in the standard revisions the poetic form of the Hebrew is recognized, in the prophets it is disregarded. In this revision, in the prophets likewise, this form is employed, and their deliverances will be found to have gained thereby in clearness and force.

As a translation is not a commentary, few notes are found in this version. Those that do appear pertain mainly to the text itself and are not expository.

While from the nature of the case there could not be the difference between this revision and the Authorized and Revised versions of the Scriptures that obtains between these and the Improved Edition of the New Testament, it is believed that the difference is sufficient to justify its production, and commend it to public favor. The Society cannot refrain from congratulating the denomination on the completion of this great work, and it cherishes the hope that it may aid in making current that Word whose entrance to the heart and life always gives light.



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## THE BOOKS OF THE OLD TESTAMENT IN THEIR ORDER

	CHAPTERS		CHAPTERS
GENESIS	50	ECCLESIASTES	12
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# GENESIS

## CHAPTER I

<sup>1</sup>In the beginning God created the heavens and the earth: <sup>2</sup>Now the earth was waste and empty; and darkness was over the face of the abyss; and the spirit of God was brooding over the face of the waters. <sup>3</sup>And God said, Let there be light; and there was light. <sup>4</sup>And God saw the light, that it was good. And God divided between the light and the darkness. <sup>5</sup>And God called the light Day, and the darkness he called Night. And there was evening, and there was morning, one day.

<sup>6</sup>And God said, Let there be an expanse in the midst of the waters; and let it divide waters from waters. <sup>7</sup>And God made the expanse, and divided the waters that are under the expanse from the waters that are above the expanse; and it was so. <sup>8</sup>And God called the expanse Heavens. And there was evening, and there was morning, a second day.

<sup>9</sup>And God said, Let the waters under the heavens gather themselves to one place, and let the dry land appear; and it was so. <sup>10</sup>And God called the dry land Earth, and the gathering together of the waters he called Seas; and God saw that it was good. <sup>11</sup>And God said, Let the earth put forth shoots, herb setting seed, fruit-tree bearing fruit, in which is its seed, after its kind, upon the earth; and it was so. <sup>12</sup>And the earth brought forth shoots, herb setting seed after its kind,

and tree producing fruit, in which is its seed, after its kind; and God saw that it was good. <sup>13</sup>And there was evening, and there was morning, a third day.

<sup>14</sup>And God said, Let there be lights in the expanse of the heavens, to divide between the day and the night; and let them be for signs and for seasons, and for days and years; <sup>15</sup>and let them be for lights in the expanse of the heavens, to give light on the earth; and it was so. <sup>16</sup>And God made the two great lights; the greater light for dominion over the day, and the lesser light for dominion over the night; and the stars. <sup>17</sup>And God set them in the expanse of the heavens, to give light on the earth; <sup>18</sup>and to rule over the day and over the night, and to divide between the light and the darkness; and God saw that it was good. <sup>19</sup>And there was evening, and there was morning, a fourth day.

<sup>20</sup>And God said, Let the waters swarm with swarms of living beings; and let birds fly above the earth, along the expanse of the heavens. <sup>21</sup>And God created the great sea-monsters, and every living being that moves, with which the waters swarm, after their kind, and every winged bird after its kind; and God saw that it was good. <sup>22</sup>And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas; and let birds multiply on the earth. <sup>23</sup>And there was evening, and there was morning, a fifth day.

<sup>24</sup> And God said, Let the earth bring forth the living being after its kind : cattle, and reptile, and beast of the earth, after its kind ; and it was so.

<sup>25</sup> And God made the beast of the earth after its kind, and cattle after their kind, and every reptile of the ground after its kind ; and God saw that it was good.

<sup>26</sup> And God said, We will make man in our image, after our likeness ; and they shall rule over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every reptile that creeps on the earth. <sup>27</sup> And God created the man in his image ; in the image of God created he him ; a male and a female created he them. <sup>28</sup> And God blessed them ; and God said to them, Be fruitful, and multiply, and fill the earth, and subdue it ; and rule over the fish of the sea, and over the birds of the heavens, and over every living thing that moves on the earth.

<sup>29</sup> And God said, Behold, I have given to you every herb scattering seed, which is on the face of all the earth, and every tree, in which is the fruit of a tree, scattering seed, to you shall it be for food ; <sup>30</sup> and to every beast of the earth, and to every bird of the heavens, and to every thing that creeps on the earth, wherein is a spirit of life, all green herbage for food ; and it was so. <sup>31</sup> And God saw all that he had made, and behold, it was very good. And there was evening, and there was morning, the sixth day.

## CHAPTER II

<sup>1</sup> And so were finished the heavens and the earth, and all their host. <sup>2</sup> And on the seventh day God ended his work which he made ; and he rested on the seventh day from all his work which he made. <sup>3</sup> And God

blessed the seventh day, and hallowed it, because on it he rested from all his work, which God created in making.

<sup>4</sup> These are the generations of the heavens, and the earth, when they were created, in the day that Jehovah God made earth and heavens.

<sup>5</sup> Now there was yet no plant of the field in the earth, and no herb of the field had yet sprung up ; for Jehovah God had not yet caused it to rain upon the earth, and there was no man to till the ground. <sup>6</sup> And there went up mist from the earth, and watered all the face of the ground. <sup>7</sup> And Jehovah God formed the man of dust of the ground ; and he breathed into his nostrils the breath of life, and the man became a living soul.

<sup>8</sup> And Jehovah God planted a garden in Eden, on the east ; and there he put the man whom he formed. <sup>9</sup> And Jehovah God caused to spring up out of the ground every tree that is pleasant to the sight, and good for food, and the tree of life in the midst of the garden, and the tree of knowledge of good and evil. <sup>10</sup> And a stream went forth from Eden to water the garden ; and thence it parted itself, and became four heads. <sup>11</sup> The name of the first is Pishon. This is that which traverses the whole land of Havilah, where there is gold. <sup>12</sup> And the gold of that land is good. There is bdellium and the onyx stone. <sup>13</sup> And the name of the second river is Gihon. This is that which traverses the whole land of Cush. <sup>14</sup> And the name of the third river is Tigris. This is that which goes on the east of Assyria. And the fourth river, that is Euphrates.

<sup>15</sup> And Jehovah God took the man, and put him in the garden of Eden, to till it, and to keep it. <sup>16</sup> And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat ; <sup>17</sup> but of the tree



of knowledge of good and evil, thou shalt not eat ; for in the day that thou eatest thereof thou shalt surely die.

<sup>18</sup>And Jehovah God said, It is not good that the man should be alone. I will make for him a helper suited to him.

<sup>19</sup>And Jehovah God formed out of the ground every beast of the field and every bird of the heavens. And he brought them to the man to see what he would call them ; and whatever the man should call every living being, that should be its name.

<sup>20</sup>And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field ; but for man he found not a helper suited to him.

<sup>21</sup>And Jehovah God caused a deep sleep to fall upon the man, and he slept ; and he took one of his ribs, and closed up the flesh in its place.

<sup>22</sup>And of the rib which he took from the man Jehovah God formed a woman, and brought her to the man.

<sup>23</sup>And the man said, This now is bone of my bones, and flesh of my flesh. This shall be called Woman, because from man was she taken.

<sup>24</sup>Therefore shall a man leave his father and his mother, and cleave to his wife ; and they shall be one flesh. <sup>25</sup>And they were both naked, the man and his wife, and were not ashamed.

### CHAPTER III

<sup>1</sup>Now the serpent was more crafty than any beast of the field that Jehovah God made. And he said to the woman, Is it even so, that God has said, Ye shall not eat of any tree of the garden ? <sup>2</sup>And the woman said to the serpent, Of the fruit of the trees of the garden we may eat. <sup>3</sup>But of the fruit of the tree that is in the midst of the garden, God has said, Ye shall not eat of it, and ye shall not touch it, lest ye die. <sup>4</sup>And the serpent said to the woman, Ye shall

not surely die. <sup>5</sup>For God knows that in the day ye eat thereof your eyes will be opened, and ye will be as God, knowing good and evil.

<sup>6</sup>And the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise ; and she took of its fruit and ate, and gave also to her husband with her, and he ate.

<sup>7</sup>And the eyes of both of them were opened, and they knew that they were naked. And they sewed fig-leaves together, and made themselves aprons.

<sup>8</sup>And they heard the sound of Jehovah God walking in the garden at the breeze of the day. And the man and his wife hid themselves from the presence of Jehovah God in the midst of the trees of the garden.

<sup>9</sup>And Jehovah God called to the man, and said to him, Where art thou ?

<sup>10</sup>And he said, I heard thy sound in the garden, and was afraid because I was naked, and hid myself.

<sup>11</sup>And he said, Who showed thee that thou wast naked ? Hast thou eaten of the tree of which I commanded thee not to eat ?

<sup>12</sup>And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I ate.

<sup>13</sup>And Jehovah God said to the woman, What is this that thou hast done ? And the woman said, The serpent beguiled me, and I ate.

<sup>14</sup>And Jehovah God said to the serpent, Because thou hast done this, cursed art thou of all cattle and of every beast of the field ; on thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

<sup>15</sup>And I will put enmity between thee and the woman, and between thy seed and her seed ; he shall bruise thee on the head, and thou shalt bruise him on the heel.

<sup>16</sup>To the woman he said, I will greatly multiply the pains of thy preg-



nancy; in pain shalt thou bring forth children; and to thy husband shall be thy desire; and he shall rule over thee.

<sup>17</sup> And to the man he said, Because thou didst hearken to the voice of thy wife, and didst eat of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. <sup>18</sup> And thorns and thistles shall it cause to spring up to thee; and thou shalt eat the herb of the field. <sup>19</sup> By the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art, and to dust shalt thou return.

<sup>20</sup> And the man called the name of his wife Eve, because she was the mother of all living. <sup>21</sup> And Jehovah God made for the man and for his wife garments of skin, and clothed them.

<sup>22</sup> And Jehovah God said, Behold, the man has become as one of us, to know good and evil. And now, lest he stretch forth his hand, and take also of the tree of life, and eat, and live forever; <sup>23</sup> therefore Jehovah God sent him forth from the garden of Eden, to till the ground whence he was taken. <sup>24</sup> And he drove out the man; and he stationed on the east of the garden of Eden the cherubim and the flaming sword, which turned every way, to keep the way to the tree of life.

## CHAPTER IV

<sup>1</sup> And the man knew Eve his wife; and she conceived, and bore Cain; and she said, I have gotten a man with Jehovah. <sup>2</sup> And again she bore his brother, Abel. And Abel was a keeper of flocks; and Cain was a tiller of the ground. <sup>3</sup> And it came to pass after a time that Cain brought of

the fruit of the ground an offering to Jehovah. <sup>4</sup> And Abel, he also brought of the firstlings of his flock and of their fat. And Jehovah regarded Abel and his offering; <sup>5</sup> but Cain and his offering he did not regard. And Cain was angry exceedingly, and his countenance fell. <sup>6</sup> And Jehovah said to Cain, Why art thou angry? And why is thy countenance fallen? <sup>7</sup> Is there not, if thou doest well, a lifting up? And if thou doest not well, sin is crouching at the door; and toward thee is his desire; and thou shouldst rule over him.

<sup>8</sup> And Cain told it to Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. <sup>9</sup> And Jehovah said to Cain, Where is thy brother? And he said, I know not. Am I my brother's keeper? <sup>10</sup> And he said, What hast thou done? The voice of thy brother's blood cries to me from the ground. <sup>11</sup> And now, cursed art thou from the ground, which opened her mouth to receive thy brother's blood from thy hand. <sup>12</sup> When thou tillest the ground it shall no more yield to thee its strength. A fugitive and a wanderer shalt thou be in the earth. <sup>13</sup> And Cain said to Jehovah, My iniquity is greater than can be borne. <sup>14</sup> Behold, thou hast driven me out this day from the face of the ground, and from thy face must I hide myself; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that any one that finds me will slay me.

<sup>15</sup> And Jehovah said to him, Therefore, whoever slays Cain, it shall be avenged sevenfold. And Jehovah set a sign for Cain, that no one finding him should smite him.

<sup>16</sup> And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, on the east of Eden. <sup>17</sup> And

Cain knew his wife; and she conceived, and bore Enoch. And he was building a city; and he called the city after the name of his son, Enoch. <sup>15</sup> And to Enoch was born Irad. And Irad begot Mehujael; and Mehujael begot Methusael; and Methusael begot Lamech. <sup>19</sup> And Lamech took to himself two wives. The name of the one was Adah, and the name of the second was Zillah. <sup>20</sup> And Adah bore Jabal. He was father of those who dwell in tents and with cattle. <sup>21</sup> And his brother's name was Jubal. He was father of all that handle the harp and the flute. <sup>22</sup> And Zillah, she also bore Tubal-Cain, a maker of every cutting instrument of bronze and iron. And the sister of Tubal-Cain was Naamah. <sup>23</sup> And Lamech said to his wives,

Adah and Zillah, hear my voice;  
Wives of Lamech, give ear to my word.

For I have slain a man for my wound,  
And a young man for my hurt.

<sup>24</sup> For sevenfold should Cain be avenged;  
And Lamech seventy and seven.

<sup>25</sup> And Adam knew his wife again. And she bore a son; and called his name Seth; For God has appointed me another seed in place of Abel, whom Cain slew. <sup>26</sup> And to Seth, to him also was born a son; and he called his name Enos. Then began men to call on the name of Jehovah.

## CHAPTER V

<sup>1</sup> This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; <sup>2</sup> a male and a female created he them; and he blessed them, and called their name Man, in the day when they were created.

<sup>3</sup> And Adam lived a hundred and

thirty years; and begot a son in his likeness, after his image, and called his name Seth. <sup>4</sup> And the days of Adam after he begot Seth were eight hundred years; and he begot sons and daughters. <sup>5</sup> And all the days that Adam lived were nine hundred and thirty years; and he died.

<sup>6</sup> And Seth lived a hundred and five years; and begot Enos. <sup>7</sup> And Seth lived after he begot Enos eight hundred and seven years; and begot sons and daughters. <sup>8</sup> And all the days of Seth were nine hundred and twelve years; and he died.

<sup>9</sup> And Enos lived ninety years; and begot Cainan. <sup>10</sup> And Enos lived after he begot Cainan eight hundred and fifteen years; and begot sons and daughters. <sup>11</sup> And all the days of Enos were nine hundred and five years; and he died.

<sup>12</sup> And Cainan lived seventy years; and begot Mahalaleel. <sup>13</sup> And Cainan lived after he begot Mahalaleel eight hundred and forty years; and begot sons and daughters. <sup>14</sup> And all the days of Cainan were nine hundred and ten years; and he died.

<sup>15</sup> And Mahalaleel lived sixty-five years; and begot Jared. <sup>16</sup> And Mahalaleel lived after he begot Jared eight hundred and thirty years; and begot sons and daughters. <sup>17</sup> And all the days of Mahalaleel were eight hundred and ninety-five years; and he died.

<sup>18</sup> And Jared lived a hundred and sixty-two years; and begot Enoch. <sup>19</sup> And Jared lived after he begot Enoch eight hundred years; and begot sons and daughters. <sup>20</sup> And all the days of Jared were nine hundred and sixty-two years; and he died.

<sup>21</sup> And Enoch lived sixty-five years; and begot Methuselah. <sup>22</sup> And Enoch walked with God after he begot Methuselah three hundred years; and be-



got sons and daughters. <sup>23</sup> And all the days of Enoch were three hundred and sixty-five years. <sup>24</sup> And Enoch walked with God; and he was not, for God took him.

<sup>25</sup> And Methuselah lived a hundred and eighty-seven years, and begot Lamech. <sup>26</sup> And Methuselah lived after he begot Lamech seven hundred and eighty-two years, and begot sons and daughters. <sup>27</sup> And all the days of Methuselah were nine hundred and sixty-nine years; and he died.

<sup>28</sup> And Lamech lived a hundred and eighty-two years, and begot a son. <sup>29</sup> And he called his name Noah, saying,

This one will comfort us,  
From our labor,  
And from the toil of our hands,  
From the ground,  
Which Jehovah cursed.

<sup>30</sup> And Lamech lived after he begot Noah five hundred and ninety-five years, and begot sons and daughters. <sup>31</sup> And all the days of Lamech were seven hundred and seventy-seven years; and he died.

<sup>32</sup> And Noah was five hundred years old. And Noah begot Shem, Ham, and Japheth.

## CHAPTER VI

<sup>1</sup> And it came to pass, that men began to be numerous on the face of the ground, and daughters were born to them. <sup>2</sup> And the sons of God saw the daughters of men, that they were fair; and they took for themselves wives of all whom they chose. <sup>3</sup> And Jehovah said, My spirit shall not forever strive with man in their erring. He is flesh; and his days shall be a hundred and twenty years. <sup>4</sup> The men of violence were in the earth in those days. And also after the sons of God came in to the daughters of men, they bore children to them.

These were the mighty men who were of old, the men of renown.

<sup>5</sup> And Jehovah saw that the evil of man was great in the earth; and every device of the thoughts of his heart was only evil all the day. <sup>6</sup> And Jehovah repented that he made man on the earth, and he was grieved at his heart. <sup>7</sup> And Jehovah said, I will wipe off man, whom I created, from the face of the ground; from man to cattle, to reptile, and to the birds of the heavens; for I repent that I made them. <sup>8</sup> But Noah found favor in the eyes of Jehovah.

<sup>9</sup> These are the generations of Noah. Noah was a just man; perfect was he in his generations; Noah walked with God. <sup>10</sup> And Noah begot three sons: Shem, Ham, and Japheth. <sup>11</sup> And the earth was corrupt before God; and the earth was filled with violence. <sup>12</sup> And God saw the earth, and behold, it was corrupted; for all flesh had corrupted its way on the earth. <sup>13</sup> And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth. <sup>14</sup> Make thee an ark of cypress wood. With rooms shalt thou make the ark, and shalt pitch it within and without with pitch.

<sup>15</sup> And this is how thou shalt make it: three hundred cubits shall be the length of the ark, fifty cubits its breadth, and thirty cubits its height. <sup>16</sup> A light shalt thou make for the ark; and to a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. <sup>17</sup> And I, behold, I bring the flood of waters upon the earth to destroy all flesh wherein is the breath of life from under the heavens. All that is in the earth shall expire. <sup>18</sup> But I will establish



my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and the wives of thy sons, with thee. <sup>19</sup> And of all the living of all flesh, two of all shalt thou bring into the ark to keep alive with thee; a male and a female shall they be. <sup>20</sup> Of the birds after their kind, and of cattle after their kind, and of every reptile of the ground after its kind, two of all shall come to thee, to keep them alive. <sup>21</sup> And do thou take to thee of all food that may be eaten, and thou shalt gather it to thee; and it shall be to thee and to them for food. <sup>22</sup> And Noah did it. According to all that God commanded him, so did he.

## CHAPTER VII

<sup>1</sup> And Jehovah said to Noah, Come thou, and all thy house into the ark; for thee have I seen righteous before me in this generation. <sup>2</sup> Of all clean cattle thou shalt take to thee seven of each, a male and his mate; and of cattle that are not clean two, a male and his mate; <sup>3</sup> also of the birds of the heavens seven of each, male and female; to keep seed alive on the face of all the earth. <sup>4</sup> For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every being that I made will I wipe off from the face of the ground. <sup>5</sup> And Noah did according to all that Jehovah commanded him.

<sup>6</sup> And Noah was six hundred years old when the flood of waters was upon the earth. <sup>7</sup> And Noah went in, and his sons, and his wife, and the wives of his sons, with him, into the ark, because of the waters of the flood. <sup>8</sup> Of the clean cattle, and of cattle that are not clean, and of the birds, and all that moves upon the ground, <sup>9</sup> there went in two of each to Noah into the ark, a male and a female, as God com-

manded Noah. <sup>10</sup> And it came to pass, after the seven days, that the waters of the flood were upon the earth. <sup>11</sup> In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day were all the fountains of the great abyss broken up, and the windows of the heavens were opened. <sup>12</sup> And the heavy rain was upon the earth forty days and forty nights. <sup>13</sup> On the selfsame day entered Noah, and Shem, and Ham, and Japheth, sons of Noah, and the wife of Noah, and the three wives of his sons with them, into the ark; <sup>14</sup> they, and every living thing after its kind, and all the cattle after their kind, and every reptile that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. <sup>15</sup> And they went in to Noah into the ark, two of each, of all flesh wherein is the breath of life. <sup>16</sup> And they that went in, went in a male and a female of all flesh, as God commanded him. And Jehovah closed up after him.

<sup>17</sup> And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it rose up from the earth. <sup>18</sup> And the waters prevailed, and increased mightily upon the earth; and the ark went upon the face of the waters. <sup>19</sup> And the waters prevailed mightily, mightily, upon the earth, and all the high mountains that are under the whole heavens were covered. <sup>20</sup> Fifteen cubits upward did the waters prevail, and the mountains were covered. <sup>21</sup> And all flesh expired that moved upon the earth; of bird, and of cattle, and of beast, and of every creeping thing that creeps upon the earth, and every man. <sup>22</sup> All in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. <sup>23</sup> And every being was wiped off that was upon the face of

the ground, from man to cattle, to reptile, and to the birds of the heavens; and they were wiped off from the earth, and there remained only Noah and they that were with him in the ark. <sup>24</sup> And the waters prevailed upon the earth a hundred and fifty days.

## CHAPTER VIII

<sup>1</sup> And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the waters subsided. <sup>2</sup> And the fountains of the abyss and the windows of the heavens were closed, and the heavy rain from the heavens was restrained, <sup>3</sup> and the waters returned from off the earth continually. And the waters abated from the end of a hundred and fifty days. <sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat. <sup>5</sup> And the waters were abating continually until the tenth month: In the tenth, on the first of the month, were the tops of the mountains seen.

<sup>6</sup> And it came to pass at the end of forty days, that Noah opened the window of the ark which he made. <sup>7</sup> And he sent forth the raven; and it went forth, going forth and returning, until the drying tip of the waters from off the earth. <sup>8</sup> And he sent forth the dove from him, to see, if the waters were lightened from off the face of the ground. <sup>9</sup> And the dove found not a resting-place for the sole of her foot, and she returned to him into the ark; for the waters were on the face of all the earth. And he put forth his hand, and took her, and brought her in to him into the ark. <sup>10</sup> And he waited yet another seven days; and again he sent forth the dove from the ark. <sup>11</sup> And the dove came in to him

at evening; and lo, in her mouth an olive-leaf plucked off! And Noah knew that the waters were lightened from off the earth. <sup>12</sup> And he waited yet another seven days, and sent forth the dove; and she returned to him no more.

<sup>13</sup> And it came to pass, in the six hundred and first year, in the first month, on the first of the month, that the waters were dried up from off the earth. And Noah removed the covering of the ark, and saw, and behold, the face of the ground was dry. <sup>14</sup> And in the second month, on the seven and twentieth day of the month, was the earth dried.

<sup>15</sup> And God spoke to Noah, saying, <sup>16</sup> Go forth from the ark, thou, and thy wife, and thy sons, and the wives of thy sons, with thee. <sup>17</sup> Every living thing that is with thee, of all flesh, of bird, and of cattle, and of every reptile, that creeps on the earth, bring forth with thee, that they may breed abundantly in the earth, and be fruitful, and multiply on the earth. <sup>18</sup> And Noah went forth, and his sons, and his wife, and the wives of his sons, with him. <sup>19</sup> Every living thing, every reptile, every bird, all that moves on the earth, after their families, went forth from the ark.

<sup>20</sup> And Noah built an altar to Jehovah. And he took of all clean cattle, and of every clean bird, and offered burnt offerings on the altar. <sup>21</sup> And Jehovah smelled the sweet odor. And Jehovah said in his heart, I will not again curse the ground on account of man, for the device of the heart of man is evil from his youth; and I will not again smite every living thing, as I have done. <sup>22</sup> During all the days of the earth, sowing and reaping, and cold and heat, and summer and winter, and day and night, shall not cease.



CHAPTER IX

<sup>1</sup> And God blessed Noah and his sons; and he said to them, Be fruitful, and multiply, and fill the earth.

<sup>2</sup> And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every bird of the heavens, upon all with which the ground teems, and upon all the fishes of the sea; into your hand are they given.

<sup>3</sup> Every moving thing that lives shall be for you for food; as the green herb have I given you all.

<sup>4</sup> But flesh with its life, its blood, ye shall not eat.

<sup>5</sup> But also your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man; at the hand of each one's brother will I require the life of man.

<sup>6</sup> He that sheds the blood of man, by man shall his blood be shed; for in the image of God made he man.

<sup>7</sup> And you, be ye fruitful, and multiply; and bring forth abundantly in the earth, and multiply therein.

<sup>8</sup> And God spoke to Noah, and to his sons with him, saying, <sup>9</sup> And I, behold, I establish my covenant with you, and with your seed after you;

<sup>10</sup> and with every living being that is with you, of the bird, of the cattle, and of every beast of the earth with you; of all that go forth from the ark, of every beast of the earth.

<sup>11</sup> And I will establish my covenant with you, and all flesh shall not again be cut off by the waters of a flood, and there shall not again be a flood to destroy the earth.

<sup>12</sup> And God said, This is the sign of the covenant which I make between me and you and every living being that is with you, for perpetual generations.

<sup>13</sup> My bow I set in the cloud, and it shall be for a covenant-sign between me and the earth.

<sup>14</sup> And it shall come to pass, when I bring a

cloud over the earth, and the bow shall be seen in the cloud, <sup>15</sup> that I will remember my covenant, which is between me and you and every living being of all flesh; and the waters shall no more become a flood to destroy all flesh.

<sup>16</sup> And the bow shall be in the cloud, and I will see it, to remember the perpetual covenant between God and every living being of all flesh that is on the earth.

<sup>17</sup> And God said to Noah, This is the sign of the covenant which I establish between me and all flesh that is on the earth.

<sup>18</sup> And the sons of Noah, who went forth from the ark, were Shem, and Ham, and Japheth. And Ham was the father of Canaan.

<sup>19</sup> These were the three sons of Noah; and from these was the whole earth overspread.

<sup>20</sup> And Noah, the husbandman, began and planted a vineyard.

<sup>21</sup> And he drank of the wine, and was drunken; and he uncovered himself within his tent.

<sup>22</sup> And Ham, the father of Canaan, saw the nakedness of his father, and told it to his two brothers without.

<sup>23</sup> And Shem and Japheth took the mantle, and laid it on the shoulders of them both, and went backward, and covered the nakedness of their father; and their faces were backward, and the nakedness of their father they did not see.

<sup>24</sup> And Noah awoke from his wine, and he knew what his younger son did to him.

<sup>25</sup> And he said,

Cursed be Canaan;

A servant of servants shall he be to his brethren.

<sup>26</sup> And he said,

Blessed be Jehovah, God of Shem,

And let Canaan be servant to him.

<sup>27</sup> God give enlargement to Japheth,

And he will dwell in the tents of

Shem,

And let Canaan be servant to him,



<sup>28</sup> And Noah lived after the flood three hundred and fifty years. <sup>29</sup> And all the days of Noah were nine hundred and fifty years; and he died.

## CHAPTER X

<sup>1</sup> And these are the generations of the sons of Noah. Shem, Ham, and Japheth; and to them were born sons after the flood. <sup>2</sup> The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. <sup>3</sup> And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. <sup>4</sup> And the sons of Javan: Elisha, and Tarshish, Kittim, and Dodanim. <sup>5</sup> From these were overspread the coasts of the Gentiles, in their lands, each according to his tongue, according to their families, in their nations.

<sup>6</sup> And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan. <sup>7</sup> And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah. And the sons of Ramah: Sheba and Dedan.

<sup>8</sup> And Cush begot Nimrod. He began to be a mighty one in the earth.

<sup>9</sup> He was a mighty hunter before Jehovah. Wherefore it is said, As Nimrod, a mighty hunter before Jehovah.

<sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

<sup>11</sup> From that land he went forth to Assyria, and built Nineveh, and Rehoboth-Ir, and Calah, <sup>12</sup> and Resen between Nineveh and Calah; that is the great city.

<sup>13</sup> And Mizraim begot the Ludim, and the Anamim, and the Lehabim, and the Naphtuhim, <sup>14</sup> and the Pathrusim, and the Casluhim (whence came forth the Philistim), and the Caphthorim.

<sup>15</sup> And Canaan begot Zidon his first-born, and Heth, <sup>16</sup> and the Jebusite,

and the Amorite, and the Girgashite, <sup>17</sup> and the Hivite, and the Arkite, and the Sinite, <sup>18</sup> and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad. <sup>19</sup> And the border of the Canaanites was from Zidon, as thou goest to Gerar, to Gaza, as thou goest to Sodom and Gomorrah and Admah and Zeboim, to Lasha. <sup>20</sup> These are the sons of Ham, according to their families, according to their tongues, in their lands, in their nations.

<sup>21</sup> And to Shem, father of all the sons of Eber, eldest brother of Japheth, to him also were children born.

<sup>22</sup> The sons of Shem: Elam, and Ashshur, and Arphaxad, and Lud, and Aram.

<sup>23</sup> And the sons of Aram: Uz, and Hul, and Gether, and Mash.

<sup>24</sup> And Arphaxad begot Shalah; and Shalah begot Eber. <sup>25</sup> And to Eber were born two sons. The name of

one was Peleg, for in his days the land was divided; and the name of his brother was Joktan.

<sup>26</sup> And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah, <sup>27</sup> and Hadoram, and Uzal, and Diklah, <sup>28</sup> and Obal, and Abimael, and Sheba, <sup>29</sup> and Ophir, and Havilah, and Jobab.

All these were sons of Joktan. <sup>30</sup> And their dwelling was from Mesha, as thou goest to Sephar, a mountain of the East.

<sup>31</sup> These are the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations.

<sup>32</sup> These are the families of the sons of Noah, according to their generations, in their nations. And from these were the nations spread abroad in the earth, after the flood.

## CHAPTER XI

<sup>1</sup> And the whole earth was of one speech and of one language. <sup>2</sup> And

it came to pass as they journeyed eastward, that they found a plain in the land of Shinar; and they dwelt there. <sup>3</sup> And they said one to another, Come, let us make bricks, and burn them thoroughly. And they had brick for stone, and bitumen had they for mortar. <sup>4</sup> And they said, Come, let us build us a city, and a tower, and let its top be in the heavens; and let us make us a name, lest we be scattered abroad on the face of the whole earth. <sup>5</sup> And Jehovah came down to see the city and the tower, which the sons of men were building. <sup>6</sup> And Jehovah said, Behold, there is one people; and they have all one speech, and this they begin to do. And now there will not be withheld from them anything that they purpose to do. <sup>7</sup> Come, let us go down, and there confound their speech, that they may not understand one another's speech. <sup>8</sup> And Jehovah scattered them abroad thence on the face of all the earth. And they ceased to build the city. <sup>9</sup> Therefore is its name called Babel, because there Jehovah confounded the speech of all the earth; and thence did Jehovah scatter them abroad on the face of all the earth.

<sup>10</sup> These are the generations of Shem. Shem was a hundred years old, and begot Arphaxad, two years after the flood. <sup>11</sup> And Shem lived after he begot Arphaxad five hundred years, and begot sons and daughters. <sup>12</sup> And Arphaxad lived thirty-five years, and begot Shalah. <sup>13</sup> And Arphaxad lived after he begot Shalah four hundred and three years, and begot sons and daughters. <sup>14</sup> And Shalah lived thirty years, and begot Eber. <sup>15</sup> And Shalah lived after he begot Eber four hundred and three years, and begot sons and daughters. <sup>16</sup> And Eber lived thirty-four years, and begot Peleg. <sup>17</sup> And Eber lived after he begot Peleg

four hundred and thirty years, and begot sons and daughters. <sup>18</sup> And Peleg lived thirty years, and begot Reu. <sup>19</sup> And Peleg lived after he begot Reu two hundred and nine years, and begot sons and daughters. <sup>20</sup> And Reu lived thirty-two years, and begot Serug. <sup>21</sup> And Reu lived after he begot Serug two hundred and seven years, and begot sons and daughters. <sup>22</sup> And Serug lived thirty years, and begot Nahor. <sup>23</sup> And Serug lived after he begot Nahor two hundred years, and begot sons and daughters. <sup>24</sup> And Nahor lived twenty-nine years, and begot Terah. <sup>25</sup> And Nahor lived after he begot Terah a hundred and nineteen years, and begot sons and daughters. <sup>26</sup> And Terah lived seventy years, and begot Abram, Nahor, and Haran.

<sup>27</sup> And these are the generations of Terah. Terah begot Abram, Nahor, and Haran; and Haran begot Lot. <sup>28</sup> And Haran died before Terah his father, in the land of his birth, in Ur of the Chaldeans. <sup>29</sup> And Abram and Nahor took to themselves wives. The name of the wife of Abram was Sarai; and the name of the wife of Nahor was Milcah, daughter of Haran, the father of Milcah and the father of Iscah. <sup>30</sup> And Sarai was barren, she had no child.

<sup>31</sup> And Terah took Abram his son, and Lot, the son of Haran, his son's son, and Sarai his daughter-in-law, wife of Abram his son; and they went forth with them from Ur of the Chaldeans, to go to the land of Canaan. And they came to Haran, and dwelt there. <sup>32</sup> And the days of Terah were two hundred and five years. And Terah died in Haran.

## CHAPTER XII

<sup>1</sup> And Jehovah said to Abram, Go from thy land, and from thy birth-



place, and from thy father's house, to the land that I will show thee. <sup>2</sup> And I will make thee a great nation; and I will bless thee, and will make thy name great, and thou shalt be a blessing. <sup>3</sup> And I will bless them that bless thee, and him that curses thee will I curse. And in thee shall all the families of the earth be blest. <sup>4</sup> And Abram went, as Jehovah said to him; and Lot went with him. And Abram was seventy-five years old, when he went forth from Haran.

<sup>5</sup> And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the persons that they had got in Haran, and they went forth to go to the land of Canaan, and they came into the land of Canaan. <sup>6</sup> And Abram passed through the land to the place of Shechem, to the oak of Moreh. And the Canaanite was then in the land. <sup>7</sup> And Jehovah appeared to Abram, and said, To thy seed will I give this land. And he built there an altar to Jehovah who appeared to him. <sup>8</sup> And he moved onward thence to the mountain on the east of Bethel, and stretched his tent, with Bethel on the west and Ha-ai on the east. And he built there an altar to Jehovah, and called on the name of Jehovah. <sup>9</sup> And Abram continued removing toward the south country.

<sup>10</sup> And there was a famine in the land. And Abram went down to Egypt to sojourn there; for the famine was grievous in the land. <sup>11</sup> And it came to pass as he drew near to enter into Egypt, that he said to Sarai his wife, Behold now, I know that thou art a woman of fair countenance. <sup>12</sup> And it will come to pass that the Egyptians will see thee, and will say, This is his wife. And they will slay me, and will let thee live. <sup>13</sup> Say, I pray thee, thou art my sister,

that it may be well with me for thy sake; and my soul shall live because of thee.

<sup>14</sup> And it came to pass when Abram was come into Egypt, that the Egyptians saw the woman that she was very fair. <sup>15</sup> And the princes of Pharaoh saw her, and they commended her to Pharaoh; and the woman was taken to the house of Pharaoh. <sup>16</sup> And he showed kindness to Abram for her sake; and he had flocks and herds, and he-asses, and men-servants and maid-servants, and she-asses and camels. <sup>17</sup> And Jehovah smote Pharaoh and his house with great plagues, on account of Sarai, Abram's wife. <sup>18</sup> And Pharaoh called Abram, and said, What is this that thou hast done to me? Why didst thou not tell me that she is thy wife? <sup>19</sup> Why saidst thou, She is my sister, so that I should take her to me for a wife? Now, therefore, behold thy wife; take her and go. <sup>20</sup> And Pharaoh commanded men concerning him; and they brought him on his way, him and his wife, and all that he had.

## CHAPTER XIII

<sup>1</sup> And Abram went up from Egypt, he, and his wife, and all that he had, and Lot with him, to the south country. <sup>2</sup> And Abram was very rich in cattle, in silver, and in gold. <sup>3</sup> And he went on his journeyings from the south country, even to Bethel, to the place where his tent was at the beginning, between Bethel and Ha-ai, to the place of the altar which he made there at the first. And there Abram called on the name of Jehovah.

<sup>6</sup> And Lot also, who went with Abram, had flocks, and herds, and tents. <sup>6</sup> And the land could not bear them, that they might dwell together; for their substance was great,

and they could not dwell together. <sup>7</sup>And there was strife between the herdsmen of Abram's cattle, and the herdsmen of Lot's cattle. And the Canaanite and the Perizzite were then dwelling in the land. <sup>8</sup>And Abram said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. <sup>9</sup>Is not the whole land before thee? Separate thyself, I pray thee, from me; if to the left-hand, then I will go to the right; and if to the right-hand, then I will go to the left. <sup>10</sup>And Lot lifted up his eyes, and saw all the plain of the Jordan, that it was all a well-watered region (before Jehovah destroyed Sodom and Gomorrah) like the garden of Jehovah, like the land of Egypt, as thou goest to Zoar. <sup>11</sup>And Lot chose for himself all the plain of the Jordan. And Lot removed eastward, and they separated themselves, each from his brother. <sup>12</sup>Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent as far as Sodom. <sup>13</sup>And the men of Sodom were wicked, and sinners against Jehovah exceedingly.

<sup>14</sup>And Jehovah said to Abram, after Lot separated himself from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. <sup>15</sup>For the whole land which thou seest, to thee will I give it and to thy seed forever. <sup>16</sup>And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, thy seed also shall be numbered. <sup>17</sup>Arise, walk through the land, in its length and in its breadth; for to thee will I give it. <sup>18</sup>And Abram removed his tent, and came and dwelt by the oaks of Mamre, which are in Hebron. And he built there an altar to Jehovah.

## CHAPTER XIV

<sup>1</sup>And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, <sup>2</sup>that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shem-ber king of Zeboim, and the king of Bela (that is Zoar). <sup>3</sup>All these joined together in the vale of Siddim (that is the salt sea). <sup>4</sup>Twelve years they served Chedorlaomer; and in the thirteenth year they rebelled. <sup>5</sup>And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephates in Ashteroth-Karnaim, and the Zuzim in Ham, and the Emim in Shaveh-Kiriathaim, <sup>6</sup>and the Horites in their mount Seir, to El-paran (which is by the wilderness). <sup>7</sup>And they returned, and came to En-mishpat (that is Kadesh), and smote all the country of the Amalekites, and also the Amorites that dwelt at Hazazon-tamar. <sup>8</sup>And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (that is Zoar), and joined battle with them in the vale of Siddim: <sup>9</sup>with Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with the five. <sup>10</sup>And the vale of Siddim was full of bitumen-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that were left fled to the mountain. <sup>11</sup>And they took all the substance of Sodom and Gomorrah, and all their food, and went their way. <sup>12</sup>And they took Lot, the son of Abram's brother, and his substance, and went their way; and he was dwelling in Sodom.

<sup>13</sup>And there came one that es-



caped, and told Abram the Hebrew. And he was dwelling by the oaks of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were in covenant with Abram. <sup>14</sup> And Abram heard that his brother was taken captive; and he drew out his trained men, born in his house, three hundred and eighteen, and pursued after to Dan. <sup>15</sup> And he divided himself against them by night, he and his servants, and smote them, and pursued them to Hobah (which is on the left of Damascus). <sup>16</sup> And he brought back all the substance. And also Lot his brother, and his substance, he brought back; and also the women and the people.

<sup>17</sup> And the king of Sodom went out to meet him, after he returned from smiting Chedorlaomer and the kings that were with him, to the valley of Shaveh (that is the King's Dale).

<sup>18</sup> And Melchizedek king of Salem brought forth bread and wine. And he was priest of the most high God. <sup>19</sup> And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. <sup>20</sup> And blessed be the most high God who delivered thine enemies into thy hand. And he gave him a tenth of all.

<sup>21</sup> And the king of Sodom said to Abram, Give me the persons, and the substance take to thyself. <sup>22</sup> And Abram said to the king of Sodom, I have lifted my hand to Jehovah, the most high God, possessor of heaven and earth, <sup>23</sup> that not from a thread to a shoe-latchet will I take of all that is thine. And thou shalt not say, It is I that made Abram rich. <sup>24</sup> Nothing for me, save what the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre; they shall take their portion.

## CHAPTER XV

<sup>1</sup> After these things, the word of Jehovah came to Abram, in vision, saying, Fear not, Abram; I am a shield to thee; thy reward is exceeding great. <sup>2</sup> And Abram said, Lord Jehovah, what wilt thou give me? For I go childless; and the heir of my house, he is Eliezer of Damascus. <sup>3</sup> And Abram said, Behold, to me thou hast not given seed; and behold, one of my household will be my heir. <sup>4</sup> And behold, the word of Jehovah came to him, saying, This shall not be thy heir; but one that shall come forth from thine own bowels, he shall be thy heir. <sup>5</sup> And he brought him forth abroad, and said, Look now toward the heavens, and number the stars, if thou shalt be able to number them. And he said, So shall be thy seed. <sup>6</sup> And he believed in Jehovah; and he reckoned it to him for righteousness. <sup>7</sup> And he said to him, I am Jehovah, who brought thee out from Ur of the Chaldeans, to give thee this land to possess it. <sup>8</sup> And he said, Lord Jehovah, whereby shall I know that I shall possess it? <sup>9</sup> And he said to him, Take for me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon. <sup>10</sup> And he took to him all these; and he divided them in two, and laid each one's part over against its fellow; but the birds he did not divide. <sup>11</sup> And birds of prey came down upon the carcasses; and Abram drove them away. <sup>12</sup> And the sun was about going down, and a deep sleep fell upon Abram; and behold, a horror of great darkness falling upon him. <sup>13</sup> And he said to Abram, Know surely, that thy seed shall be a sojourner in a land that is not theirs, and shall serve them, and they will

afflict them, four hundred years. <sup>14</sup>And the nation which they shall serve I am going to judge; and afterward they shall come out with great substance. <sup>15</sup>And as for thee, thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. <sup>16</sup>And in the fourth generation they shall return hither. For the iniquity of the Amorites is not yet full. <sup>17</sup>And the sun was gone down, and darkness came on. And behold, a furnace of smoke and fiery flame that passed between those pieces.

<sup>18</sup>On that day did Jehovah make a covenant with Abram, saying, To thy seed I give this land, from the river of Egypt to the great river, the river Euphrates; <sup>19</sup>the Kenites, and the Kenizzites, and the Kadmonites, <sup>20</sup>and the Hittites, and the Perizzites, and the Rephaïtes, <sup>21</sup>and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

## CHAPTER XVI

<sup>1</sup>And Sarai, the wife of Abram, bore him no child. And she had an Egyptian maid-servant, and her name was Hagar. <sup>2</sup>And Sarai said to Abram, Behold now, Jehovah has withheld me from bearing. Go in, I pray thee, to my maid-servant. It may be, that I shall be built up from her. And Abram hearkened to the voice of Sarai. <sup>3</sup>And Sarai, the wife of Abram, took Hagar the Egyptian, her maid-servant, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband, to be his wife. <sup>4</sup>And he went in to Hagar, and she conceived. And she saw that she had conceived, and her mistress was despised in her eyes.

<sup>5</sup>And Sarai said to Abram, My wrong be upon thee. I myself gave my maid-servant into thy bosom; and

she saw that she had conceived, and I was despised in her eyes. Jehovah judge between me and thee. <sup>6</sup>And Abram said to Sarai, Behold, thy maid-servant is in thy hand; do to her that which is good in thine eyes. And Sarai dealt harshly with her, and she fled from her face.

<sup>7</sup>And the angel of Jehovah found her by the fountain of water in the wilderness, by the fountain in the way to Shur. <sup>8</sup>And he said, Hagar, Sarai's maid-servant, whence camest thou, and whither art thou going? And she said, I am fleeing from the face of Sarai, my mistress. <sup>9</sup>And the angel of Jehovah said to her, Return to thy mistress, and submit thyself under her hands. <sup>10</sup>And the angel of Jehovah said to her, I will greatly multiply thy seed, and it shall not be numbered for multitude. <sup>11</sup>And the angel of Jehovah said to her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because Jehovah hearkened to thy affliction. <sup>12</sup>And he will be a wild man, his hand against every man, and every man's hand against him. And before the face of all his brethren will he dwell. <sup>13</sup>And she called the name of Jehovah, who spoke to her, Thou God of vision. For she said, Do I even see here after the vision? <sup>14</sup>Therefore the well was called Beer-lehai-roi. Behold, it is between Kadesh and Bered.

<sup>15</sup>And Hagar bore a son to Abram. And Abram called the name of his son, whom Hagar bore, Ishmael. <sup>16</sup>And Abram was eighty and six years old, when Hagar bore Ishmael to Abram.

## CHAPTER XVII

<sup>1</sup>And Abram was ninety and nine years old. And Jehovah appeared to Abram, and said to him, I am



God, Almighty ; walk before me, and be perfect. <sup>2</sup> And I will set my covenant between me and thee, and will multiply thee exceedingly. <sup>3</sup> And Abram fell upon his face ; and God talked with him, saying, <sup>4</sup> As for me, behold, my covenant is with thee, and thou shalt become a father of a multitude of nations. <sup>5</sup> And thy name shall no more be called Abram, but thy name shall be Abraham ; for a father of a multitude of nations have I made thee. <sup>6</sup> And I will make thee fruitful exceedingly, and I will make nations of thee, and kings shall come forth from thee. <sup>7</sup> And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God to thee and to thy seed after thee. <sup>8</sup> And I will give to thee and to thy seed after thee the land of thy sojournings, the whole land of Canaan, for an everlasting possession ; and I will be their God.

<sup>9</sup> And God said to Abraham, And as for thee, my covenant shalt thou keep, thou and thy seed after thee in their generations. <sup>10</sup> This is my covenant, which ye shall keep, between me and you, and thy seed after thee : Every male of you shall be circumcised. <sup>11</sup> And ye shall circumcise the flesh of your foreskin, and it shall be a covenant-sign between me and you. <sup>12</sup> And at the age of eight days every male of you shall be circumcised in your generations, he that is born in the house, and one bought with money of any stranger that is not of thy seed. <sup>13</sup> He that is born in thy house and he that is bought with thy money shall surely be circumcised ; and my covenant shall be in your flesh for an everlasting covenant. <sup>14</sup> And the uncircumcised male, the flesh of whose foreskin is not circumcised, that soul

shall be cut off from his people ; he has broken my covenant.

<sup>15</sup> And God said to Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, for Sarah shall be her name. <sup>16</sup> And I will bless her, yea, and will give thee a son from her ; and I will bless her, and she shall become nations ; kings of peoples shall be from her. <sup>17</sup> And Abraham fell upon his face, and laughed ; and he said in his heart, Shall a child be born to him that is a hundred years old ? And Sarah, shall she that is ninety years old bear ?

<sup>18</sup> And Abraham said to God, Would that Ishmael might live before thee ! <sup>19</sup> And God said, Nay, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac. And I will establish my covenant with him for an everlasting covenant, for his seed after him. <sup>20</sup> And as for Ishmael, I have heard thee. Behold, I have blessed him, and made him fruitful, and multiplied him exceedingly. Twelve princes shall he beget, and I will make him a great nation. <sup>21</sup> But my covenant I will establish with Isaac, whom Sarah shall bear to thee at this set time in the following year. <sup>22</sup> And he finished talking with him ; and God went up from Abraham.

<sup>23</sup> And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskin in that very day, as God had spoken with him. <sup>24</sup> And Abraham was ninety and nine years old when he was circumcised in the flesh of his foreskin. <sup>25</sup> And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. <sup>26</sup> In that very day was Abraham circumcised, and Ishmael his son. <sup>27</sup> And all the

men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

# CHAPTER XVIII

<sup>1</sup> And Jehovah appeared to him by the oaks of Mamre; and he was sitting at the door of the tent in the heat of the day. <sup>2</sup> And he lifted up his eyes and saw, and behold, three men standing over against him. And he saw, and ran to meet them from the door of the tent, and bowed himself to the earth. <sup>3</sup> And he said, My Lord, if now I have found favor in thy sight, pass not on, I pray thee, from thy servant. <sup>4</sup> Let a little water, I pray thee, be fetched, and wash your feet, and recline under the tree.

<sup>5</sup> And let me fetch a morsel of bread, and strengthen ye your heart; after that ye shall pass on; for therefore do ye pass by your servant. And they said, So do, as thou hast spoken. <sup>6</sup> And Abraham hastened into the tent to Sarah, and said, Make ready quickly three seahs of fine flour; knead it, and make hearth-cakes. <sup>7</sup> And Abraham ran to the herd, and took a calf tender and good, and gave it to the servant; and he made haste to dress it. <sup>8</sup> And he took curd and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they ate.

<sup>9</sup> And they said to him, Where is Sarah thy wife? And he said, Behold, in the tent. <sup>10</sup> And he said, I will surely return to thee at the reviving season; and behold, Sarah thy wife shall have a son. And Sarah was listening at the door of the tent; and that was behind him.

<sup>11</sup> And Abraham and Sarah were old, far gone in years. It had ceased to be with Sarah after the manner of women. <sup>12</sup> And Sarah laughed within herself, saying, After I am decayed

shall I have pleasure, my lord being old also? <sup>13</sup> And Jehovah said to Abraham, Wherefore is this, that Sarah laughed, saying, Is it even so, that I shall indeed bear when I am old? <sup>14</sup> Is anything too hard for Jehovah? At the set time I will return to thee, at the reviving season, and Sarah shall have a son. <sup>15</sup> And Sarah denied, saying, I did not laugh. For she was afraid. And he said, Nay, but thou didst laugh.

<sup>16</sup> And the men rose up thence, and looked toward Sodom. And Abraham went with them, to bring them on the way. <sup>17</sup> And Jehovah said, Shall I conceal from Abraham what I am about to do; <sup>18</sup> seeing that Abraham shall surely become a great and mighty nation; and all the nations of the earth shall be blessed in him? <sup>19</sup> For I have known him, in order that he may command his children and his house after him, and they may keep the way of Jehovah, to do righteousness and justice; that Jehovah may bring upon Abraham that which he has spoken of him. <sup>20</sup> And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, <sup>21</sup> I will go down now, and will see whether they have done altogether according to the cry of it that is come to me; and if not, I will know.

<sup>22</sup> And the men turned thence, and went toward Sodom; and Abraham stood yet before Jehovah.

<sup>23</sup> And Abraham drew near, and said, Wilt thou even take away the righteous with the wicked? <sup>24</sup> Perhaps there are fifty righteous in the midst of the city. Wilt thou even take away, and not spare the place, for the sake of the fifty righteous within it? <sup>25</sup> Far be it from thee to do after this manner, to slay the righteous with the wicked, that the righteous should be as the wicked;



far be it from thee. Shall not the Judge of all the earth do right? <sup>26</sup> And Jehovah said, If I shall find in Sodom fifty righteous in the midst of the city, then I will spare all the place on their account. <sup>27</sup> And Abraham answered and said, Behold now, I have taken upon me to speak to my Lord, and I am dust and ashes. <sup>28</sup> Perhaps the fifty righteous will lack five. Wilt thou for five destroy the whole city? And he said, I will not destroy it, if I shall find there forty and five. <sup>29</sup> And yet again he spoke to him, and said, Perhaps there will forty be found there. And he said, I will not do it, for the sake of the forty. <sup>30</sup> And he said, Let not my Lord be angry, I pray, and I will speak. Perhaps there will thirty be found there. And he said, I will not do it, if I shall find thirty there. <sup>31</sup> And he said, Behold now, I have taken upon me to speak to my Lord. Perhaps there will be twenty found there. And he said, I will not destroy it, for the sake of the twenty. <sup>32</sup> And he said, Let not my Lord be angry, I pray, and I will speak but this once. Perhaps there will ten be found there. And he said, I will not destroy it, for the sake of the ten. <sup>33</sup> And Jehovah went away, when he had finished talking to Abraham; and Abraham returned to his place.

## CHAPTER XIX

<sup>1</sup> And the two angels came to Sodom at evening; and Lot was sitting in the gate of Sodom. And Lot saw, and rose up to meet them; and he bowed with his face to the earth. <sup>2</sup> And he said, Behold now, my Lords, turn aside, I pray, into the house of your servant, and pass the night, and wash your feet; and ye shall rise up early, and go on your way. And they said, Nay, for we will pass the night in the street. <sup>3</sup> And he pressed them very

earnestly; and they turned aside to him, and entered into his house; and he made them a feast, and baked unleavened cakes, and they ate.

<sup>4</sup> Before they lay down, men of the city, men of Sodom, surrounded the house, both young and old, all the people from the farthest limit. <sup>5</sup> And they called to Lot, and said to him, Where are the men that came in to thee this night? Bring them out to us, that we may know them. <sup>6</sup> And Lot went out to them, to the door-way, and shut the door behind him. <sup>7</sup> And he said, Do not, I pray, my brethren, do wickedly. <sup>8</sup> Behold now, I have two daughters that have not known a man; let me, I pray, bring them out to you, and do to them as is good in your eyes. Only to these men do nothing; for therefore came they under the shadow of my roof. <sup>9</sup> And they said, Stand back. And they said, This one came in to sojourn, and he will needs be judge. Now will we deal worse with thee than with them. And they pressed hard upon the man, upon Lot, and came near to break the door. <sup>10</sup> And the men put forth their hand, and drew Lot into the house to them; and they shut the door. <sup>11</sup> And the men that were at the door-way of the house they smote with blindness, both small and great; and they wearied themselves to find the door-way.

<sup>12</sup> And the men said to Lot, Whom else hast thou here? Son-in-law, and thy sons, and thy daughters, and all that thou hast in the city, bring out from this place. <sup>13</sup> For we are about to destroy this place, because their cry is great in the presence of Jehovah; and Jehovah has sent us to destroy it. <sup>14</sup> And Lot went out, and spoke to his sons-in-law, who married his daughters, and said, Arise, go forth from this place; for Jehovah is about to de-

stroy the city. And he was as one that jested in the eyes of his sons-in-law.

<sup>15</sup> And when dawn arose the angels hastened Lot, saying, Arise, take thy wife and thy two daughters that are at hand, lest thou be consumed in the iniquity of the city. <sup>16</sup> And he lingered; and the men laid hold on his hand, and on the hand of his wife and on the hand of his two daughters, through Jehovah's compassion for him, and they brought him forth and set him without the city.

<sup>17</sup> And it came to pass when they had brought them forth abroad that he said, Escape for thy life; look not behind thee, and stay not in all the plain; escape to the mountain, lest thou be consumed. <sup>18</sup> And Lot said to them, Not so, I pray, my Lord. <sup>19</sup> Behold now, thy servant found favor in thy sight, and thou hast magnified thy kindness that thou didst show me in saving my life; and as for me, I can not escape to the mountain lest the evil overtake me, and I die. <sup>20</sup> Behold now, this city is near to flee thither, and it is a little one. Let me, I pray, escape thither, (is it not a little one?) and my soul shall live. <sup>21</sup> And he said to him, Behold, I have accepted thee in this thing also, that I will not overthrow the city of which thou hast spoken. <sup>22</sup> Haste, escape thither; for I can do nothing until thou come thither. Therefore the name of the city was called Zoar.

<sup>23</sup> The sun came forth upon the earth as Lot entered into Zoar. <sup>24</sup> And Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven. <sup>25</sup> And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew from the ground. <sup>26</sup> And his wife looked back from after him, and she became a pillar of salt.

<sup>27</sup> And Abraham gat up early in the morning to the place where he had stood before Jehovah. <sup>28</sup> And he looked out toward Sodom and Gomorrah, and toward all the land of the plain, and saw, and behold, the smoke of the land went up as the smoke of a furnace.

<sup>29</sup> And it came to pass when God destroyed the cities of the plain that God remembered Abraham, and he sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot dwelt.

<sup>30</sup> And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar. And he dwelt in a cave, he and his two daughters. <sup>31</sup> And the firstborn said to the younger, Our father is old, and there is no man in the land to come in to us after the manner of all the earth. <sup>32</sup> Come, let us make our father drink wine, and we will lie with him, that we may preserve a seed from our father. <sup>33</sup> And they made their father drink wine that night. And the firstborn went in, and lay with her father; and he knew not when she lay down, and when she arose. <sup>34</sup> And it came to pass on the morrow, that the firstborn said to the younger, Behold, I lay yesternight with my father. Let us make him drink wine this night also; and do thou go in and lie with him, that we may preserve a seed from our father. <sup>35</sup> And they made their father drink wine that night also. And the younger arose, and lay with him; and he knew not when she lay down, and when she arosé. <sup>36</sup> And both the daughters of Lot were with child by their father. <sup>37</sup> And the firstborn bore a son, and she called his name Moab. He is the father of Moab to this day. <sup>38</sup> And the younger, she also bore a son, and she called his name Ben-ammi. He



is the father of the children of Ammon to this day.

## CHAPTER XX

<sup>1</sup> And Abraham removed thence toward the south country, and dwelt between Kadesh and Shur. And he sojourned in Gerar. <sup>2</sup> And Abraham said of Sarah his wife, She is my sister. And Abimelech king of Gerar sent and took Sarah. <sup>3</sup> And God came to Abimelech in a dream by night, and said to him, Behold, thou diest on account of the woman whom thou hast taken; for she is married to a husband. <sup>4</sup> And Abimelech had not come near her. And he said, Lord, wilt thou slay even a righteous nation? <sup>5</sup> Did not he himself say to me, She is my sister? And she herself also said, He is my brother. In the integrity of my heart, and in the innocency of my hands have I done this. <sup>6</sup> And God said to him in a dream, I myself also knew that in the integrity of thy heart thou didst this; and I withheld thee, even I myself, from sinning against me. Therefore I did not permit thee to touch her. <sup>7</sup> Now therefore return the man's wife; for he is a prophet, and he will pray for thee, and thou shalt live. And if thou dost not return her, know that thou shalt surely die, thou and all that are thine.

<sup>8</sup> And Abimelech rose early in the morning, and called all his servants, and spoke all these words in their ears; and the men feared exceedingly. <sup>9</sup> And Abimelech called Abraham, and said to him, What hast thou done to us? And in what have I sinned against thee that thou bringest on me and on my kingdom a great sin? Deeds that should not be done hast thou done with me. <sup>10</sup> And Abimelech said to Abraham, What sawest thou, that thou didst this thing? <sup>11</sup> And

Abraham said, Because I thought, surely there is no fear of God in this place, and they will slay me on account of my wife. <sup>12</sup> And also in truth she is my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. <sup>13</sup> And it came to pass, when God caused me to wander from my father's house, that I said to her, This is thy kindness which thou shalt show me; at every place whither we shall come, say of me, He is my brother. <sup>14</sup> And Abimelech took sheep, and oxen, and men-servants and maid-servants, and gave them to Abraham, and returned to him Sarah his wife. <sup>15</sup> And Abimelech said, Behold, my land is before thee; dwell where it is good in thine eyes. <sup>16</sup> And to Sarah he said, Behold, I have given a thousand pieces of silver to thy brother. Behold, that is to thee a covering of the eyes for all that has happened with thee and with all. And she was redressed. <sup>17</sup> And Abraham prayed to God; and God healed Abimelech, and his wife and his hand-maids, and they bore children. <sup>18</sup> For Jehovah had fast closed up every womb of the house of Abimelech because of Sarah Abraham's wife.

## CHAPTER XXI

<sup>1</sup> And Jehovah visited Sarah as he had said; and Jehovah did to Sarah as he had spoken. <sup>2</sup> And Sarah conceived, and bore to Abraham a son in his old age, at the set time of which God had spoken with him. <sup>3</sup> And Abraham called the name of his son that was born to him, whom Sarah bore to him, Isaac. <sup>4</sup> And Abraham circumcised Isaac his son when eight days old as God commanded him. <sup>5</sup> And Abraham was a hundred years old when Isaac his son was born to him. <sup>6</sup> And Sarah said, God has prepared for me laughter;

Every one that hears will laugh with me.

<sup>7</sup> And she said,

Who tells to Abraham,  
Sarah nurses children?

For I have borne a son to his old age.

<sup>8</sup> And the child grew, and was weaned. And Abraham made a great feast on the day that Isaac was weaned.

<sup>9</sup> And Sarah saw the son of Hagar the Egyptian, whom she bore to Abraham, making sport. <sup>10</sup> And she said to Abraham, Drive out this handmaid and her son; for the son of this handmaid shall not be heir with my son, with Isaac. <sup>11</sup> And the thing was very grievous in the eyes of Abraham on account of his son. <sup>12</sup> And God said to Abraham, Let it not be grievous in thine eyes on account of the lad and on account of thy handmaid. In all that Sarah says to thee, hearken to her voice; for in Isaac shall thy seed be called. <sup>13</sup> And also the son of the handmaid I will make a nation; for he is thy seed. <sup>14</sup> And Abraham rose early in the morning, and took bread and a water-skin, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away.

And she went, and wandered in the wilderness of Beer-sheba. <sup>15</sup> And the water was spent from the skin; and she laid the child down under one of the bushes. <sup>16</sup> And she went and sat down over against him a good way off, as it were a bowshot. For she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept. <sup>17</sup> And God heard the voice of the lad. And the angel of God called to Hagar out of heaven, and said to her, What ails thee, Hagar? Fear not; for God has heard the voice of the lad, where he is. <sup>18</sup> Arise, lift up the lad, and hold him fast by thy hand; for I will make

him a great nation. <sup>19</sup> And God opened her eyes, and she saw a well of water. And she went, and filled the skin with water, and gave the lad to drink.

<sup>20</sup> And God was with the lad; and he grew, and dwelt in the wilderness, and became as he grew up an archer. <sup>21</sup> And he dwelt in the wilderness of Paran. And his mother took for him a wife out of the land of Egypt.

<sup>22</sup> And it came to pass at that time that Abimelech and Phichol the captain of his host spoke to Abraham, saying, God is with thee in all that thou doest. <sup>23</sup> Now, therefore, swear to me here by God, that thou wilt not deal falsely with me, nor with my son nor with my son's son. According to the kindness that I have done to thee shalt thou do to me and to the land wherein thou hast sojourned. <sup>24</sup> And Abraham said, I will swear. <sup>25</sup> And Abraham reprov'd Abimelech on account of the well of water, which Abimelech's servants violently took away. <sup>26</sup> And Abimelech said, I know not who did this thing. And thou also hast not told me; and I also have not heard it, except this day. <sup>27</sup> And Abraham took sheep and oxen, and gave them to Abimelech; and they two made a covenant. <sup>28</sup> And Abraham set seven ewe lambs of the flock by themselves. <sup>29</sup> And Abimelech said to Abraham, What are they, these seven ewe lambs which thou hast set by themselves? <sup>30</sup> And he said, The seven ewe lambs thou shalt take from my hand, that they may be for me a witness that I dug this well. <sup>31</sup> Therefore he called that place Beer-sheba; because there they both swore. <sup>32</sup> And they made a covenant at Beer-sheba. And Abimelech rose up and Phichol the captain of his host, and they returned to the land of the Philistines. <sup>33</sup> And he planted a grove in Beer-sheba; and he called there on the



name of Jehovah, the eternal God.  
<sup>34</sup> And Abraham sojourned in the land of the Philistines many days.

## CHAPTER XXII

<sup>1</sup> And it came to pass after these things, that God tried Abraham. And he said to him, Abraham ! And he said, Here am I. <sup>2</sup> And he said, Take now thy son, thine only one, whom thou lovest, Isaac, and go to the land of Moriah; and offer him there for a burnt offering on one of the mountains of which I will tell thee. <sup>3</sup> And Abraham rose early in the morning, and saddled his ass, and took his two servants with him, and Isaac his son; and he cleaved the wood for a burnt offering; and he rose up, and went to the place of which God told him. <sup>4</sup> On the third day Abraham lifted up his eyes, and saw the place afar off. <sup>5</sup> And Abraham said to his servants, Do ye remain here with the ass; and I and the lad will go yonder, and worship, and return to you. <sup>6</sup> And Abraham took the wood for the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. <sup>7</sup> And Isaac spoke to Abraham his father, and said, My father ! And he said, Here am I, my son. And he said, Behold the fire, and the wood; but where is the lamb for a burnt offering? <sup>8</sup> And Abraham said, God will provide himself the lamb for a burnt offering, my son. And they went both of them together. <sup>9</sup> And they came to the place of which God told him. And Abraham built there the altar, and laid the wood in order, and bound Isaac his son, and laid him upon the altar on the wood. <sup>10</sup> And Abraham stretched forth his hand, and took the knife to slay his son. <sup>11</sup> And the angel of Jehovah called to him out of heaven,

and said, Abraham ! Abraham ! And he said, Here am I. <sup>12</sup> And he said, Stretch not forth thy hand against the lad, nor do anything to him. For now I know that thou fearest God, and hast not withheld thy son, thine only one, from me. <sup>13</sup> And Abraham lifted up his eyes, and saw, and behold, a ram behind him, caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt offering in place of his son.

<sup>14</sup> And Abraham called the name of that place Jehovah-jireh. As it is said at this day, In the mount of Jehovah it will be provided.

<sup>15</sup> And the angel of Jehovah called to Abraham a second time out of heaven; <sup>16</sup> and said, By myself have I sworn, says Jehovah, that because thou hast done this thing, and didst not withhold thy son, thine only one, <sup>17</sup> I will greatly bless thee, and will greatly multiply thy seed as the stars of heaven, and as the sand which is on the sea shore; and thy seed shall possess the gate of his enemies. <sup>18</sup> And in thy seed shall all the nations of the earth be blessed; because thou hast hearkened to my voice.

<sup>19</sup> And Abraham returned to his servants; and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

<sup>20</sup> And it came to pass after these things, that it was told to Abraham, saying, Behold, Milcah, she has borne children to Nahor thy brother: <sup>21</sup> Uz his firstborn, and Buz his brother, and Kemuel the father of Aram, <sup>22</sup> and Cheseb, and Hazo, and Pildash, and Jidlaph, and Bethuel. <sup>23</sup> And Bethuel begot Rebekah. These eight did Milcah bear to Nahor, Abraham's brother. <sup>24</sup> And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII

<sup>1</sup> And the life of Sarah was a hundred and twenty-seven years, the years of the life of Sarah. <sup>2</sup> And Sarah died in Kirjath-arba, that is Hebron, in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her. <sup>3</sup> And Abraham stood up from before his dead, and spoke to the sons of Heth, saying, 'I am a stranger and a sojourner with you. Give me a possession of a burying-place with you, that I may bury my dead out of my sight. <sup>4</sup> And the sons of Heth answered Abraham, saying to him, 'Hear us, my lord. Thou art a prince of God among us. In the choice of our sepulchres bury thy dead. None of us will withhold from thee his sepulchre, that thou mayest not bury thy dead. <sup>5</sup> And Abraham stood up, and bowed himself to the people of the land, to the sons of Heth. <sup>6</sup> And he talked with them, saying, If it be your mind to bury my dead out of my sight, hear me, and intercede for me with Ephron son of Zohar, <sup>7</sup> that he may give me the cave of Machpelah, which is his, which is at the end of his field. For the full price shall he give it me in the midst of you, for a possession of a burying-place. <sup>8</sup> And Ephron was sitting in the midst of the sons of Heth. And Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all that enter in at the gate of his city, saying, <sup>9</sup> Nay, my lord, hear me. The field I give thee, and the cave that is therein, to thee I give it; in the sight of the sons of my people I give it thee; bury thy dead. <sup>10</sup> And Abraham bowed himself before the people of the land. <sup>11</sup> And he spoke to Ephron in the hearing of the people of the land, saying, But if thou wilt, I pray, hear me. I give the price of the field;

take it of me, and I will bury my dead there. <sup>12</sup> And Ephron answered Abraham, saying to him, <sup>13</sup> My lord, hear me. Land worth four hundred shekels of silver, what is that between me and thee? So bury thy dead. <sup>14</sup> And Abraham hearkened to Ephron. And Abraham weighed to Ephron the silver that he had spoken of in the hearing of the sons of Heth, four hundred shekels of silver, current with the merchant. <sup>15</sup> And the field of Ephron that is in Machpelah, which is before Mamre, the field, and the cave that is therein, and all the trees that are in the field, that are in all its borders around, were made sure <sup>16</sup> to Abraham for a possession in the sight of the sons of Heth among all that enter in at the gate of his city.

<sup>17</sup> And after this Abraham buried Sarah his wife in the field of Machpelah before Mamre, that is Hebron, in the land of Canaan. <sup>18</sup> And the field and the cave that is therein were made sure to Abraham for a possession of a burying-place from the sons of Heth.

CHAPTER XXIV

<sup>1</sup> And Abraham was old, far gone in years. And Jehovah had blessed Abraham in all things. <sup>2</sup> And Abraham said to his servant, the elder of his house, who ruled over all that he had, Put, I pray thee, thy hand under my thigh; <sup>3</sup> and I will make thee swear by Jehovah, the God of heaven and the God of earth, that thou wilt not take a wife for my son of the daughters of the Canaanites in the midst of whom I dwell. <sup>4</sup> But thou shalt go to my land, and to my kindred, and take a wife for my son, for Isaac. <sup>5</sup> And the servant said to him, Perhaps the woman will not be willing to follow me to this land. Must I needs bring thy son again to the land whence thou



camest? <sup>6</sup> And Abraham said to him, Beware that thou bring not my son thither again. <sup>7</sup> Jehovah, the God of heaven, who took me from my father's house, and from the land of my kindred, and who spoke to me, and who swore to me, saying, To thy seed will I give this land; he will send his angel before thee, and thou shalt take a wife for my son thence. <sup>8</sup> And if the woman shall not be willing to follow thee, then thou shalt be clear from this my oath; only, thou shalt not bring my son thither again. <sup>9</sup> And the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

<sup>10</sup> And the servant took ten camels of the camels of his master, and went; for all the goods of his master were in his hand; and he arose, and went to Mesopotamia, to the city of Nahor.

<sup>11</sup> And he made the camels kneel down outside of the city by the well of water at the time of evening, the time when the women who draw water go forth.

<sup>12</sup> And he said, Jehovah, God of my master Abraham, I pray thee, prosper me this day, and show kindness to my master Abraham. <sup>13</sup> Behold, I stand by the fountain of water; and the daughters of the men of the city come out to draw water.

<sup>14</sup> And it shall be that the damsel to whom I shall say, Incline thy pitcher, I pray, that I may drink; and she shall say, Drink, and I will give thy camels drink also; her thou hast appointed for thy servant, for Isaac; and by this I shall know that thou showest kindness to my master. <sup>15</sup> And it came to pass before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor Abraham's brother, and her pitcher was on her shoulder. <sup>16</sup> And the damsel was of very fair countenance, a virgin, and a man had not

known her. And she went down to the fountain, and filled her pitcher, and came up. <sup>17</sup> And the servant ran to meet her, and said, Let me swallow, I pray, a little water from thy pitcher.

<sup>18</sup> And she said, Drink, my lord. And she hastened, and let down her pitcher upon her hand, and gave him drink. <sup>19</sup> And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking.

<sup>20</sup> And she hastened, and emptied her pitcher into the watering-trough, and ran again to the well to draw; and she drew for all his camels. <sup>21</sup> And the man was attentively observing her, and holding his peace, to know whether Jehovah had prospered his way or not.

<sup>22</sup> And it came to pass when the camels had done drinking, that the man took a ring of gold, half a shekel was its weight, and two bracelets for her hands, ten shekels of gold was their weight.

<sup>23</sup> And he said, Whose daughter art thou? Tell me, I pray. Is there in thy father's house a place for us to pass the night? <sup>24</sup> And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.

<sup>25</sup> And she said to him, We have both straw and provender abundant, and a place to pass the night.

<sup>26</sup> And the man bowed his head, and worshiped Jehovah. <sup>27</sup> And he said, Blessed be Jehovah, God of my master Abraham, who has not let his kindness and his truth depart from my master.

<sup>28</sup> I was in the way; Jehovah led me to the house of my master's brethren. <sup>29</sup> And the damsel ran, and told these things at the house of her mother.

<sup>30</sup> And Rebekah had a brother, and his name was Laban. <sup>31</sup> And Laban ran to the man without, to the fountain. And it came to pass, when he saw the ring, and the bracelets on his

sister's hands, and when he heard the words of Rebekah his sister, saying, Thus did the man speak to me; that he came to the man; and behold, he was standing by the camels at the fountain. <sup>31</sup> And he said, Come in, thou blessed of Jehovah. Wherefore dost thou stand without? For I have prepared the house, and a place for the camels. <sup>32</sup> And the man came into the house. And he ungirded the camels, and gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. <sup>33</sup> And food was set before him. But he said, I will not eat until I have told my message. <sup>34</sup> And he said, Speak. And he said, I am Abraham's servant. <sup>35</sup> And Jehovah has blessed my master exceedingly, and he is become great; and he has given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels, and asses. <sup>36</sup> And Sarah, my master's wife, bore a son to my master after she became old; and he has given him all that he has. <sup>37</sup> And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell. <sup>38</sup> But thou shalt go to my father's house, and to my family, and take a wife for my son. <sup>39</sup> And I said to my master, Perhaps the woman will not follow me. <sup>40</sup> And he said to me, Jehovah, before whom I walk, will send his angel with thee, and will prosper thy way; and thou shalt take a wife for my son of my family, and of my father's house. <sup>41</sup> Then shalt thou be clear from my oath, when thou comest to my family; and if they will not give her to thee, thou shalt be clear from my oath. <sup>42</sup> And I came this day to the fountain; and I said, Jehovah, God of my master Abraham, if now thou wouldst prosper my way on

which I go! <sup>43</sup> Behold, I stand by the fountain of water; and it shall be, that the virgin who comes forth to draw water, and I say to her, Let me, I pray, drink a little water from thy pitcher; <sup>44</sup> and she shall say to me, Drink thou, and I will draw for thy camels also; she is the woman whom Jehovah has appointed for my master's son. <sup>45</sup> Before I had done speaking in my heart, behold, Rebekah came forth, and her pitcher was on her shoulder; and she went down to the fountain, and drew water. And I said to her, Let me drink, I pray. <sup>46</sup> And she hastened, and let down her pitcher from on her, and said, Drink, and I will give thy camels drink also. And I drank, and she gave the camels drink also. <sup>47</sup> And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, son of Nahor, whom Milcah bore to him. And I put the ring upon her face, and the bracelets upon her hands. <sup>48</sup> And I bowed my head, and worshiped Jehovah; and I blessed Jehovah, God of my master Abraham, who led me by a true way to take the daughter of my master's brother for his son. <sup>49</sup> And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left. <sup>50</sup> And Laban and Bethuel answered and said, The thing proceeds from Jehovah; we can not speak to thee evil or good. <sup>51</sup> Behold, Rebekah is before thee; take her, and go, and let her be the wife of thy master's son, as Jehovah has spoken. <sup>52</sup> And it came to pass, when Abraham's servant heard their words, that he bowed down to Jehovah, to the earth. <sup>53</sup> And the servant brought out articles of silver, and articles of gold, and garments, and gave them to Rebekah. And he gave precious things



to her brother and to her mother.  
<sup>54</sup> And they ate and drank, he and the men that were with him, and passed the night.

And they rose up in the morning, and he said, Send me away to my master. <sup>55</sup> And her brother and her mother said, Let the damsel abide with us some days, perhaps ten; after that she shall go. <sup>56</sup> And he said to them, Delay me not, since Jehovah has prospered my way. Send me away, that I may go to my master. <sup>57</sup> And they said, We will call the damsel, and inquire at her mouth. <sup>58</sup> And they called Rebekah, and said to her, Wilt thou go with this man? And she said, I will go. <sup>59</sup> And they sent away Rebekah their sister, and her nurse, and the servant of Abraham, and his men. <sup>60</sup> And they blessed Rebekah, and said to her, Our sister, do thou become thousands of ten thousands, and let thy seed possess the gate of those who hate thee. <sup>61</sup> And Rebekah arose, and her maidens, and they rode on the camels, and followed the man. And the servant took Rebekah, and went.

<sup>62</sup> And Isaac had come from a journey to Beer-lehai-roi; and he was dwelling in the south country. <sup>63</sup> And Isaac went out to meditate in the field at the coming on of evening. And he lifted up his eyes, and saw, and behold, camels coming. <sup>64</sup> And Rebekah lifted up her eyes, and saw Isaac; and she alighted from the camel. <sup>65</sup> And she said to the servant, Who is this man that is walking in the field to meet us? And the servant said, It is my master. And she took the veil and covered herself. <sup>66</sup> And the servant related to Isaac all the things that he had done.

<sup>67</sup> And Isaac brought her into the tent of Sarah his mother. And he took Rebekah, and she became his

wife; and he loved her. And Isaac consoled himself after the death of his mother.

## CHAPTER XXV

<sup>1</sup> And again Abraham took a wife, and her name was Keturah. <sup>2</sup> And she bore to him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. <sup>3</sup> And Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. <sup>4</sup> And the sons of Midian: Ephah, and Ephher, and Hanoch, and Abidah, and Eldaah. All these were sons of Keturah.

<sup>5</sup> And Abraham gave all that he had to Isaac. <sup>6</sup> And to the sons of the concubines that Abraham had Abraham gave gifts, and sent them away from Isaac his son while he yet lived, eastward, to the land of the East.

<sup>7</sup> And these are the days of the years of Abraham's life which he lived, a hundred and seventy-five years. <sup>8</sup> And Abraham expired, and died in a good old age, old and full. And he was gathered to his people. <sup>9</sup> And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, which is before Mamre; <sup>10</sup> the field that Abraham purchased from the sons of Heth. There was Abraham buried, and Sarah his wife.

<sup>11</sup> And it came to pass after the death of Abraham, that God blessed Isaac his son. And Isaac dwelt by Beer-lehai-roi.

<sup>12</sup> And these are the generations of Ishmael, son of Abraham, whom Hagar the Egyptian, Sarah's maid-servant, bore to Abraham. <sup>13</sup> And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebaioth, and Kedar, and Abdeel, and

Mibsam, <sup>14</sup> and Mishma, and Dumah, and Massa, <sup>15</sup> Hadad and Temah, Jetur, Naphish, and Kedemah. <sup>16</sup> These are the sons of Ishmael, and these are their names, by their villages, and by their encampments; twelve princes according to their peoples.

<sup>17</sup> And these are the years of the life of Ishmael, a hundred and thirty-seven years. And he expired, and died, and was gathered to his people.

<sup>18</sup> And they dwelt from Havilah to Shur, which is before Egypt, as thou goest to Assyria. Before the face of all his brethren he abode.

<sup>19</sup> And these are the generations of Isaac, son of Abraham. Abraham begot Isaac. <sup>20</sup> And Isaac was forty years old when he took Rebekah, daughter of Bethuel the Aramite of Padan-aram, sister of Laban the Aramite, for his wife.

<sup>21</sup> And Isaac entreated Jehovah on account of his wife, for she was barren. And Jehovah was moved by his entreaty, and Rebekah his wife conceived.

<sup>22</sup> And the children struggled together within her. And she said, If so, wherefore am I thus? And she went to inquire of Jehovah. <sup>23</sup> And Jehovah said to her, Two nations are in thy womb, and two peoples from thy bowels will be separated; and one people will be stronger than the other people; and the elder will serve the younger.

<sup>24</sup> And her days to be delivered were completed; and behold, there were twins in her womb. <sup>25</sup> And the first came out red, all over like a hairy mantle; and they called his name Esau. <sup>26</sup> And after that came out his brother, and his hand had hold of Esau's heel; and his name was called Jacob. And Isaac was sixty years old when they were born.

<sup>27</sup> And the lads grew up. And

Esau became a man skilled in hunting, a man of the field; and Jacob was a plain man, dwelling in tents. <sup>28</sup> And Isaac loved Esau, because he relished game; and Rebekah loved Jacob.

<sup>29</sup> And Jacob was seething pottage; and Esau came from the field, and he was faint. <sup>30</sup> And Esau said to Jacob, Give me to eat, I pray thee, of the red, that red, for I am faint. Therefore was his name called Edom. <sup>31</sup> And Jacob said, Sell me this day thy birthright. <sup>32</sup> And Esau said, Behold, I am about to die; and what is that to me, a birthright! <sup>33</sup> And Jacob said, Swear to me this day. And he swore to him. And he sold his birthright to Jacob. <sup>34</sup> And Jacob gave Esau bread and pottage of lentiles. And he ate and drank, and rose up, and went his way. And Esau despised the birthright.

## CHAPTER XXVI

<sup>1</sup> And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech, king of the Philistines, to Gerar.

<sup>2</sup> And Jehovah appeared to him, and said, Go not down to Egypt; dwell in the land of which I tell thee.

<sup>3</sup> Sojourn in this land, and I will be with thee and will bless thee; for to thee and to thy seed I will give all these lands; and I will establish the oath which I swore to Abraham thy father. <sup>4</sup> And I will multiply thy seed as the stars of the heavens, and will give to thy seed all these lands; and in thy seed shall all the nations of the earth be blessed. <sup>5</sup> Because Abraham hearkened to my voice, and kept my charge, my commandments, my statutes, and my laws. <sup>6</sup> And Isaac dwelt in Gerar. <sup>7</sup> And the men of the place asked concerning his wife. And he said, She is my sister; for he feared to say,



My wife, lest the men of the place kill me on account of Rebekah. For she was of fair countenance.

<sup>8</sup> And it came to pass that he was there a long time. And Abimelech, king of the Philistines, looked out at the window, and saw, and behold, Isaac was sporting with Rebekah his wife. <sup>9</sup> And Abimelech called Isaac, and said, Behold, she is surely thy wife; and how saidst thou, She is my sister? And Isaac said to him, Because I said, lest I die on account of her. <sup>10</sup> And Abimelech said, What is this that thou hast done to us? Well-nigh had one of the people lain with thy wife, and thou wouldst have brought a trespass upon us. <sup>11</sup> And Abimelech charged all the people, saying, He that touches this man or his wife shall surely be put to death.

<sup>12</sup> And Isaac sowed in that land; and he received in that year a hundred-fold; and Jehovah blessed him.

<sup>13</sup> And the man became great, and went on increasing until he became very great. <sup>14</sup> And he had possessions of flocks, and possessions of herds, and many servants. And the Philistines were jealous of him. <sup>15</sup> And all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped, and filled them with earth.

<sup>16</sup> And Abimelech said to Isaac, Go from us; for thou art much stronger than we. <sup>17</sup> And Isaac went thence, and pitched his tent in the valley of Gerar, and dwelt there. <sup>18</sup> And Isaac dug again the wells of water that they had dug in the days of Abraham his father; for the Philistines stopped them after the death of Abraham; and he called their names after the names by which his father called them.

<sup>19</sup> And the servants of Isaac dug in the valley, and found there a well of living water. <sup>20</sup> And the herdsmen of Gerar

strove with the herdsmen of Isaac, saying, The water is ours. And he called the name of the well Esek; because they disputed with him.

<sup>21</sup> And they dug another well; and they strove for that also; and he called the name of it Sitnah. <sup>22</sup> And he moved onward thence; and dug another well; and for that they did not strive. And he called the name of it Rehoboth, and said, For now Jehovah has made room for us, and we shall be fruitful in the land. <sup>23</sup> And he went up thence to Beer-sheba.

<sup>24</sup> And Jehovah appeared to him on that night, and said, I am the God of Abraham thy father. Fear not, for I am with thee; and I will bless thee, and will multiply thy seed, for the sake of Abraham, my servant. <sup>25</sup> And he built there an altar, and called on the name of Jehovah. And he stretched his tent there; and there the servants of Isaac dug a well.

<sup>26</sup> And Abimelech went to him from Gerar, and Ahuzzath his friend, and Phichol chief captain of his host.

<sup>27</sup> And Isaac said to them, Wherefore do ye come to me, when ye hate me, and have sent me away from you?

<sup>28</sup> And they said, We saw certainly that Jehovah was with thee; and we said, Let there be now an oath between us, between us and thee, and let us make a covenant with thee, <sup>29</sup> that thou wilt do us no evil, as we have not touched thee, and as we have done thee only good, and have sent thee away in peace. Thou art now blessed of Jehovah. <sup>30</sup> And he made them a feast; and they ate and drank. <sup>31</sup> And they rose early in the morning, and they swore one to another. And Isaac sent them away, and they went from him in peace. <sup>32</sup> And it came to pass on that day that the servants of Isaac came, and told him concerning the well which they had dug. And they

said to him, "We have found water."<sup>33</sup> And he called it Shebah. Therefore the name of the city is Beer-sheba to this day.

<sup>34</sup> And Esau was forty years old; and he took for a wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.<sup>35</sup> And they were a bitterness of spirit to Isaac and Rebekah.

## CHAPTER XXVII

<sup>1</sup> And it came to pass, when Isaac was old, that his eyes were dim, so that he could not see. And he called Esau his eldest son, and said to him, My son! And he said to him, Here am I.<sup>2</sup> And he said, Behold now, I am old; I know not the day of my death.<sup>3</sup> Now therefore take, I pray, thy weapons, thy quiver and thy bow, and go out to the field, and hunt game for me.<sup>4</sup> And make for me savory meats, such as I love, and bring them to me that I may eat; in order that my soul may bless thee before I die.

<sup>5</sup> And Rebekah was listening when Isaac spoke to Esau his son.<sup>6</sup> And Esau went to the field to hunt for game, to bring it. <sup>7</sup> And Rebekah spoke to Jacob her son, saying, Behold, I heard thy father speaking to Esau thy brother, saying, "Bring me game; and make for me savory meats that I may eat; and I will bless thee before Jehovah before my death."<sup>8</sup> Now therefore, my son, hearken to my voice in regard to what I command thee. <sup>9</sup> Go now to the flock, and take for me thence two good kids of the goats; and I will make them savory meats for thy father, such as he loves.<sup>10</sup> And thou shalt bring it to thy father that he may eat; in order that he may bless thee before his death.<sup>11</sup> And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy

man, and I am a smooth man.<sup>12</sup> Perhaps my father will feel of me, and I shall be in his eyes as a mocker; and I shall bring upon me a curse, and not a blessing.<sup>13</sup> And his mother said to him, Upon me be thy curse, my son; only hearken to my voice, and go take them for me.<sup>14</sup> And he went, and took them, and brought them to his mother. And his mother made savory meats such as his father loved.

<sup>15</sup> And Rebekah took the garments of Esau her eldest son, the precious ones, which were with her in the house, and clothed Jacob her younger son.<sup>16</sup> And the skins of the kids of the goats she put upon his hands, and upon the smooth parts of his neck.<sup>17</sup> And she gave the savory meats and the bread, which she prepared, into the hand of Jacob her son.<sup>18</sup> And he came to his father, and said, My father! And he said, Here am I. Who art thou, my son?<sup>19</sup> And Jacob said to his father, I am Esau, thy first-born. I have done as thou didst say to me.<sup>20</sup> Arise, I pray, sit and eat of my game, in order that thy soul may bless me.<sup>21</sup> And Isaac said to his son, How is this that thou hast found it so quickly, my son? And he said, Because Jehovah thy God prospered me.<sup>22</sup> And Isaac said to Jacob, Come near now that I may feel of thee, my son, whether thou art my very son Esau or not.<sup>23</sup> And Jacob came near to Isaac his father; and he felt of him, and said, The voice is the voice of Jacob, but the hands are the hands of Esau.<sup>24</sup> And he discerned him not, because his hands were as the hands of Esau his brother, hairy; and he blessed him.<sup>25</sup> And he said, Art thou my very son Esau? And he said, I am.<sup>26</sup> And he said, Bring it near to me that I may eat of my son's game, in order that my soul may bless thee.<sup>27</sup> And he brought it near to him,



and he ate ; and he brought him wine, and he drank. <sup>26</sup> And Isaac his father said to him, Come near now, and kiss me, my son. <sup>27</sup> And he came near, and kissed him. And he smelled the smell of his garments, and blessed him, and said,

See, the smell of my son is as the smell of a field

Which Jehovah has blessed.

<sup>28</sup> And God give thee of the dew of heaven,

And of the fatness of the earth,  
And abundance of corn and new wine.

<sup>29</sup> Let peoples serve thee,  
And nations bow down to thee.  
Be lord of thy brethren,  
And let thy mother's sons bow down to thee.

Cursed be every one that curses thee,

And blessed be every one that blesses thee.

<sup>30</sup> And it came to pass, when Isaac made an end of blessing Jacob, and Jacob was but just gone out from the presence of Isaac his father, that Esau his brother came from his hunting.

<sup>31</sup> And he also made savory meats, and brought them to his father. And he said to his father, Let my father arise and eat of his son's game, in order that thy soul may bless me.

<sup>32</sup> And Isaac his father said to him, Who art thou? And he said, I am thy son, thy first-born, Esau. <sup>33</sup> And Isaac trembled with exceedingly great trembling. And he said, Who then is he that hunted game, and brought it to me, and I ate of all before thou camest, and blessed him? Yea, blessed shall he be!

<sup>34</sup> When Esau heard the words of his father, he cried with a great and exceedingly bitter cry. And he said to his father, Bless me, me also, my father. <sup>35</sup> And he said, Thy brother came with deceit,

and took thy blessing. <sup>36</sup> And he said, Is not his name called Jacob? And he has supplanted me these two times. He took my birthright ; and, behold, now he has taken my blessing. And he said, Hast thou not reserved for me a blessing? <sup>37</sup> And Isaac answered and said to Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and new wine have I sustained him. And now what can I do for thee, my son? <sup>38</sup> And Esau said to his father, Hast thou but one blessing, my father? Bless me, me also, my father. And Esau lifted up his voice, and wept. <sup>39</sup> And Isaac his father answered and said to him,

Behold, from the fatness of the earth shall be thy dwelling,  
And from the dew of heaven from above.

<sup>40</sup> And by thy sword thou shalt live,  
And thy brother shalt thou serve.  
And it shall be, as thou rovest at will,

Thou wilt break his yoke from off thy neck.

<sup>41</sup> And Esau purposed evil against Jacob, on account of the blessing with which his father blessed him. And Esau said in his heart, The days of mourning for my father are at hand, and I will slay Jacob my brother.

<sup>42</sup> And the words of Esau her eldest son were told to Rebekah. And she sent and called Jacob her younger son, and said to him, Behold, Esau thy brother is about to avenge himself on thee, by slaying thee. <sup>43</sup> Now therefore, my son, hearken to my voice, and arise, flee to Laban my brother, to Haran, <sup>44</sup> and abide with him a few days, until thy brother's fury turn away ; <sup>45</sup> until thy brother's anger turn away from thee, and he forget what thou hast done to him, and I will send and bring thee thence.

Why should I be deprived of you both together in one day?

<sup>16</sup> And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, such as these of the daughters of the land, for what to me is life!

## CHAPTER XXVIII

<sup>1</sup> And Isaac called Jacob and blessed him; and he commanded him, and said to him, Thou shalt not take a wife of the daughters of Canaan.

<sup>2</sup> Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take for thee a wife thence of the daughters of Laban thy mother's brother. <sup>3</sup> And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest become an assemblage of peoples; <sup>4</sup> and give to thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest possess the land of thy sojournings, which God gave to Abraham. <sup>5</sup> And Isaac sent away Jacob. And he went to Padan-aram, to Laban son of Bethuel the Aramite, brother of Rebekah the mother of Jacob and Esau.

<sup>6</sup> And Esau saw that Isaac blessed Jacob, and sent him away to Padan-aram to take for himself a wife thence, when he blessed him, and commanded him, saying, Thou shalt not take a wife of the daughters of Canaan, <sup>7</sup> and Jacob hearkened to his father and to his mother, and went to Padan-aram. <sup>8</sup> And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. <sup>9</sup> And Esau went to Ishmael and took, in addition to his wives, Mahalath daughter of Ishmael Abraham's son, a sister of Nebaioth, to be his wife.

<sup>10</sup> And Jacob went forth from Beer-sheba, and went toward Haran.

<sup>11</sup> And he lighted upon a certain place, and passed the night there, because the sun was setting. And he took one of the stones of the place and put it under his head; and he lay down in that place. <sup>12</sup> And he dreamed; and behold a ladder set up on the earth, its top reaching to heaven; and behold angels of God ascending and descending on it. <sup>13</sup> And behold, Jehovah standing above it; and he said, I am Jehovah, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it and to thy seed.

<sup>14</sup> And thy seed shall be as the dust of the earth; and thou shalt spread abroad, to the west and to the east, and to the north and to the south; and in thee shall all the families of the earth be blessed, and in thy seed.

<sup>15</sup> And behold, I am with thee, and will keep thee in all the way that thou goest, and will bring thee back to this land; for I will not leave thee until I have done what I have spoken to thee. <sup>16</sup> And Jacob awoke from his sleep. And he said, Surely Jehovah is in this place; and I knew it not.

<sup>17</sup> And he was afraid, and said, How dreadful is this place! This is no other than the house of God, and this is the gate of heaven.

<sup>18</sup> And Jacob rose early in the morning, and took the stone that he put under his head, and set it for a pillar, and poured oil on the top of it.

<sup>19</sup> And he called the name of that place Bethel. But Luz was the name of the city at the first. <sup>20</sup> And Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I am going, and will give me bread to eat, and raiment to put on,

<sup>21</sup> and I return in peace to my father's house, then shall Jehovah be my God; <sup>22</sup> and this stone, which I set for a pillar, shall be a house of God,



and of all that thou givest me I will surely give the tenth to thee.

## CHAPTER XXIX

<sup>1</sup> And Jacob lifted up his feet, and went to the land of the sons of the East.

<sup>2</sup> And he saw, and behold, a well in the field; and behold, there three droves of sheep lying by it, for out of that well they watered the droves. And the stone on the mouth of the well was great.

<sup>3</sup> And thither would all the droves be gathered; and they would roll the stone from the mouth of the well and water the sheep, and put back the stone on the mouth of the well, in its place.

<sup>4</sup> And Jacob said to them, My brethren, whence are ye? And they said, We are from Haran. <sup>5</sup> And he said to them, Do ye know Laban son of Nahor? And they said, We know him. <sup>6</sup> And he said to them, Is he well? And they said, He is well; and behold, Rachel his daughter is coming with the sheep.

<sup>7</sup> And he said, Behold, it is yet high day; it is not time that the cattle should be gathered together. Water the sheep, and go feed them. <sup>8</sup> And they said, We can not until all the droves are gathered together, and they roll the stone from the mouth of the well, and we water the sheep.

<sup>9</sup> And while he was yet speaking with them, Rachel came with her father's sheep; for she kept them. <sup>10</sup> And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob came near and rolled the stone from the mouth of the well, and watered the flock of Laban his mother's brother.

<sup>11</sup> And Jacob kissed Rachel, and lifted up his voice and wept. <sup>12</sup> And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son. And she ran and told her father.

<sup>13</sup> And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he related all these things to Laban.

<sup>14</sup> And Laban said to him, Surely thou art my bone and my flesh. And he abode with him a month of days.

<sup>15</sup> And Laban said to Jacob, Because thou art my brother, shouldst thou therefore serve me for nothing? Tell me, what shall be thy wages? <sup>16</sup> And Laban had two daughters. The name of the elder was Leah, and the name of the younger was Rachel.

<sup>17</sup> And Leah's eyes were weak; but Rachel was of beautiful form, and of beautiful countenance.

<sup>18</sup> And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. <sup>19</sup> And Laban said, It is better that I give her to thee, than that I should give her to another man. Abide with me. <sup>20</sup> And Jacob served for Rachel seven years. And they were in his eyes as a few days, for the love he had for her.

<sup>21</sup> And Jacob said to Laban, Give me my wife, for my days are completed, that I may go in to her.

<sup>22</sup> And Laban gathered together all the men of the place, and made a feast.

<sup>23</sup> And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her.

<sup>24</sup> And Laban gave her Zilpah his maid-servant, as a maid-servant to Leah his daughter.

<sup>25</sup> And it came to pass, that in the morning, behold, it was Leah. And he said to Laban, What is this thou hast done to me?

Was it not for Rachel that I served with thee? Wherefore then hast thou deceived me?

<sup>26</sup> And Laban said, It must not be so done in our place, to give the younger before the firstborn. <sup>27</sup> Com-

plete this one's week; and we will give thee this one also, for the service which thou shalt serve with me yet seven other years. <sup>28</sup> And Jacob did so, and completed her week; and he gave him Rachel his daughter for his wife. <sup>29</sup> And Laban gave to Rachel his daughter Bilhah his maid-servant to be her maid-servant. <sup>30</sup> And he went in also to Rachel; and he loved Rachel more than Leah. And he served with him yet seven other years.

<sup>31</sup> And Jehovah saw that Leah was hated, and he opened her womb; and Rachel was barren. <sup>32</sup> And Leah conceived, and bore a son, and she called his name Reuben. For she said, Jehovah has looked on my affliction; for now my husband will love me. <sup>33</sup> And she conceived again, and bore a son. And she said, Jehovah has heard that I am hated, and he has given me this one also; and she called his name Simeon. <sup>34</sup> And she conceived again, and bore a son; and she said, Now this time will my husband be joined to me, because I have borne him three sons. Therefore was his name called Levi. <sup>35</sup> And she conceived again, and bore a son; and she said, Now will I praise Jehovah. Therefore she called his name Judah. <sup>36</sup> And she ceased from bearing.

### CHAPTER XXX

<sup>1</sup> And Rachel saw that she bore no children to Jacob. And Rachel envied her sister; and she said to Jacob, Give me children, or else I die. <sup>2</sup> And Jacob's anger was kindled against Rachel; and he said, Am I in place of God who has withheld from thee the fruit of the womb? <sup>3</sup> And she said, Behold, my handmaid Bilhah; go in to her, and she shall bear upon my knees, that I also may be built up from her. <sup>4</sup> And she gave him Bilhah

her maid-servant for a wife; and Jacob went in to her.

<sup>5</sup> And Bilhah conceived, and bore a son to Jacob. <sup>6</sup> And Rachel said, God has judged me, and has also heard my voice and given me a son. Therefore she called his name Dan. <sup>7</sup> And Bilhah, Rachel's maid-servant, conceived again, and bore a second son to Jacob. <sup>8</sup> And Rachel said, With wrestlings of God have I wrestled with my sister; yea, I have prevailed. And she called his name Naphtali.

<sup>9</sup> And Leah saw that she had ceased from bearing; and she took Zilpah her maid-servant and gave her to Jacob for a wife. <sup>10</sup> And Zilpah, Leah's maid-servant, bore a son to Jacob. <sup>11</sup> And Leah said, Good fortune! And she called his name Gad. <sup>12</sup> And Zilpah, Leah's maid-servant, bore a second son to Jacob. <sup>13</sup> And Leah said, Happy am I! For the daughters will call me happy. And she called his name Asher.

<sup>14</sup> And Reuben went in the days of wheat-harvest and found mandrakes in the field, and brought them to Leah his mother. And Rachel said to Leah, Give me, I pray, of thy son's mandrakes. <sup>15</sup> And she said to her, Is it a small matter that thou hast taken my husband, and wouldst thou take my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. <sup>16</sup> And Jacob came from the field in the evening. And Leah went out to meet him, and said, Thou must come in to me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. <sup>17</sup> And God hearkened to Leah; and she conceived, and bore a fifth son to Jacob. <sup>18</sup> And Leah said, God has given my reward, because I gave my maid-servant to my husband. And she called his name Issachar.



<sup>19</sup> And Leah conceived again, and bore a sixth son to Jacob. <sup>20</sup> And Leah said, God has endowed me with a good dowry. Now will my husband dwell with me, because I have borne him six sons. And she called his name Zebulun. <sup>21</sup> And afterward she bore a daughter; and she called her name Dinah.

<sup>22</sup> And God remembered Rachel; and God hearkened to her, and opened her womb. <sup>23</sup> And she conceived, and bore a son; and she said, God has taken away my reproach. <sup>24</sup> And she called his name Joseph, saying, Jehovah add to me another son!

<sup>25</sup> And it came to pass when Rachel had borne Joseph, that Jacob said to Laban, Send me away, and let me go to my place and to my land.

<sup>26</sup> Give me my wives and my children for whom I have served thee, and let me go; for thou thyself knowest my service with which I have served thee.

<sup>27</sup> And Laban said to him, If now I have found favor in thine eyes! I have divined that Jehovah blessed me on thy account. <sup>28</sup> And he said, Name to me thy wages, and I will give it.

<sup>29</sup> And he said to him, Thou thyself knowest how I have served thee, and how thy cattle have been with me. <sup>30</sup> For it was little which thou hadst before I came, and it increased to a multitude; and Jehovah has blessed thee at my footstep; and now, when shall I also do aught for my own house? <sup>31</sup> And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything.

If thou wilt do for me this thing, I will again feed thy flock and keep it. <sup>32</sup> I will pass through all thy flock to-day, removing thence every one that is speckled and spotted, and every one that is brown among the sheep and spotted and speckled among

the goats. And such shall be my wages. <sup>33</sup> And my righteousness shall answer for me in time to come, when it shall come before thee concerning my wages; every one that is not speckled and spotted among the goats and brown among the sheep, that shall be stolen with me. <sup>34</sup> And Laban said, Behold, let it be according to thy word.

<sup>35</sup> And he removed on that day the he-goats that were striped and spotted, and all the she-goats that were speckled and spotted, every one in which there was any white, and all the brown among the sheep, and gave them into the hand of his sons. <sup>36</sup> And he put three days' journey between himself and Jacob; and Jacob fed the flock of Laban that remained.

<sup>37</sup> And Jacob took rods of green poplar, and hazel, and plane-tree, and peeled white streaks in them, laying bare the white that was on the rods.

<sup>38</sup> And the rods which he peeled he placed in the troughs, the watering-troughs of water where the flocks came to drink, before the flocks.

<sup>39</sup> And they conceived when they came to drink. And the flocks conceived before the rods; and they brought forth striped, speckled, and spotted.

<sup>40</sup> And the lambs Jacob separated; and he set the face of the flock toward the striped and all the brown, in the flock of Laban. And he put his own droves by themselves, and put them not to the flock of Laban.

<sup>41</sup> And it came to pass, that whenever the flocks that were strong conceived, Jacob laid the rods before the eyes of the flocks in the troughs, that they might conceive by the rods. <sup>42</sup> And when the flocks were feeble, he laid them not; and the feeble were Laban's, and the stronger Jacob's.

<sup>43</sup> And the man increased exceedingly; and he had numerous flocks, and

maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI

<sup>1</sup> And he heard the words of Laban's sons, saying, Jacob has taken all that belonged to our father; and of that which belonged to our father has he made all this wealth. <sup>2</sup> And Jacob saw the countenance of Laban, and behold, it was not toward him as formerly.

<sup>3</sup> And Jehovah said to Jacob, Return to the land of thy fathers, and to thy kindred; and I will be with thee. <sup>4</sup> And Jacob sent and called Rachel and Leah to the field, to his flock. <sup>5</sup> And he said to them, I see your father's countenance, that it is not toward me as formerly. But the God of my father has been with me. <sup>6</sup> And ye yourselves know that with all my power I have served your father. <sup>7</sup> And your father has deceived me, and changed my wages ten times; but God suffered him not to do me harm. <sup>8</sup> If he said thus, The speckled shall be thy wages, then all the flock bore speckled. And if he said thus, The striped shall be thy wages, then all the flock bore striped. <sup>9</sup> And God took away the cattle of your father, and gave them to me. <sup>10</sup> And it came to pass at the time that the flock conceived, that I lifted up my eyes, and saw in a dream, and behold, the he-goats that leaped upon the flock were striped, speckled, and piebald. <sup>11</sup> And the angel of God said to me in a dream, Jacob! And I said, Here am I. <sup>12</sup> And he said, Lift up now thine eyes, and see all the he-goats that leap upon the flock, striped, speckled, and piebald; for I have seen all that Laban does to thee. <sup>13</sup> I am the God of Bethel, where thou didst anoint a pillar, where thou didst vow to me a vow. Now arise, go

forth from the land, and return to the land of thy kindred. <sup>14</sup> And Rachel and Leah answered and said to him, Have we yet any portion or inheritance in our father's house? <sup>15</sup> Are we not regarded by him as aliens? For he has sold us, and has also quite devoured our money. <sup>16</sup> For all the wealth which God has taken from our father, that is ours and our children's. Now then, all that God has said to thee, do.

<sup>17</sup> And Jacob rose up, and set his sons and his wives upon the camels. <sup>18</sup> And he brought away all his cattle, and all his goods which he had gathered, the cattle of his getting, which he had gathered in Padan-aram, to go to Isaac his father, to the land of Canaan. <sup>19</sup> And Laban had gone to shear his sheep; and Rachel stole the teraphim that belonged to her father. <sup>20</sup> And Jacob stole away unawares to Laban the Aramite, in that he told him not that he was about to flee. <sup>21</sup> And he fled, he and all that he had. And he rose up, and passed over the river; and he set his face toward mount Gilead.

<sup>22</sup> And it was told Laban on the third day that Jacob had fled. <sup>23</sup> And he took his brethren with him, and pursued after him seven days' journey; and he overtook him in mount Gilead. <sup>24</sup> And God came to Laban the Aramite in a dream by night, and said to him, Take heed to thyself, that thou speak not to Jacob either good or bad. <sup>25</sup> And Laban came up with Jacob. And Jacob pitched his tent in the mountain; and Laban with his brethren pitched in mount Gilead. <sup>26</sup> And Laban said to Jacob, What hast thou done, that thou didst steal away unawares to me, and bear off my daughters as captives of the sword? <sup>27</sup> Wherefore didst thou flee away secretly, and steal away from me?



And thou didst not tell me, that I might send thee away with mirth and songs, with tabret and harp; <sup>28</sup> and didst not suffer me to kiss my sons and my daughters. Now hast thou done foolishly. <sup>29</sup> It is in the power of my hand to do you harm. But the God of your father spoke to me yesternight, saying, Take heed to thyself, that thou speak not to Jacob either good or bad. <sup>30</sup> And now, if thou wouldst needs go, because thou greatly longest for thy father's house, wherefore didst thou steal my gods? <sup>31</sup> And Jacob answered and said to Laban, Because I was afraid; for I said, Lest thou take thy daughters from me by force. <sup>32</sup> With whomsoever thou shalt find thy gods, let him not live. Before our brethren discern for thyself what is with me, and take it to thee. For Jacob knew not that Rachel stole them. <sup>33</sup> And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maid-servants, and found them not. And he went out of Leah's tent, and came into the tent of Rachel. <sup>34</sup> And Rachel had taken the teraphim and put them in the camel's saddle, and sat upon them. And Laban felt through all the tent, and found them not. <sup>35</sup> And she said to her father, Let it not displease my lord that I can not rise up before thee; for the custom of women is upon me. And he searched, and found not the teraphim.

<sup>36</sup> And Jacob was angry, and chided Laban. And Jacob answered, and said to Laban, What is my trespass, what is my sin, that thou dost hotly pursue after me? <sup>37</sup> For thou hast felt through all my goods; what hast thou found of all thy household goods? Set it here before my brethren and thy brethren, and they shall judge between us both. <sup>38</sup> These twenty years have I been with thee; thy ewes and

thy she-goats have not cast their young, and the rams of thy flock I have not eaten. <sup>39</sup> What was torn by beasts I brought not to thee; I myself bore the loss of it. Of my hand didst thou require it, what was stolen by day, and what was stolen by night. <sup>40</sup> Thus I was: by day heat consumed me, and cold by night; and my sleep fled from my eyes. <sup>41</sup> Thus have I been twenty years in thy house. I served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages ten times. <sup>42</sup> Unless the God of my father, the God of Abraham, and the fear of Isaac, had been for me, surely thou wouldst now have sent me away empty. My affliction and the toil of my hands God has seen, and he rebuked it yesternight.

<sup>43</sup> And Laban answered, and said to Jacob, The daughters are my daughters, and the sons are my sons, and the flocks are my flocks, and all that thou seest, it is mine. And what can I do this day for my daughters, for these, or for their sons whom they have borne? <sup>44</sup> Now therefore come, let us make a covenant, I and thou; and let it be for a witness between me and thee.

<sup>45</sup> And Jacob took a stone and set it up for a pillar. <sup>46</sup> And Jacob said to his brethren, Gather stones. And they took stones and made a heap; and they ate there upon the heap. <sup>47</sup> And Laban called it Jegar-sahadutha; and Jacob called it Galeed.

<sup>48</sup> And Laban said, This heap is a witness between me and thee this day. Therefore its name was called Galeed; <sup>49</sup> and Mizpah, for he said, Jehovah watch between me and thee, when we shall be hidden one from the other. <sup>50</sup> If thou shalt afflict my daughters, or if thou shalt take wives besides my daughters, no man being with us;

see, God is witness between me and thee.

<sup>61</sup> And Laban said to Jacob, Behold this heap, and behold the pillar, which I have cast between me and thee. <sup>62</sup> This heap be witness, and the pillar be witness; that neither will I pass over this heap to thee, nor wilt thou pass over this heap and this pillar to me, for harm. <sup>63</sup> The God of Abraham and the God of Nahor shall judge between us; the God of their father. And Jacob swore by the fear of his father Isaac.

<sup>64</sup> And Jacob offered sacrifice on the mountain; and he called his brethren to eat bread. And they ate bread, and passed the night in the mountain.

<sup>65</sup> And Laban rose early in the morning, and kissed his sons and his daughters, and blessed them. And Laban went away, and returned to his place.

## CHAPTER XXXII

<sup>1</sup> And Jacob went on his way. And angels of God met him. <sup>2</sup> And Jacob said, when he saw them, This is God's host. And he called the name of that place Mahanaim.

<sup>3</sup> And Jacob sent messengers before him to Esau his brother, to the land of Seir, the country of Edom. <sup>4</sup> And he commanded them, saying, Thus shall ye say to my lord, to Esau, thy servant Jacob says thus, I have sojourned with Laban, and remained till now. <sup>5</sup> And I have oxen and asses, flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find favor in thy sight. <sup>6</sup> And the messengers returned to Jacob, saying, We came to thy brother, to Esau; and indeed he is coming to meet thee, and four hundred men with him. <sup>7</sup> And Jacob was greatly afraid, and he was distressed. And he divided the people that were with him, and the flocks,

and the herds, and the camels, into two bands. <sup>8</sup> And he said, If Esau shall come to the one band, and smite it, then the other band that is left will escape.

<sup>9</sup> And Jacob said, O God of my father Abraham, and God of my father Isaac, Jehovah, who said to me, Return to thy land and to thy kindred, and I will deal well with thee; <sup>10</sup> I am not worthy of the least of all the mercies, and of all the truth, which thou hast shown to thy servant; for with my staff I passed over this Jordan, and now I have become two bands. <sup>11</sup> Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he shall come and smite me, the mother with the children. <sup>12</sup> And thou thyself hast said, I will surely deal well with thee, and will make thy seed as the sand of the sea, which can not be numbered for multitude.

<sup>13</sup> And he lodged there that night. And he took of that which had come into his hand a present for Esau his brother: <sup>14</sup> two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, <sup>15</sup> thirty milch camels and their colts, forty heifers and ten steers, twenty she-asses, and ten young asses. <sup>16</sup> And he gave them into the hand of his servants, each drove by itself. And he said to his servants, Pass over before me, and put a space between drove and drove. <sup>17</sup> And he commanded the foremost, saying, When Esau my brother shall meet thee, and ask thee, saying, Whose art thou, and whither art thou going, and whose are these before thee? <sup>18</sup> Then thou shalt say, Thy servant Jacob's; it is a present sent to my lord, to Esau; and behold, he also is behind us. <sup>19</sup> And he commanded the second, also the third, also all that followed the drives, say-



ing, After this manner shall ye speak to Esau, when ye find him. <sup>20</sup> And say also, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me. <sup>21</sup> And the present went over before him; and he himself lodged that night in the encampment.

<sup>22</sup> And he rose up that night and took his two wives, and his two maid-servants, and his eleven sons, and passed over the ford of Jabbok. <sup>23</sup> And he took them and sent them over the brook, and sent over that which he had.

<sup>24</sup> And Jacob was left alone. And a man wrestled with him till the rising of the dawn. <sup>25</sup> And he saw that he prevailed not against him; and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him. <sup>26</sup> And he said, Let me go, for the dawn is rising. And he said, I will not let thee go except thou bless me. <sup>27</sup> And he said to him, What is thy name? And he said, Jacob. <sup>28</sup> And he said, Thy name shall no more be called Jacob, but Israel; for thou hast striven with God, and with men, and hast prevailed. <sup>29</sup> And Jacob asked and said, Tell, I pray, thy name. And he said, Wherefore is this, that thou askest for my name? And he blessed him there. <sup>30</sup> And Jacob called the name of the place Peniel; for I have seen God face to face, and my soul was delivered. <sup>31</sup> And the sun rose upon him as he passed over Peniel. And he limped on his thigh. <sup>32</sup> Therefore the children of Israel do not eat of the sinew of the thigh, which is on the hollow of the thigh, to this day; because he touched the hollow of Jacob's thigh, the sinew of the thigh.

# CHAPTER XXXIII

<sup>1</sup> And Jacob lifted up his eyes and

saw, and behold, Esau was coming, and with him four hundred men. And he divided the children to Leah, and to Rachel, and to the two maid-servants. <sup>2</sup> And he put the maid-servants and their children foremost, and Leah and her children after, and Rachel and Joseph last. <sup>3</sup> And he himself passed on before them; and he bowed himself to the earth seven times, until he came near to his brother. <sup>4</sup> And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept. <sup>5</sup> And he lifted up his eyes, and saw the women and the children; and he said, Who are these to thee? And he said, The children whom God has graciously given thy servant. <sup>6</sup> And the maid-servants came near, they and their children, and they bowed themselves. <sup>7</sup> And Leah also and her children came near, and bowed themselves. And afterward Joseph and Rachel came near, and bowed themselves. <sup>8</sup> And he said, What meanest thou by all this drove that I met? And he said, To find favor in the sight of my lord. <sup>9</sup> And Esau said, I have abundance, my brother; keep what thou hast for thyself. <sup>10</sup> And Jacob said, Nay, I pray, if now I have found favor in thy sight, take my present from my hand; for therefore have I seen thy face, as if I saw the face of God, and thou wast favorable to me. <sup>11</sup> Take, I pray, my blessing that is brought to thee; because God has dealt graciously with me, and because I have all. And he pressed him, and he took it.

<sup>12</sup> And he said, Let us break up and go, and I will go before thee. <sup>13</sup> And he said to him, My lord knows that the children are tender, and the flocks and herds that give suck are with me; and if they drive them hard one day, all the flock will die. <sup>14</sup> Let my lord,

I pray, pass on before his servant ; and I will lead on in my slow way , at the pace of the cattle that are before me, and at the pace of the children, until I shall come to my lord, to Seir. <sup>15</sup> And Esau said, Let me now leave with thee some of the people who are about me. And he said, What need of this? Let me find favor in the sight of my lord.

<sup>16</sup> And Esau returned that day on his way to Seir. <sup>17</sup> And Jacob removed to Succoth ; and he built for himself a house, and for his cattle he made booths. Therefore the name of the place is called Succoth.

<sup>18</sup> And Jacob came safe to the city of Shechem, which is in the land of Canaan, when he came from Padan-aram ; and he pitched his tent before the city. <sup>19</sup> And he bought the part of the field where he stretched his tent from the hand of the sons of Hamor, father of Shechem, for a hundred kesitas. <sup>20</sup> And he erected there an altar, and called it El-Elohe-Israel.

### CHAPTER XXXIV

<sup>1</sup> And Dinah the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land. <sup>2</sup> And Shechem, son of Hamor the Hivite, a prince of the land, saw her ; and he took her and lay with her, and humbled her. <sup>3</sup> And his soul cleaved to Dinah the daughter of Jacob, and he loved the damsel, and he spoke kindly to the damsel. <sup>4</sup> And Shechem spoke to Hamor his father, saying, Take for me this damsel for a wife.

<sup>5</sup> And Jacob heard that he had defiled Dinah his daughter. And his sons were with his cattle in the field ; and Jacob held his peace until their coming. <sup>6</sup> And Hamor, father of Shechem, went out to Jacob to speak with him. <sup>7</sup> And the sons of Jacob came from the field, when they heard

it. And the men were grieved, and they were very angry, because he committed folly in Israel in lying with the daughter of Jacob ; and such a thing should not be done.

<sup>8</sup> And Hamor talked with them, saying, The soul of Shechem my son longs for your daughter. I pray you, give her to him for a wife. <sup>9</sup> And make marriages with us ; give your daughters to us, and take our daughters for you. <sup>10</sup> And ye shall dwell with us, and the land shall be before you ; dwell, and traffic therein, and get possessions therein. <sup>11</sup> And Shechem said to her father and to her brothers, Let me find favor in your eyes, and what ye shall say to me I will give. <sup>12</sup> Lay upon me ever so much purchase-money and gift, and I will give as ye shall say to me ; and give me the damsel for a wife. <sup>13</sup> And the sons of Jacob answered Shechem and Hamor his father with deceit. And they spoke, because he defiled Dinah their sister, <sup>14</sup> and said to them, We can not do this thing, to give our sister to one that is uncircumcised ; for that is a reproach to us. <sup>15</sup> Only on this condition will we consent to you : if ye will be as we are, that every male of you be circumcised, <sup>16</sup> then will we give our daughters to you, and take your daughters for us, and will dwell with you, and be one people. <sup>17</sup> But if ye will not hearken to us, to be circumcised, then will we take our daughter and go. <sup>18</sup> And their words were good in the sight of Hamor and in the sight of Shechem, Hamor's son. <sup>19</sup> And the young man delayed not to do the thing, because he delighted in the daughter of Jacob. And he was honored above all his father's house.

<sup>20</sup> And Hamor and Shechem his son, came to the gate of their city ; and they spoke to the men of their city,



saying, <sup>21</sup> These men are peaceable with us, and will dwell in the land, and traffic therein; and the land, behold, it is broad on both hands before them; let us take their daughters to us for wives, and give our daughters to them. <sup>22</sup> Only on this condition will the men consent to dwell with us, to be one people, that every male among us be circumcised, as they are circumcised. <sup>23</sup> Their cattle, and their substance, and every beast of theirs, will they not be ours? Only let us consent to them, and they will dwell with us. <sup>24</sup> And they hearkened to Hamor and to Shechem his son, all they that went out of the gate of his city; and they were circumcised, every male, all that went out of the gate of his city.

<sup>25</sup> And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each one his sword, and came upon the city boldly, and slew every male. <sup>26</sup> And Hamor and Shechem his son they slew with the edge of the sword; and they took Dinah from the house of Shechem, and went forth. <sup>27</sup> The sons of Jacob came upon the slain, and plundered the city, because they defiled their sister. <sup>28</sup> They took their flocks, and their herds, and their asses, and that which was in the city, and that which was in the field. <sup>29</sup> And all their wealth, and all their little ones, and their wives, they took captive and plundered, and all that was in the house.

<sup>30</sup> And Jacob said to Simeon and to Levi, Ye have troubled me, to make me a stench among the inhabitants of the land, among the Canaanites; and among the Perizzites. And I am few in number, and they will collect together against me, and smite me; and I shall be destroyed, I and my house.

<sup>31</sup> And they said, Should he deal with our sister as with a harlot?

## CHAPTER XXXV

<sup>1</sup> And God said to Jacob, Arise, go up to Beth-el, and dwell there. And make there an altar to God, who appeared to thee when thou wast fleeing from the face of Esau thy brother.

<sup>2</sup> And Jacob said to his household and to all that were with him, Put away the strange gods that are among you, and cleanse yourselves, and change your garments.

<sup>3</sup> And let us arise and go up to Beth-el; and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went.

<sup>4</sup> And they gave to Jacob all the strange gods that were in their hand and the rings that were in their ears; and Jacob hid them under the oak which is by Shechem.

<sup>5</sup> And they removed; and the terror of God was upon the cities that were around them, and they did not pursue after the sons of Jacob.

<sup>6</sup> And Jacob came to Luz, which is in the land of Canaan (that is Beth-el), he and all the people that were with him.

<sup>7</sup> And he built there an altar; and he called the place El-beth-el, because there God appeared to him when he was fleeing from the face of his brother.

<sup>8</sup> And Deborah, Rebekah's nurse, died; and she was buried below Beth-el under the oak, and the name of it was called Oak of Weeping.

<sup>9</sup> And God appeared to Jacob again, when he came from Padan-aram, and blessed him. <sup>10</sup> And God said to him, Thy name is Jacob. Thy name shall no more be called Jacob, but Israel shall be thy name. And he called his name Israel. <sup>11</sup> And God said to him, I am God Almighty. Be fruitful and multiply; a nation, and an assemblage

of nations, shall be from thee, and kings shall come out of thy loins.

<sup>12</sup> And the land that I gave to Abraham and to Isaac, to thee will I give it, and to thy seed after thee will I give the land. <sup>13</sup> And God went up from him in the place where he spoke with him. <sup>14</sup> And Jacob set up a pillar in the place where he spoke with him, a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon. <sup>15</sup> And Jacob called the name of the place, where God spoke with him, Beth-el.

<sup>16</sup> And they removed from Beth-el. And there was yet a length of way to come to Ephrath, and Rachel was in labor; and she had hard labor. <sup>17</sup> And it came to pass, when she was in hard labor, that the midwife said to her, Fear not, for this also is a son for thee. <sup>18</sup> And it came to pass, as her soul was departing (for she died), that she called his name Ben-oni. And his father called him Benjamin. <sup>19</sup> And Rachel died; and she was buried in the way to Ephrath, that is Bethlehem. <sup>20</sup> And Jacob set up a pillar on her grave. This is the pillar of Rachel's grave to this day.

<sup>21</sup> And Israel removed, and stretched his tent beyond Migdal-eder. <sup>22</sup> And it came to pass, when Israel was dwelling in that land, that Reuben went and lay with Bilhah, his father's concubine. And Jacob heard of it.

<sup>23</sup> And the sons of Jacob were twelve. The sons of Leah: Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. <sup>24</sup> The sons of Rachel: Joseph and Benjamin. <sup>25</sup> And the sons of Bilhah, Rachel's maid-servant: Dan and Naphtali. <sup>26</sup> And the sons of Zilpah, Leah's maid-servant: Gad and Asher. These are the sons of Jacob, that were born to him in Padan-aram.

<sup>27</sup> And Jacob came to Isaac his

father, to Mamre, to Kirjath-arba (that is Hebron), where Abraham and Isaac sojourned. <sup>28</sup> And the days of Isaac were a hundred and eighty years. <sup>29</sup> And Isaac expired, and died, and was gathered to his people, old and full of days. And Esau and Jacob, his sons, buried him.

## CHAPTER XXXVI

<sup>1</sup> And these are the generations of Esau. He is Edom. <sup>2</sup> Esau took his wives of the daughters of Canaan, Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite, <sup>3</sup> and Bashemath, Ishmael's daughter, sister of Nebaioth;—<sup>4</sup> and Adah bore to Esau Eliphaz, and Bashemath bore Reuel, <sup>5</sup> and Aholibamah bore Jeush, and Jaalam, and Korah; these are the sons of Esau, who were born to him in the land of Canaan;—<sup>6</sup> and Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance that he gathered in the land of Canaan, and went to a land away from his brother Jacob. <sup>7</sup> For their substance was great, so that they could not dwell together; and the land of their sojournings could not bear them on account of their cattle. <sup>8</sup> And Esau dwelt in mount Seir. Esau, he is Edom.

<sup>9</sup> And these are the generations of Esau, father of Edom in mount Seir. <sup>10</sup> These are the names of Esau's sons: Eliphaz, son of Adah the wife of Esau, Reuel, son of Bashemath the wife of Esau. <sup>11</sup> And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. <sup>12</sup> And Timna was concubine to Eliphaz, Esau's son; and she bore to Eliphaz Amalek. These were the sons of Adah, Esau's wife. <sup>13</sup> And these are the sons of Reuel: Nahath



and Zerah, Shammah and Mizzah. These were the sons of Bashemath, Esau's wife. <sup>14</sup> And these were the sons of Aholibamah, daughter of Anah the daughter of Zibeon, Esau's wife : and she bore to Esau Jeush, and Jaalam, and Korah.

<sup>15</sup> These were princes of the sons of Esau : the sons of Eliphaz, the first-born of Esau : prince Teman, prince Omar, prince Zepho, prince Kenaz, <sup>16</sup> prince Korah, prince Gatam, prince Amalek. These were the princes of Eliphaz, in the land of Edom. These were sons of Adah.

<sup>17</sup> And these were sons of Reuel, Esau's son : prince Nahath, prince Zerah, prince Shammah, prince Mizzah. These were the princes of Reuel, in the land of Edom. These were sons of Bashemath, Esau's wife.

<sup>18</sup> And these were sons of Aholibamah, Esau's wife : prince Jeush, prince Jaalam, prince Korah. These were the princes of Aholibamah, the daughter of Anah, Esau's wife. <sup>19</sup> These were the sons of Esau, and these were their princes. He is Edom.

<sup>20</sup> These are the sons of Seir the Horite, the inhabitants of the land : Lotan, and Shobal, and Zibeon, and Anah, <sup>21</sup> and Dishon, and Ezer, and Dishan. These were the princes of the Horites, the sons of Seir, in the land of Edom. <sup>22</sup> And the sons of Lotan were Hori and Hemam ; and the sister of Lotan was Timna.

<sup>23</sup> And these are the sons of Shobal : Alvan and Manahath and Ebal, Shepho and Onam.

<sup>24</sup> And these are the sons of Zibeon : both Ajah and Anah. He was Anah who found the warm springs in the wilderness, as he fed the asses of Zibeon his father. <sup>25</sup> And these are the sons of Anah : Dishon, and Aholibamah the daughter of Anah. <sup>26</sup> And these are the sons of Dishon : Hem-

dan, and Eshban, and Ithran, and Cheran. <sup>27</sup> These are the sons of Ezer : Bilhan, and Zaavan, and Akan.

<sup>28</sup> These are the sons of Dishan : Uz and Aran.

<sup>29</sup> These were princes of the Horites : prince Lotan, prince Shobal, prince Zibeon, prince Anah, <sup>30</sup> prince Dishon, prince Ezer, prince Dishan. These were princes of the Horites, according to their princes, in the land of Seir.

<sup>31</sup> And these are the kings that reigned in the land of Edom, before there reigned a king of the sons of Israel : <sup>32</sup> and there reigned in Edom Bela, son of Beor ; and the name of his city was Dinhaba. <sup>33</sup> And Bela died ; and Jobab son of Zerah, of Bozrah, reigned in his stead. <sup>34</sup> And Jobab died ; and Husham, of the land of the Temanites, reigned in his stead. <sup>35</sup> And Husham died ; and Hadad son of Bedad, he who smote Midian in the country of Moab, reigned in his stead. And the name of his city was Avith. <sup>36</sup> And Hadad died ; and Samlah, of Masrekah, reigned in his stead. <sup>37</sup> And Samlah died ; and Saul, of Rehoboth by the River, reigned in his stead. <sup>38</sup> And Saul died ; and Baal-hanan, son of Achbor, reigned in his stead. <sup>39</sup> And Baal-hanan, son of Achbor, died ; and Hadar reigned in his stead. And the name of his city was Pau. And the name of his wife was Mehetabel, daughter of Matred, the daughter of Me-zahab.

<sup>40</sup> And these are names of princes of Esau, according to their families, according to their places, by their names : prince Timnah, prince Alvah, prince Jetheth, <sup>41</sup> prince Aholibamah, prince Elah, prince Pinon, <sup>42</sup> prince Kenaz, prince Teman, prince Mibzar, <sup>43</sup> prince Magdiel, prince Iram. These were princes of Edom, accord-

ing to their habitations in the land of their possession. He is Esau, father of the Edomites.

## CHAPTER XXXVII

<sup>1</sup>And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. <sup>2</sup>These are the generations of Jacob. Joseph, being seventeen years old, was tending the flock with his brothers, and he was a lad with the sons of Bilhah and with the sons of Zilpah his father's wives. And Joseph brought evil report concerning them to their father.

<sup>3</sup>And Israel loved Joseph above all his sons, for a son of old age was he to him, and he made him a full length garment. <sup>4</sup>And his brothers saw that their father loved him above all his brothers, and they hated him, and could not speak to him peaceably. <sup>5</sup>And Joseph dreamed a dream, and he told it to his brothers; and they hated him yet the more. <sup>6</sup>And he said to them, Hear, I pray, this dream which I dreamed. <sup>7</sup>For, behold, we were binding sheaves in the midst of the field; and behold, my sheaf arose, yea and stood upright; and behold, your sheaves stood around, and bowed down to my sheaf. <sup>8</sup>And his brothers said to him, Shalt thou indeed reign over us? Or shalt thou indeed bear rule over us? And they hated him yet the more for his dreams and for his words.

<sup>9</sup>And he dreamed yet another dream, and related it to his brothers. And he said, Behold, I have dreamed a dream yet again; and behold, the sun, and the moon, and eleven stars, bowed down to me. <sup>10</sup>And he related it to his father and to his brothers. And his father chided him, and said to him, What is this dream that thou hast dreamed? Shall we indeed

come, I, and thy mother, and thy brothers, to bow ourselves down to thee to the earth? <sup>11</sup>And his brothers envied him; but his father kept the saying.

<sup>12</sup>And his brothers went to feed their father's flock in Shechem.

<sup>13</sup>And Israel said to Joseph, Are not thy brothers feeding the flock in Shechem? Come, and I will send thee to them. And he said to him, Here am I. <sup>14</sup>And he said to him,

Go, I pray, see whether it is well with thy brothers, and well with the flocks; and bring me word again. And he sent him from the valley of Hebron; and he came to Shechem. <sup>15</sup>And a man found him, and behold, he was wandering in the field. And the man asked him, saying, What seekest thou?

<sup>16</sup>And he said, I seek my brothers. Tell me, I pray, where they feed their flocks. <sup>17</sup>And the man said, They have removed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan. <sup>18</sup>And they saw him afar off; and before he came near them they plotted against him to slay him. <sup>19</sup>And they said one to another, Behold, this dreamer comes. <sup>20</sup>Now therefore, come and let us slay him, and cast him into one of the pits; and we will say, An evil beast devoured him. And we shall see what will become of his dreams. <sup>21</sup>And Reuben heard it, and he delivered him out of their hand. And he said, Let us not kill him. <sup>22</sup>And Reuben said to them, Do not shed blood; cast him into this pit that is in the wilderness, and do not lay a hand upon him; that he might deliver him out of their hand, to return him to his father.

<sup>23</sup>And it came to pass, when Joseph came to his brothers, that they stripped Joseph of his garment, the full length



garment that was on him ; <sup>24</sup> and they took him, and cast him into the pit. And the pit was empty ; there was no water in it. <sup>25</sup> And they sat down to eat bread. And they lifted up their eyes and saw, and behold, a caravan of Ishmaelites coming from Gilead, and their camels bearing tragacanth, and balsam, and ladanum, going to carry it down to Egypt. <sup>26</sup> And Judah said to his brothers, What profit is it that we slay our brother, and cover his blood ? <sup>27</sup> Come and let us sell him to the Ishmaelites, and let not our hand be upon him ; for he is our brother, our flesh. And his brothers hearkened to it. <sup>28</sup> And Midianites, merchants, passed by ; and they drew and raised up Joseph out of the pit ; and they sold Joseph to the Ishmaelites for twenty pieces of silver ; and they brought Joseph into Egypt.

<sup>29</sup> And Reuben returned to the pit ; and behold, Joseph was not in the pit ; and he rent his clothes. <sup>30</sup> And he returned to his brothers, and said, The child is not ; and I, whither shall I go ? <sup>31</sup> And they took Joseph's garment, and they killed a buck of the goats, and dipped the garment in the blood. <sup>32</sup> And they sent the full length garment, and brought it to their father. And they said, This have we found ; discern now, whether it is thy son's garment, or not. <sup>33</sup> And he knew it ; and he said, It is my son's garment ; an evil beast has devoured him ; Joseph is surely torn in pieces. <sup>34</sup> And Jacob rent his garments, and put sackcloth on his loins, and mourned for his son many days. <sup>35</sup> And all his sons and all his daughters rose up to console him. And he refused to be consoled ; and he said, I will go down to my son mourning, to the underworld. And his father wept for him.

<sup>36</sup> And the Midianites sold him into

Egypt, to Potiphar, an officer of Pharaoh, captain of the life-guard.

## CHAPTER XXXVIII

<sup>1</sup> And it came to pass at that time, that Judah went down from his brothers, and turned aside to a man, an Adullamite, whose name was Hirah. <sup>2</sup> And Judah saw there a daughter of a Canaanite whose name was Shuah ; and he took her, and went in to her. <sup>3</sup> And she conceived, and bore a son ; and he called his name Er. <sup>4</sup> And she conceived again, and bore a son ; and she called his name Onan. <sup>5</sup> And she conceived yet again, and bore a son ; and she called his name Shelah. And he was at Chezib when she bore him.

<sup>6</sup> And Judah took a wife for Er his firstborn, and her name was Tamar. <sup>7</sup> And Er, Judah's firstborn, was wicked in the sight of Jehovah ; and Jehovah slew him. <sup>8</sup> And Judah said to Onan, Go in to thy brother's wife, and perform the duty of a husband's brother to her, and raise up seed to thy brother. <sup>9</sup> And Onan knew that the seed would not be his. And it came to pass when he went in to his brother's wife, that he wasted it on the ground, in order not to give seed to his brother. <sup>10</sup> And that which he did was evil in the sight of Jehovah ; and he slew him also.

<sup>11</sup> And Judah said to Tamar his daughter-in-law, Abide a widow in thy father's house till Shelah my son shall grow up. For he said, Lest he also die, as his brothers. And Tamar went and abode in her father's house.

<sup>12</sup> And after many days, the daughter of Shuah, Judah's wife, died. And Judah consoled himself ; and he went up to his sheep-shearers, he and Hirah his friend the Adullamite, to Timnah. <sup>13</sup> And it was told Tamar, saying, Behold, thy father-in-law goes

up to Timnah to shear his sheep.  
<sup>14</sup> And she put off from her the garments of her widowhood, and covered herself with a veil, and wrapped herself, and sat at the entrance to two fountains; which is by the way to Timnah. For she saw that Shelah was grown up, and she was not given to him for a wife.  
<sup>15</sup> And Judah saw her, and he thought her to be a harlot; because she had covered her face.  
<sup>16</sup> And he turned aside to her by the way, and said, Come, I pray, let me come in to thee. For he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayst come in to me?  
<sup>17</sup> And he said, I will send a kid of the goats, from the flock. And she said, Wilt thou give a pledge till thou send it?  
<sup>18</sup> And he said, What is the pledge that I shall give thee? And she said, Thy signet-ring, and thy cord, and thy staff that is in thy hand. And he gave them to her; and he went in to her, and she conceived by him.  
<sup>19</sup> And she arose and went away; and she put off her veil from her, and put on the garments of her widowhood.  
<sup>20</sup> And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the hand of the woman; and he found her not.  
<sup>21</sup> And he asked the men of her place, saying, Where is the harlot, she at the two fountains, by the way? And they said, There was no harlot here.  
<sup>22</sup> And he returned to Judah, and said, I did not find her; and also the men of the place said, There was no harlot here.  
<sup>23</sup> And Judah said, Let her take them for herself, lest we be scorned. Behold, I sent this kid, and thou didst not find her.

<sup>24</sup> And it came to pass, about three months after, that it was told Judah, saying, Tamar, thy daughter-in-law,

has committed harlotry; and also, behold, she is with child by harlotry. And Judah said, Bring her out, and let her be burnt.  
<sup>25</sup> She was brought out; and she sent to her father-in-law, saying, By the man whose these are am I with child. And she said, Discern, I pray, whose are these, the signet-ring, and the cord, and the staff.  
<sup>26</sup> And Judah knew them; and he said, She is more in the right than I; because I gave her not to Shelah my son. And he knew her again no more.

<sup>27</sup> And it came to pass at the time of her labor, that, behold, there were twins in her womb.  
<sup>28</sup> And it came to pass, when she was in labor, that one put out a hand; and the midwife took and bound on his hand a scarlet thread, saying, This came out first.  
<sup>29</sup> And it came to pass, as he drew back his hand, that, behold, his brother came out. And she said, How hast thou broken forth? On thee be a breach! And his name was called Pharez.  
<sup>30</sup> And afterward came out his brother, on whose hand was the scarlet thread. And his name was called Zarah.

## CHAPTER XXXIX

<sup>1</sup> And Joseph was brought down to Egypt. And Potiphar, an officer of Pharaoh, captain of the life-guard, an Egyptian, bought him at the hand of the Ishmaelites, who brought him down thither.  
<sup>2</sup> And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian.  
<sup>3</sup> And his master saw that Jehovah was with him; and all that he did Jehovah made to prosper in his hand.  
<sup>4</sup> And Joseph found favor in his sight, and served him. And he made him overseer over his house, and all that he had he gave into his hand.



<sup>5</sup> And it came to pass from the time that he made him overseer in his house and over all that he had, that Jehovah blessed the house of the Egyptian on account of Joseph ; and the blessing of Jehovah was upon all that he had, in the house and in the field. <sup>6</sup> And he left all that he had in Joseph's hand ; and he knew not aught with him, save the bread that he ate. And Joseph was of beautiful form, and of beautiful countenance.

<sup>7</sup> And it came to pass after these things, that his master's wife lifted her eyes toward Joseph ; and she said, Lie with me. <sup>8</sup> And he refused. And he said to his master's wife, Behold, my master knows not with me what is in the house, and all that he has he has given into my hand. <sup>9</sup> He is not greater in this house than I ; and he has not withheld from me anything, except thee, because thou art his wife ; and how can I do this great evil, and sin against God ?

<sup>10</sup> And it came to pass, as she spoke to Joseph day by day, that he hearkened not to her, to lie down by her side to be with her. <sup>11</sup> And it came to pass at this time, that he went into the house to do his business, and there was no one of the men of the house there in the house. <sup>12</sup> And she laid hold of him by his garment, saying, Lie with me ; and he left his garment in her hand, and fled, and went forth out of the house. <sup>13</sup> And it came to pass, when she saw that he left his garment in her hand, and fled out of the house, <sup>14</sup> that she called to the men of her house, and spoke to them, saying, See, he brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried with a loud voice. <sup>15</sup> And it came to pass, when he heard that I raised my voice and cried, that he left his garment by me, and went forth out of the house. <sup>16</sup> And she

laid up his garment by her, until his master came to his house. <sup>17</sup> And she spoke to him according to these words, saying, The Hebrew servant, whom thou hast brought in to us, came in to me to mock me. <sup>18</sup> And it came to pass, when I raised my voice and cried, that he left his garment by me, and fled out of the house. <sup>19</sup> And it came to pass, when his master heard the words of his wife, which she spoke to him, saying, According to these words did thy servant to me, that his anger was kindled. <sup>20</sup> And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound ; and he was there in the prison.

<sup>21</sup> And Jehovah was with Joseph ; and he caused kindness to be shown him, and gave him favor in the eyes of the keeper of the prison. <sup>22</sup> And the keeper of the prison gave into Joseph's hand all the prisoners that were in the prison ; and whatever they did there, he was the doer of it. <sup>23</sup> The keeper of the prison looked not to anything in his hand, because Jehovah was with him ; and what he did Jehovah made to prosper.

## CHAPTER XL

<sup>1</sup> And it came to pass, after these things, that the butler of the king of Egypt and the baker offended against their lord, the king of Egypt. <sup>2</sup> And Pharaoh was wroth against his two officers, against the chief of the butlers and against the chief of the bakers. <sup>3</sup> And he put them in ward in the house of the captain of the life-guard, into the prison, the place where Joseph was bound. <sup>4</sup> And the captain of the guard appointed Joseph to be with them, and he ministered to them. And they were for a time in ward.

<sup>5</sup> And they dreamed a dream both of them, each his dream in one night,

each according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison. <sup>6</sup> And Joseph came in to them in the morning ; and he saw them, and behold, they were sad. <sup>7</sup> And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore are your faces sad to-day ? <sup>8</sup> And they said to him, We have dreamed a dream, and there is no interpreter of it. And Joseph said to them, Do not interpretations belong to God ? Relate it to me, I pray. <sup>9</sup> And the chief of the butlers related his dream to Joseph. And he said to him, In my dream, behold, a vine was before me. <sup>10</sup> And in the vine were three branches. And it was budding, its blossom sprang up, its clusters yielded ripened grapes. <sup>11</sup> And Pharaoh's cup was in my hand ; and I took the grapes, and pressed them into Pharaoh's cup ; and I gave the cup into Pharaoh's hand.

<sup>12</sup> And Joseph said to him, This is its interpretation: The three branches are three days. <sup>13</sup> Within three days will Pharaoh lift up thy head, and restore thee to thy place ; and thou wilt give Pharaoh's cup into his hand after the former manner when thou wast his butler. <sup>14</sup> But remember me by thyself, when it shall be well with thee, and show kindness to me, I pray, and make mention of me to Pharaoh, and bring me out from this house. <sup>15</sup> For I was verily stolen from the land of the Hebrews ; and also here I have done nothing for which they should put me into the dungeon.

<sup>16</sup> And the chief of the bakers saw that he had interpreted good. And he said to Joseph, As for me also, in my dream, behold, three baskets of white bread were on my head. <sup>17</sup> And in the uppermost basket were all kinds

of food for Pharaoh, work of the baker ; and the birds ate them out of the basket, off from my head. <sup>18</sup> And Joseph answered and said, This is its interpretation. The three baskets are three days. <sup>19</sup> Within three days will Pharaoh lift up thy head from thee, and will hang thee on a tree ; and the birds will eat thy flesh off from thee.

<sup>20</sup> And it came to pass on the third day, Pharaoh's birthday, that he made a feast for all his servants. And he lifted up the head of the chief of the butlers and of the chief of the bakers among his servants. <sup>21</sup> And he restored the chief of the butlers to his butlership, and he gave the cup into Pharaoh's hand ; <sup>22</sup> and the chief of the bakers he hanged, as Joseph interpreted to them. <sup>23</sup> And the chief of the butlers remembered not Joseph, and forgot him.

## CHAPTER XLI

<sup>1</sup> And it came to pass, at the end of two full years, that Pharaoh dreamed ; and behold, he was standing by the river. <sup>2</sup> And behold, there came up from the river seven heifers fair-looking and fat in flesh ; and they fed on the marsh-grass. <sup>3</sup> And behold seven other heifers came up after them from the river ill-looking and thin in flesh ; and they stood by the side of those heifers on the bank of the river. <sup>4</sup> And the heifers that were ill-looking and thin in flesh devoured the seven heifers that were fair-looking and fat. And Pharaoh awoke.

<sup>5</sup> And he slept, and dreamed a second time ; and behold, seven ears came up on one stalk, plump and good. <sup>6</sup> And behold, seven ears thin and blasted by the east wind sprang up after them. <sup>7</sup> And the thin ears consumed the seven plump and full ears. And Pharaoh awoke ; and behold, it was a dream.



<sup>8</sup> And it came to pass in the morning, that his spirit was troubled. And he sent and called for all the scribes of Egypt and all its wise men. And Pharaoh related to them his dream. And there was no one that interpreted them to Pharaoh.

<sup>9</sup> And the chief of the butlers spoke to Pharaoh, saying, I remember my faults this day. <sup>10</sup> Pharaoh was wroth against his servants; and he put me in ward in the house of the captain of the life-guard, me and the chief of the bakers. <sup>11</sup> And we dreamed a dream in one night, I and he; we dreamed, each according to the interpretation of his dream. <sup>12</sup> And there was with us a Hebrew young man, servant to the captain of the life-guard; and we related them to him, and he interpreted to us our dreams; according to each one's dream did he interpret. <sup>13</sup> And it came to pass, that as he interpreted to us, so it was; me he restored to my place, and him he hanged.

<sup>14</sup> And Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. <sup>15</sup> And he shaved himself, and changed his garments, and came in to Pharaoh. <sup>16</sup> And Pharaoh said to Joseph, I have dreamed a dream, and there is no one that interprets it. And I have heard it said of thee that thou understandest a dream to interpret it. <sup>17</sup> And Joseph answered Pharaoh, saying, It is not for me; God will give Pharaoh an answer of peace. <sup>18</sup> And Pharaoh said to Joseph, In my dream, behold, I was standing on the bank of the river. <sup>19</sup> And behold, there came up from the river seven heifers, fat in flesh, and fair-formed; and they fed on the marsh-grass. <sup>20</sup> And behold, seven other heifers came up after them poor and very ill-formed and lean in flesh; I have not seen such as they in all

the land of Egypt for vileness. <sup>21</sup> And the lean and ill-looking heifers devoured the first seven fat heifers. <sup>22</sup> And they entered into them; and it could not be known that they entered into them, and they were ill-looking as at the beginning. And I awoke. <sup>23</sup> And I saw in my dream, and behold, seven ears came up on one stalk, full and good. <sup>24</sup> And behold, seven ears withered, thin, blasted by the east wind, sprang up after them. <sup>25</sup> And the thin ears consumed the seven good ears. And I told it to the scribes; and there was none that made it known to me.

<sup>26</sup> And Joseph said to Pharaoh, The dream of Pharaoh, it is one. What God is about to do he has showed to Pharaoh. <sup>27</sup> The seven good heifers, they are seven years; and the seven good ears, they are seven years. The dream, it is one. <sup>28</sup> And the seven lean and ill-looking heifers that came up after them, they are seven years; and the seven ears empty, blasted by the east wind, will be seven years of famine. <sup>29</sup> This is the thing which I have spoken to Pharaoh; what God is about to do, he has caused Pharaoh to see. <sup>30</sup> Behold there are coming seven years of great plenty in all the land of Egypt. <sup>31</sup> And there will arise after them seven years of famine; and all the plenty will be forgotten in the land of Egypt, and the famine will consume the land. <sup>32</sup> And the plenty will not be known in the land on account of that famine afterward; for it will be very grievous. <sup>33</sup> And as the dream was twice repeated to Pharaoh, it is because the thing is established by God, and God hastens to do it.

<sup>34</sup> Now therefore, let Pharaoh look out a man discerning and wise, and set him over the land of Egypt. <sup>35</sup> Let Pharaoh cause that he appoint officers over the land; and let him

take the fifth part of the land of Egypt in the seven years of plenty.<sup>35</sup> And let them gather all the food of these good years that are coming, and lay up grain under the hand of Pharaoh for food in the cities, and keep it.<sup>36</sup> And the food shall be for store for the land for the seven years of famine which shall be in the land of Egypt; that the land perish not in the famine.

<sup>37</sup> And the thing was good in the eyes of Pharaoh and in the eyes of all his servants.<sup>38</sup> And Pharaoh said to his servants, Can we find such a one as this, a man in whom is the spirit of God? <sup>39</sup> And Pharaoh said to Joseph, Since God has made all this known to thee, there is no one so discerning and wise as thou art. <sup>40</sup> Thou shalt be over my house, and to thee shall all my people do homage; only as to the throne will I be greater than thou.<sup>41</sup> And Pharaoh said to Joseph, See, I have set thee over all the land of Egypt. <sup>42</sup> And Pharaoh took off his signet-ring from his hand, and put it on Joseph's hand, and clothed him in vestures of fine linen, and put the chain of gold upon his neck; <sup>43</sup> and he made him ride in the second chariot that he had; and they cried before him, Bow the knee. And he set him over all the land of Egypt. <sup>44</sup> And Pharaoh said to Joseph, I am Pharaoh, and without thee shall no man lift his hand or his foot in all the land of Egypt.

<sup>45</sup> And Pharaoh called Joseph's name Zaphnath-paaneah. And he gave him for a wife Asenath, daughter of Poti-pherah priest of On. And Joseph went out over the land of Egypt.

<sup>46</sup> And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and

passed through all the land of Egypt.

<sup>47</sup> And in the seven years of plenty the earth brought forth by handfuls.

<sup>48</sup> And he gathered all the food of the seven years which were in the land of Egypt; and he put food in the cities; the food of the field that was around the city he put within it. <sup>49</sup> And Joseph laid up grain as the sand of the sea, exceedingly abundant, until he left off numbering; for it was without number.

<sup>50</sup> And to Joseph were born two sons before the year of famine came, whom Asenath, daughter of Poti-pherah priest of On, bore to him.

<sup>51</sup> And Joseph called the name of the first-born Manasseh; for God has made me forget all my trouble, and all my father's house. <sup>52</sup> And the name of the second be called Ephraim; for God has made me fruitful in the land of my affliction.

<sup>53</sup> And the seven years of plenty that was in the land of Egypt were ended. <sup>54</sup> And the seven years of famine began to come according as Joseph said. And the famine was in all lands; but in all the land of Egypt there was bread.

<sup>55</sup> And all the land of Egypt was famished; and the people cried to Pharaoh for bread. And Pharaoh said to all the Egyptians, Go to Joseph; what he says to you do.

<sup>56</sup> And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold grain to the Egyptians; and the famine was severe in the land of Egypt. <sup>57</sup> And all countries came into Egypt, to Joseph, to buy grain; for the famine was severe in all the earth.

## CHAPTER XLII

<sup>1</sup> And Jacob saw that there was grain in Egypt; and Jacob said to his sons, Why do ye look one upon another? <sup>2</sup> And he said, Behold, I



have heard that there is grain in Egypt. Go down thither, and buy grain for us thence ; that we may live, and not die. <sup>3</sup> And Joseph's ten brothers went down to buy grain from Egypt. <sup>4</sup> And Benjamin, Joseph's brother, Jacob sent not with his brothers ; for he said, Lest harm befall him. <sup>5</sup> And the sons of Israel came to buy grain among those that came ; for the famine was in the land of Canaan.

<sup>6</sup> And Joseph, he was the ruler over the land ; and he it was that sold grain to all the people of the land. And Joseph's brothers came, and bowed down to him with their faces to the earth. <sup>7</sup> And Joseph saw his brothers, and knew them ; and he made himself strange to them, and spoke with them roughly. And he said to them, Whence are ye come ? And they said, From the land of Canaan, to buy grain for food. <sup>8</sup> And Joseph knew his brothers ; and they knew not him. <sup>9</sup> And Joseph remembered the dreams that he had dreamed of them. And he said to them, Ye are spies ; to see the nakedness of the land are ye come. <sup>10</sup> And they said to him, Nay, my lord ; for thy servants have come to buy grain for food. <sup>11</sup> We are all sons of one man. We are true men ; thy servants are not spies. <sup>12</sup> And he said to them, Nay ; for ye have come to see the nakedness of the land. <sup>13</sup> And they said, Thy servants are twelve ; we are brothers, sons of one man in the land of Canaan ; and behold, the youngest is this day with our father ; and one is not. <sup>14</sup> And Joseph said to them, This is what I spoke to you, saying, Ye are spies. <sup>15</sup> By this ye shall be tested. By the life of Pharaoh, ye shall not go out hence, except when your youngest brother comes hither. <sup>16</sup> Send one of you, and let him fetch your brother, and be ye bound, that your words may be

tested, whether there is truth with you ; and if not, by the life of Pharaoh, ye are surely spies. <sup>17</sup> And he put them all together in ward three days.

<sup>18</sup> And Joseph said to them on the third day, This do and live. I am one that fears God. <sup>19</sup> If ye are true men, let one of your brothers be bound in your prison-house ; and do ye go, carry grain for the famine of your houses. <sup>20</sup> And bring your youngest brother to me, and your words shall be found true, and ye shall not die. And they did so. <sup>21</sup> And they said one to another, We are verily guilty concerning our brother, whose anguish of soul we saw when he besought us, and we would not hear ; therefore is this anguish come upon us. <sup>22</sup> And Reuben answered them, saying, Did not I speak to you, saying, Do not sin against the child, and ye would not hear ? And also his blood, behold, is required. <sup>23</sup> And they knew not that Joseph heard ; for the interpreter was between them. <sup>24</sup> And he turned about from them, and wept. And he returned to them, and talked to them ; and he took from them Simeon, and bound him before their eyes.

<sup>25</sup> And Joseph commanded that they should fill their vessels with grain, and to return their money into each one's sack, and to give them provision for the way. And thus he did to them.

<sup>26</sup> And they lifted their grain upon their asses, and went thence. <sup>27</sup> And one of them opened his sack to give provender to his ass at the lodging-place, and he saw his money, and behold, it was in the mouth of his bag. <sup>28</sup> And he said to his brothers, My money is returned ; yea, and behold, it is in my bag. And their heart went out ; and they turned trembling one to another, saying, What is this that God has done to us ?

<sup>29</sup> And they came to Jacob their

father, to the land of Canaan. And they told him all the things that befell them, saying, <sup>30</sup> The man, the lord of the land, spoke roughly with us, and took us for spies of the land. <sup>31</sup> And we said to him, We are true men ; we are not spies. <sup>32</sup> We are twelve brothers, sons of our father ; one is not, and the youngest is this day with our father in the land of Canaan. <sup>33</sup> And the man, the lord of the land, said to us, By this I shall know that ye are true men ; let one of your brothers remain with me, and take what the famine of your houses requires, and go. <sup>34</sup> And bring your youngest brother to me, and I shall know that ye are not spies, that ye are true men. Your brother I will deliver to you, and ye shall traffic in the land.

<sup>35</sup> And it came to pass as they emptied their sacks, that, behold, each one's bundle of money was in his sack ; and they saw their bundles of money, they and their father, and they were afraid. <sup>36</sup> And Jacob their father said to them, Me do ye bereave ; Joseph is not, and Simeon is not, and Benjamin ye will take. On me are all these things. <sup>37</sup> And Reuben spoke to his father, saying, My two sons shalt thou slay, if I bring him not to thee. Deliver him into my hand, and I will return him to thee. <sup>38</sup> And he said, My son shall not go down with you. For his brother is dead, and he alone is left ; and if harm befall him by the way in which ye go, ye will bring down my gray hairs in sorrow to the underworld.

### CHAPTER XLIII

<sup>1</sup> And the famine was grievous in the land. <sup>2</sup> And it came to pass, when they had eaten up the grain that they brought from Egypt, that their father said to them, Return, buy us grain for a little food. <sup>3</sup> And Judah

spoke to him, saying, The man solemnly protested to us, saying, Ye shall not see my face unless your brother be with you. <sup>4</sup> If thou wilt send our brother with us we will go down and buy thee grain for food. <sup>5</sup> But if thou wilt not send him we will not go down. For the man said to us, Ye shall not see my face unless your brother be with you. <sup>6</sup> And Israel said, Wherefore dealt ye so ill with me to tell the man whether ye had yet a brother ? <sup>7</sup> And they said, The man strictly questioned concerning us and concerning our kindred, saying, Is your father yet alive ? Have ye a brother ? And we told him according to these words. Could we surely know that he would say, Bring your brother down ? <sup>8</sup> And Judah said to Israel his father, Send the lad with me, and we will arise and go ; and we shall live, and not die, both we, and also thou, and also our little ones. <sup>9</sup> I will be surety for him ; of my hand shalt thou require him. If I do not bring him to thee, and set him before thee, then will I be guilty to thee forever. <sup>10</sup> For unless we had lingered surely now we had returned this second time. <sup>11</sup> And Israel their father said to them, If then it is so, do this ; take of the boast of the land in your vessels, and carry down a present for the man, a little balsam, and a little honey, tragacanth and ladanum, pistacia nuts and almonds. <sup>12</sup> And take a second supply of money in your hand ; and the money that was returned in the mouth of your bags ye shall carry back in your hand ; perhaps it was an error. <sup>13</sup> And take your brother, and arise, return to the man. <sup>14</sup> And God Almighty grant you compassion before the man, that he may release to you your other brother and Benjamin. And I, in case I am bereaved, I am bereaved !



<sup>15</sup> And the men took that present ; and double money they took in their hand, and Benjamin ; and they rose up, and went down to Egypt ; and they stood before Joseph.

<sup>16</sup> And Joseph saw Benjamin with them ; and he said to him who was over his house, Bring the men into the house ; and slay, and make ready ; for the men will eat with me at noon.

<sup>17</sup> And the man did as Joseph said.

And the man brought the men into the house of Joseph. <sup>18</sup> And the men were afraid because they were brought into the house of Joseph. And they said, Because of the money that returned in our bags at the first are we brought in ; that he may find occasion against us, and fall upon us, and take us for servants, and our asses. <sup>19</sup> And they came near to the man who was over the house of Joseph ; and they spoke to him at the door of the house. <sup>20</sup> And they said, We beseech thee, my lord ! We verily came down at the first to buy grain for food. <sup>21</sup> And it came to pass, when we came to the lodging-place, and opened our bags, that behold, each one's money was in the mouth of his bag, our money in its full weight ; and we have brought it back in our hand. <sup>22</sup> And other money have we brought down in our hands to buy grain for food. We know not who put our money in our bags. <sup>23</sup> And he said, Peace be to you ; fear not. Your God, and the God of your father, gave you hidden treasure in your bags. Your money came to me. And he brought Simon out to them.

<sup>24</sup> And the man brought the men into the house of Joseph. And he gave water that they might wash their feet ; and he gave provender for their asses.

<sup>25</sup> And they made ready the present against the coming of Joseph at noon ;

for they heard that they should eat bread there. <sup>26</sup> And Joseph came into the house ; and they brought him the present that was in their hand, into the house ; and they bowed down to him to the earth.

<sup>27</sup> And he asked them of their welfare, and said, Is your father well, the old man of whom ye spoke ? <sup>28</sup> Is he yet alive ? <sup>29</sup> And they answered, Thy servant our father is well ; he is yet alive. And they bent the head, and bowed down.

<sup>30</sup> And he lifted up his eyes, and saw Benjamin his brother, the son of his mother ; and he said, Is this your younger brother of whom ye spoke to me ? And he said, God be gracious to thee, my son. <sup>31</sup> And Joseph made haste, for his bowels yearned toward his brother, and he sought where to weep ; and he entered into the inner chamber, and wept there. <sup>32</sup> And he washed his face, and went forth. And he refrained himself, and said, Set on food. <sup>33</sup> And they set on for him by himself, and for them by themselves, and for the Egyptians that ate with him by themselves ; because the Egyptians could not eat food with the Hebrews, for that is an abomination to Egyptians. <sup>34</sup> And they sat before him, the firstborn according to his birth-right, and the younger according to his minority. <sup>35</sup> And the men looked wondering one at another. And he took portions from before him for them ; and Benjamin's portion was five times more than any of theirs. And they drank, and were merry with him.

## CHAPTER XLIV

<sup>1</sup> And he commanded him who was over his house, saying, Fill the men's bags with food, as much as they can bear, and put each one's money in the mouth of his bag. <sup>2</sup> And my cup, the silver cup, thou shalt put in the mouth of the bag belonging to the

youngest, and the money for his grain. And he did according to the word of Joseph, which he had spoken.

<sup>1</sup>The morning dawned, and the men were sent away; they and their asses. <sup>4</sup>They were gone out of the city, were not far away, when Joseph said to him who was over his house, Arise, follow after the men, and overtake them; and say to them, Wherefore have ye requited evil for good?

<sup>5</sup>Is not this that in which my lord drinks? And he verily divines therewith. Ye have done evil in that ye have done. <sup>6</sup>And he overtook them, and spoke to them these words.

<sup>7</sup>And they said to him, Wherefore does my lord speak according to these words? Far be it from thy servants to do such a thing.

<sup>8</sup>Behold, the money that we found in the mouths of our bags we brought back to thee from the land of Canaan; and how should we steal from thy lord's house silver or gold?

<sup>9</sup>With whomsoever of thy servants it shall be found let him die; and we also will be servants to my lord. <sup>10</sup>And he said, Yea now, according to your words, so be it. With whomsoever it shall be found he shall be my servant; and ye shall be blameless.

<sup>11</sup>And they made haste, and took down each one his bag to the earth; and they opened each one his bag.

<sup>12</sup>And he searched; he began at the eldest, and ended at the youngest; and the cup was found in Benjamin's bag. <sup>13</sup>And they rent their garments; and they loaded each one his ass, and returned to the city.

<sup>14</sup>And Judah came and his brothers to the house of Joseph; for he was yet there; and they fell before him to the earth. <sup>15</sup>And Joseph said to them, What is this deed that ye have done? Did ye not know that such a man as I can surely divine?

<sup>16</sup>And Judah said, What shall we

say to my lord? What shall we speak? And how shall we clear ourselves? God has found out the iniquity of thy servants. Behold, we are servants to my lord, both we, and he in whose hand the cup was found.

<sup>17</sup>And he said, Far be it from me to do this. The man in whose hand the cup was found he shall be my servant; and do ye go up in peace to your father.

<sup>18</sup>And Judah came near to him and said, I beseech thee, my lord! Let thy servant, I pray, speak a word in the ears of my lord; and let not thine anger burn against thy servant; for thou art even as Pharaoh.

<sup>19</sup>My lord asked his servants, saying, Have ye a father or a brother?

<sup>20</sup>And we said to my lord, We have a father, an old man, and a child of old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loves him.

<sup>21</sup>And thou saidst to thy servants, Bring him down to me that I may set my eyes upon him.

<sup>22</sup>And we said to my lord, The lad can not leave his father; for if he leaves his father he will die.

<sup>23</sup>And thou saidst to thy servants, If your youngest brother comes not down with you ye shall see my face no more.

<sup>24</sup>And it came to pass, when we went up to thy servant my father, that we told him the words of my lord.

<sup>25</sup>And our father said, Return, buy us grain for a little food.

<sup>26</sup>And we said, We can not go down. If our youngest brother be with us then will we go down; for we can not see the face of the man if our youngest brother is not with us.

<sup>27</sup>And thy servant my father said to us, Ye know that my wife bore me two.

<sup>28</sup>And one went out from me; and I said, Surely he is torn in pieces; and I saw him not since.

<sup>29</sup>And if ye take this also from my presence, and harm befall him, ye will bring down my gray



hairs in sorrow to the underworld.  
<sup>30</sup> Now therefore, when I come to thy servant my father, and the lad is not with us, seeing that his soul is bound to his soul, <sup>31</sup> it will come to pass when he sees that the lad is not that he will die ; and thy servants will bring down the gray hairs of thy servant our father in sorrow to the underworld.  
<sup>32</sup> For thy servant by his surety obtained the lad from my father, saying, If I bring him not to thee then will I be guilty to my father forever. <sup>33</sup> Now therefore, I pray, let thy servant remain instead of the lad a servant to my lord, and let the lad go up with his brothers. <sup>34</sup> For how shall I go up to my father and the lad not with me? Lest I see the evil that will come on my father.

# CHAPTER XLV

<sup>1</sup> And Joseph was not able to refrain himself before all that stood by him ; and he cried, Cause every man to go out from me. And no one was standing with him when Joseph made himself known to his brothers. <sup>2</sup> And he wept aloud ; and the Egyptians heard, and the house of Pharaoh heard.  
<sup>3</sup> And Joseph said to his brothers, I am Joseph ; is my father yet alive? And his brothers could not answer him ; for they were confounded before him. <sup>4</sup> And Joseph said to his brothers, Come near to me, I pray. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. <sup>5</sup> Now therefore be not grieved, and be not angry with yourselves, that ye sold me hither ; for God sent me before you to preserve life. <sup>6</sup> For these two years has the famine been in the land ; and there are yet five years in which there will be no plowing or harvesting. <sup>7</sup> And God sent me before you to make for you a remnant in the earth, and to

save you alive, for a great deliverance.  
<sup>8</sup> Now therefore, it was not ye that sent me hither, but God ; and he has made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. <sup>9</sup> Make haste, and go up to my father, and say to him, Thus says thy son Joseph, God has made me lord of all Egypt ; come down to me, tarry not. <sup>10</sup> And thou shalt dwell in the land of Goshen, and thou shalt be near to me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast. <sup>11</sup> And I will nourish thee there ; for there are yet five years of famine ; lest thou be impoverished, thou, and thy house, and all that thou hast. <sup>12</sup> And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. <sup>13</sup> And ye shall tell my father of all my glory in Egypt, and of all that ye have seen ; and ye shall haste and bring down my father hither. <sup>14</sup> And he fell on the neck of Benjamin his brother, and wept ; and Benjamin wept on his neck. <sup>15</sup> And he kissed all his brothers, and wept on them ; and after that his brothers talked with him.  
<sup>16</sup> And the rumor was heard in the house of Pharaoh, saying, The brothers of Joseph have come ; and it was good in the sight of Pharaoh, and in the sight of his servants. <sup>17</sup> And Pharaoh said to Joseph, Say to thy brothers, This do ye : load your beasts, and go, get to the land of Canaan ; <sup>18</sup> and fetch your father and your households, and come to me ; and I will give you the best of the land of Egypt, and ye shall eat of the fat of the land. <sup>19</sup> Now therefore thou art commanded ; this do ye : take for you wagons out of the land of Egypt, for your little ones, and for your wives, and bring your father, and come. <sup>20</sup> And let not your eye look regretfully on your goods ;

for the best of all the land of Egypt, it is yours.

<sup>21</sup> And the sons of Israel did so. And Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the way.

<sup>22</sup> To each of them all he gave changes of raiment; and to Benjamin he gave three hundred pieces of silver and five changes of raiment. <sup>23</sup> And to his father he sent after this manner: ten asses bearing the good things of Egypt, and ten she-asses bearing grain, and bread, and food, for his father by the way. <sup>24</sup> And he sent his brothers away, and they went. And he said to them, Do not fall out by the way.

<sup>25</sup> And they went up from Egypt, and came to the land of Canaan, to Jacob their father. <sup>26</sup> And they told him, saying, Joseph is yet alive; yea, and he is ruler over all the land of Egypt. And Jacob's heart was cold, for he believed them not. <sup>27</sup> And they told him all the words of Joseph that he spoke to them. And he saw the wagons that Joseph sent to carry him; and the spirit of Jacob their father revived. <sup>28</sup> And Israel said, Enough! Joseph my son is yet alive; I will go and see him before I die.

## CHAPTER XLVI

<sup>1</sup> And Israel removed and all that he had, and came to Beer-sheba; and he offered sacrifices to the God of his father Isaac. <sup>2</sup> And God spoke to Israel in visions of the night, and said, Jacob! Jacob! And he said, Here am I. <sup>3</sup> And he said, I am God, thy father's God. Fear not to go down to Egypt; for I will there make thee a great nation. <sup>4</sup> I will go down with thee to Egypt; and I will also surely bring thee up; and Joseph shall put his hand upon thine eyes.

<sup>5</sup> And Jacob rose up from Beer-

sheba; and the sons of Israel bore Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh sent to bear them. <sup>6</sup> And they took their cattle and their goods, which they had gathered in the land of Canaan, and came to Egypt, Jacob, and all his seed with him. <sup>7</sup> His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, he brought with him to Egypt.

<sup>8</sup> And these are the names of the sons of Israel, who came to Egypt, Jacob and his sons. The firstborn of Jacob, Reuben. <sup>9</sup> And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi. <sup>10</sup> And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul son of the Canaanitish woman. <sup>11</sup> And the sons of Levi: Gershon, Kohath, and Merari. <sup>12</sup> And the sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zarah. And Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. <sup>13</sup> And the sons of Issachar: Tola, and Phuvah, and Job, and Shimron. <sup>14</sup> And the sons of Zebulun: Sered, and Elon, and Jahleel. <sup>15</sup> These are the sons of Leah, whom she bore to Jacob in Padan-aram, and Dinah his daughter. All the souls of his sons and his daughters were thirty-three.

<sup>16</sup> And the sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli. <sup>17</sup> And the sons of Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah: Heber and Malchiel. <sup>18</sup> These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob, sixteen souls.

<sup>19</sup> The sons of Rachel, Jacob's wife: Joseph, and Benjamin. <sup>20</sup> And



to Joseph were born, in the land of Egypt, Manasseh and Ephraim, whom Asenath, daughter of Poti-pherah priest of On, bore to him.<sup>21</sup> And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim, and Huppim, and Ard.<sup>22</sup> These are the sons of Rachel, who were born to Jacob. All the souls were fourteen.

<sup>23</sup> And the sons of Dan : Hushim.

<sup>24</sup> And the sons of Naphtali : Jahzeel, and Guni, and Jezer, and Shillel.

<sup>25</sup> These are the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob. All the souls were seven.

<sup>26</sup> All the souls belonging to Jacob that came to Egypt, that came out of his loins, besides the wives of Jacob's sons, all the souls were sixty-six.<sup>27</sup> And the sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob that came to Egypt, were seventy.

<sup>28</sup> And Judah he sent before him to Joseph, to show the way before him to Goshen; and they came to the land of Goshen.<sup>29</sup> And Joseph harnessed his chariot, and went up to meet Israel his father, to Goshen; and he appeared before him, and he fell on his neck, and wept on his neck continually.<sup>30</sup> And Israel said to Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

<sup>31</sup> And Joseph said to his brothers, and to his father's house, I will go up, and tell Pharaoh, and say to him, My brothers, and my father's house, who were in the land of Canaan, are come to me.<sup>32</sup> And the men are shepherds; for they are herdsmen, and have brought their flocks, and their herds, and all that they have.<sup>33</sup> And it shall be, when Pharaoh shall call you, and shall say, What is your occupation? <sup>34</sup> that ye shall say, Thy serv-

ants have been herdsmen from our youth even till now, both we and our fathers; in order that ye may dwell in the land of Goshen.<sup>35</sup> For every shepherd is the abomination of Egyptians.

## CHAPTER XLVII

<sup>1</sup> And Joseph came and told Pharaoh, and said, My father and my brothers, and their flocks, and their herds, and all that they have, are come from the land of Canaan; and behold, they are in the land of Goshen.

<sup>2</sup> And of the whole number of his brothers he took five men, and presented them before Pharaoh.<sup>3</sup> And Pharaoh said to his brothers, What is your occupation? And they said to Pharaoh, Thy servants are shepherds, both we and our fathers.<sup>4</sup> And they said to Pharaoh, We have come to sojourn in the land; for there is no pasturage for the flocks which belong to thy servants; for the famine is grievous in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen.

<sup>5</sup> And Pharaoh spoke to Joseph, saying, Thy father and thy brothers are come to thee. <sup>6</sup> The land of Egypt is before thee: Cause thy father and thy brothers to dwell in the best of the land. They shall dwell in the land of Goshen; and if thou knowest that there are capable men among them, make them master-herdsmen over what I have.

<sup>7</sup> And Joseph brought in Jacob his father, and placed him before Pharaoh; and Jacob blessed Pharaoh.

<sup>8</sup> And Pharaoh said to Jacob, How many are the days of the years of thy life? <sup>9</sup> And Jacob said to Pharaoh, The days of the years of my sojournings are a hundred and thirty years. Few and evil have been the days of the years of my life; and they have not attained to the days of the years

of the life of my fathers, in the days of their sojournings. <sup>10</sup> And Jacob blessed Pharaoh, and went out from before Pharaoh.

<sup>11</sup> And Joseph appointed his father and his brothers a dwelling-place, and he gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded. <sup>12</sup> And Joseph nourished his father, and his brothers, and all his father's house, with bread, according to their little ones.

<sup>13</sup> And there was no bread in all the land; for the famine was very grievous, and the land of Egypt and the land of Canaan fainted by reason of the famine. <sup>14</sup> And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain that they bought. <sup>15</sup> And Joseph brought the money into the house of Pharaoh.

<sup>16</sup> And the money was spent from the land of Egypt and from the land of Canaan; and all the Egyptians came to Joseph, saying, Give us bread; for wherfore should we die in thy presence? For there is no more money.

<sup>17</sup> And Joseph said, Give your cattle, and I will give it you for your cattle, if there is no more money. <sup>18</sup> And they brought their cattle to Joseph. And Joseph gave them bread for the horses, and for the flocks, and for the herds, and for the asses; and he provided them with bread for all their cattle in that year.

<sup>19</sup> And that year was ended. And they came to him in the second year, and said to him, We will not hide it from my lord, that since the money and the beasts are all my lord's, there is nothing left in the sight of my lord, except our bodies and our lands.

<sup>20</sup> Wherfore should we die before thine eyes, both we and our land? Buy us and our land for bread, and

we and our land will be servants to Pharaoh; and give us seed that we may live and not die, and that the land be not waste. <sup>21</sup> And Joseph bought all the land of Egypt for Pharaoh.

For the Egyptians sold every man his field, because the famine was too strong for them. And the land became Pharaoh's. <sup>22</sup> And the people, he transferred them to the cities, from one end of the territory of Egypt even to the other end thereof.

<sup>23</sup> Only the land of the priests he bought not; for the priests had a portion from Pharaoh, and they ate their portion which Pharaoh gave them. Therefore they sold not their land. <sup>24</sup> And Joseph said unto the people, Behold, I have bought you this day and your land, for Pharaoh. Behold, there is seed for you, and ye shall sow the land.

<sup>25</sup> And it shall be that of the increase ye shall give a fifth to Pharaoh; and four parts shall be your own, for seed of the field, and for your food, and for those who are in your houses, and for food for your little ones.

<sup>26</sup> And they said, Thou hast saved us alive. Let us find favor in the sight of my Lord, and we will be servants to Pharaoh. <sup>27</sup> And Joseph made it a statute over the land of Egypt to this day, that every fifth is Pharaoh's; except that the land of the priests alone became not Pharaoh's.

<sup>28</sup> And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possessions therein, and were fruitful, and multiplied exceedingly.

<sup>29</sup> And Jacob lived in the land of Egypt seventeen years. And the days of Jacob, the years of his life, were a hundred and forty-seven years. <sup>30</sup> And the days of Israel drew near to death. And he called to his son, to Joseph, and said to him, If now I have found favor in thy sight, put, I pray, thy hand under my thigh, and deal with



me kindly and truly. Do not, I pray, bury me in Egypt. <sup>30</sup> But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do according to thy word. <sup>31</sup> And he said, Swear to me. And he swore to him. And Israel bowed himself on the head of the bed.

# CHAPTER XLVIII

<sup>1</sup> And it came to pass after these things, that they said to Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim. <sup>2</sup> And they told it to Jacob, and said, Behold, thy son Joseph is come to thee. And Israel strengthened himself, and sat upon the bed.

<sup>3</sup> And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and blessed me.

<sup>4</sup> And he said to me, Behold, I will make thee fruitful, and will multiply thee, and will make thee an assemblage of peoples, and will give this land to thy seed after thee for an everlasting possession. <sup>5</sup> Now therefore,

thy two sons, that were born to thee in the land of Egypt before I came to thee to Egypt, they are mine; Ephraim and Manasseh shall be to me as Reuben and Simeon. <sup>6</sup> And thy offspring that thou begetteth after them, shall be thine; after the name of their brothers shall they be called in their inheritance. <sup>7</sup> And as for me, when I came from Padan, Rachel died by me in the land of Canaan on the way, when there was yet a length of way to come to Ephrath; and I buried her there on the way to Ephrath. That is Bethlehem.

<sup>8</sup> And Israel saw Joseph's sons; and he said, Who are these? <sup>9</sup> And Joseph said to his father, They are my sons, whom God has given me here. And he said, Bring them to me, I

pray, that I may bless them. <sup>10</sup> And the eyes of Israel were dim with age; he could not see. And he brought them near to him. And he kissed them, and embraced them. <sup>11</sup> And Israel said to Joseph, I did not think to see thy face; and behold, God has made me see also thy seed.

<sup>12</sup> And Joseph brought them out from between his knees; and he bowed himself before him to the earth. <sup>13</sup> And

Joseph took them both, Ephraim in his right hand toward Israel's left, and Manasseh in his left hand toward Israel's right, and brought them near to him. <sup>14</sup> And Israel stretched forth his right hand, and laid it upon the head of Ephraim, and he was the younger,

and his left hand upon the head of Manasseh; he guided his hands knowingly, for Manasseh was the first-born. <sup>15</sup> And he blessed Joseph, and said, The God before whom my fathers walked, Abraham and Isaac, the God who fed me all my life long to this day, <sup>16</sup> the Angel who redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them increase to a multitude in the midst of the land.

<sup>17</sup> And Joseph saw that his father laid his right hand on the head of Ephraim, and it was wrong in his sight; and he took hold of his father's hand, to remove it from the head of Ephraim to the head of Manasseh.

<sup>18</sup> And Joseph said to his father, Not so my father, for this is the firstborn; lay thy right hand on his head. <sup>19</sup> And his father refused, and said, I know, my son, I know. He also shall become a people, and he also shall be great; but yet his younger brother shall be greater than he, and his seed shall become the fullness of the nations.

<sup>20</sup> And he blessed them on that day, saying, By thee shall Israel bless, say-

ing, God make thee as Ephraim and as Manasseh. And he put Ephraim before Manasseh.

<sup>21</sup> And Israel said to Joseph, Behold, I die ; and God will be with you, and will return you to the land of your fathers. <sup>22</sup> And I, I give thee one tract above thy brothers, which I took out of the hand of the Amorite with my sword and with my bow.

# CHAPTER XLIX

<sup>1</sup> And Jacob called to his sons and said, Gather yourselves together, that I may tell you what will befall you in after days. <sup>2</sup> Assemble yourselves and hear, sons of Jacob, and hearken to Israel your father.

<sup>3</sup> Reuben, my firstborn thou, My might, and firstling of my strength, Excellency of dignity, and excellency of power.

<sup>4</sup> Boiling over like water, thou shalt not excel.

Because thou wentest up to thy father's bed ;

Then thou didst defile it.

He went up to my couch !

<sup>5</sup> Simeon and Levi are brethren ; Instruments of violence are their devices.

<sup>6</sup> My soul come not into their council ; To their assembly be not my honor united !

For in their anger they slew a man, And in their self-will they undermined a wall.

<sup>7</sup> Cursed be their anger, for it was fierce ;

And their wrath, for it was cruel.

I will divide them in Jacob,

And scatter them in Israel.

<sup>8</sup> Thee, Judah, thee will thy brethren praise ;

Thy hand will be on the neck of thine enemies ;

Thy father's sons will bow down to thee.

<sup>9</sup> Judah is a lion's whelp.

From the prey, my son, thou art gone up.

He bowed himself, he lay down, as a lion,

And as a lioness ; who shall rouse him !

<sup>10</sup> The sceptre will not depart from Judah,

Nor the ruler's staff from between his feet,

Until Shiloh come ;

And to him belongs the obedience of the peoples.

<sup>11</sup> Binding his foal to the vine,

And his ass's colt to the choice vine ;

He washes his clothes in wine,

And his raiment in the blood of grapes.

<sup>12</sup> Dark are the eyes with wine,

And white the teeth with milk.

<sup>13</sup> Zebulun will dwell by the sea-coasts,

And he will be a coast for ships ;

And his flank will be upon Zidon.

<sup>14</sup> Issachar is a bony ass,

Crouching down among the folds.

<sup>15</sup> And he saw that rest was good,

And that the land was pleasant ;

And he bowed his shoulder to bear,

And became a tributary servant.

<sup>16</sup> Dan will judge his people,

As one of the tribes of Israel.

<sup>17</sup> Dan shall be a serpent by the way,

A horned viper by the path,

That bites the horse's heels,

And his rider falls backward.

<sup>18</sup> I wait for thy salvation, Jehovah !

<sup>19</sup> Gad, a troop will press upon him ;

But he will press upon the heel.

<sup>20</sup> Out of Asher is fatness, his bread !

And he will yield dainties of a king.

<sup>21</sup> Naphtali is a hind let loose ;

One that utters brilliant words.

<sup>22</sup> Joseph is a fruitful bough,

A fruitful bough by a spring,

The branches running over the wall.

<sup>23</sup> And archers sorely grieved him,

And shot at, and persecuted him.



<sup>24</sup> And his bow abode in strength ;  
And strong were the arms of his hands,  
From the hands of the Mighty One of Jacob,

From there, the Shepherd, the Stone  
of Israel ;

<sup>25</sup> From the God of thy father,—and  
he will help thee,

And from the Almighty,—and he will  
bless thee,

With blessings of the heavens above,  
Blessings of the abyss that lies under,  
Blessings of the breasts and of the  
womb.

<sup>26</sup> The blessings of thy father prevail  
Above the blessings of the eternal  
mountains,

The delight of the everlasting hills.  
They shall be for the head of Joseph,  
And for the crown of him that was  
separated from his brethren.

<sup>27</sup> Benjamin will raven as a wolf ;  
In the morning he will devour the  
prey,

And at evening he will divide the  
spoil.

<sup>28</sup> All these are the twelve tribes of  
Israel. And this is what their father  
spoke to them, and blessed them ;  
each according to his blessing he  
blessed them.

<sup>29</sup> And he commanded them, and  
said to them, I am to be gathered to  
my people. Bury me with my fathers,  
in the cave that is in the field of Eph-  
ron the Hittite ; <sup>30</sup> in the cave that is  
in the field of Machpelah, which is  
before Mamre in the land of Canaan,  
which Abraham bought with the field  
of Ephron the Hittite, for a posses-  
sion of a burying-place ; <sup>31</sup> there they  
buried Abraham and Sarah his wife ;  
there they buried Isaac and Rebekah  
his wife, and there I buried Leah ;  
<sup>32</sup> the possession of a field and the cave  
that is therein, from the sons of Heth.

<sup>33</sup> And Jacob made an end of com-  
manding his sons ; and he gathered

up his feet into the bed, and he ex-  
pired, and was gathered to his people.

## CHAPTER L

<sup>1</sup> And Joseph fell upon his father's  
face ; and he wept upon him, and  
kissed him. <sup>2</sup> And Joseph commanded  
his servants, the physicians, to em-  
balm his father ; and the physicians  
embalmed Israel. <sup>3</sup> And, forty days  
were completed for him ; for so are  
completed the days of embalming.  
And the Egyptians wept for him sev-  
enty days.

<sup>4</sup> And the days of mourning for  
him were past. And Joseph spoke  
to the house of Pharaoh, saying, If  
now I have found favor in your eyes,  
speak, I pray, in the ears of Pharaoh,  
saying, <sup>5</sup> My father made me swear,  
saying, Behold, I die ; in my grave  
which I have dug for me in the land  
of Canaan, there shalt thou bury me.  
Now therefore let me go up, I pray,  
and bury my father, and return.  
<sup>6</sup> And Pharaoh said, Go up, and  
bury thy father, according as he  
made thee swear.

<sup>7</sup> And Joseph went up to bury his  
father ; and there went up with him  
all the servants of Pharaoh, the elders  
of his house, and all the elders of the  
land of Egypt, <sup>8</sup> and all the house of  
Joseph, and his brothers, and his  
father's house ; only their little ones,  
and their flocks and their herds, they  
left in the land of Goshen. <sup>9</sup> And  
there went up with him both chariots  
and horsemen. And the company  
was very great. <sup>10</sup> And they came to  
the threshing-floor of Atad, which is  
beyond the Jordan ; and there they  
mourned with a great and very griev-  
ous lamentation ; and he made a  
mourning for his father seven days.  
<sup>11</sup> And the inhabitants of the land,  
the Canaanites, saw the mourning in  
the threshing-floor of Atad, and they

said, A grievous mourning this, of the Egyptians! Therefore its name was called Abel-mizraim, which is beyond the Jordan.

<sup>12</sup> And his sons did to him thus, according as he commanded them.

<sup>13</sup> And his sons carried him to the land of Canaan; and they buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, from Ephron the Hittite, before Mamre.

<sup>14</sup> And Joseph returned to Egypt, he, and his brothers, and all who went up with him to bury his father, when he had buried his father.

<sup>15</sup> And Joseph's brothers saw that their father was dead, and they said, If Joseph should purpose evil against us, and should surely requite to us all the evil that we did to him!

<sup>16</sup> And they sent a charge to Joseph, saying, Thy father commanded before he died, saying, <sup>17</sup> Thus shall ye say to Joseph, O forgive, I pray, the trespass of thy brothers and their sin, that they did evil to thee. Now therefore, forgive, we pray, the trespass of the servants of thy father's God. And Joseph wept when they

spoke to him. <sup>18</sup> And his brothers also went and fell down before him; and they said, Behold, we are thy servants. <sup>19</sup> And Joseph said to them, Fear not; for am I in the place of God? <sup>20</sup> And as for you, ye intended evil against me; God intended it for good, in order to do as at this day, to preserve much people alive. <sup>21</sup> Now therefore, fear not. I will nourish you and your little ones. And he consoled them, and spoke to their heart.

<sup>22</sup> And Joseph dwelt in Egypt, he and his father's house. And Joseph lived a hundred and ten years. <sup>23</sup> And Joseph saw Ephraim's sons of the third generation. The sons also of Machir, son of Manasseh, were born upon Joseph's knees.

<sup>24</sup> And Joseph said to his brothers, I die; and God will surely visit you, and will bring you up from this land to the land which he swore to Abraham, to Isaac, and to Jacob: <sup>25</sup> And Joseph made the sons of Israel swear, saying, God will surely visit you, and ye shall carry up my bones hence. <sup>26</sup> And Joseph died, a hundred and ten years old. And they embalmed him, and put him in a coffin in Egypt.

## EXODUS

### CHAPTER I

<sup>1</sup> Now these are the names of the sons of Israel that came into Egypt; each man and his household came with Jacob: <sup>2</sup> Reuben, Simeon, Levi and Judah, <sup>3</sup> Issachar, Zebulun and Benjamin, <sup>4</sup> Dan and Naphtali, Gad and Asher. <sup>5</sup> And all the souls coming from the loins of Jacob were

seventy souls; and Joseph was in Egypt already.

<sup>6</sup> And Joseph died; and all his brothers and all that generation.

<sup>7</sup> And the sons of Israel were fruitful, and increased abundantly, and multiplied and became exceedingly mighty; and the land was filled with them. <sup>8</sup> And there arose a new king over Egypt, who knew not Joseph.



<sup>9</sup> And he said to his people, Behold, the people of the sons of Israel are more and mightier than we ; <sup>10</sup> come, let us deal wisely with them, lest they multiply, and it come to pass that when there happens any war, they also join with our enemies and fight against us, and go up out of the land.

<sup>11</sup> And they set over them taskmasters, in order to oppress them with their burdens. And they built for Pharaoh store-cities, Pithom and Rameses. <sup>12</sup> But according as they oppressed them, so they multiplied and so they spread abroad. And they were anxious because of the sons of Israel. <sup>13</sup> And the Egyptians made the sons of Israel serve with rigor, <sup>14</sup> and they made their lives bitter by hard service, in mortar, and in bricks and in all manner of service in the field, all their service wherein they made them serve with rigor.

<sup>15</sup> And the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah, and the name of the other Puah, <sup>16</sup> and said, When ye do the office of a midwife for the Hebrew women, and see them upon the birthstool, if it be a son, ye shall kill it ; but if it be a daughter, it shall live. <sup>17</sup> But the midwives feared God, and did not do as the king of Egypt commanded them, but saved alive the male children.

<sup>18</sup> And the king of Egypt called the midwives, and said to them, Why have ye done this thing, and saved alive the male children ? <sup>19</sup> And the midwives said to Pharaoh, Because the Hebrew women are not like the Egyptian women ; for they are vigorous ; before the midwife comes in to them they are delivered. <sup>20</sup> And God dealt well with the midwives. And the people multiplied and became

very mighty. <sup>21</sup> And it came to pass, because the midwives feared God, that he made for them households.

<sup>22</sup> Then Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

## CHAPTER II

<sup>1</sup> And there went a man of the house of Levi, and took to wife the daughter of Levi. <sup>2</sup> And the woman conceived and bore a son ; and she saw that he was fair, and she hid him three months. <sup>3</sup> And when she could not longer hide him, she took for him an ark of reeds, and daubed it with bitumen and with pitch, and put the child in it ; and she placed it in the rushes at the edge of the river. <sup>4</sup> And his sister stationed herself at a distance to see what would be done to him.

<sup>5</sup> And Pharaoh's daughter came down to bathe at the river, and her maids were walking at the river's side ; and she saw the ark amidst the rushes, and she sent her hand-maid, and she fetched it. <sup>6</sup> And she opened it, and saw the child ; and, behold, a weeping babe ! And she had compassion on it, and said, This is one of the Hebrews' children. <sup>7</sup> Then said his sister to Pharaoh's daughter, Shall I go and call for thee a nurse from the Hebrew women, that she may nurse the child for thee ? <sup>8</sup> And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. <sup>9</sup> And Pharaoh's daughter said to her, Take away this child and nurse it for me, and I will give thy wages. And the woman took the child and nursed it. <sup>10</sup> And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses ;

Ver. 11. Store-cities, probably depositories for war supplies.

<sup>9</sup> Ver. 2. Fair, Heb., good.

Ver. 10. Moses, Heb., Mosheh, a word of Egyptian origin.

and said, Because I drew him from the water.

<sup>11</sup> And it came to pass in those days, when Moses grew up, that he went out to his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren. <sup>12</sup> And he turned hither and thither, and saw that there was no man, and he smote the Egyptian, and hid him in the sand. <sup>13</sup> And he went out the second day, and behold, two Hebrews were striving together; and he said to the one in the wrong, Wherefore smitest thou thy fellow?

<sup>14</sup> And he said, Who appointed thee to be a master and a judge over us? Dost thou think to kill me as thou didst kill the Egyptian? And Moses was afraid, and said, Surely the thing is known. <sup>15</sup> And Pharaoh heard of this thing, and sought to kill Moses, but Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by the well.

<sup>16</sup> Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. <sup>17</sup> And the shepherds came and drove them away; but Moses rose up and helped them, and watered their flock. <sup>18</sup> And they came to Reuel their father, and he said, How have you come so quickly to-day? <sup>19</sup> And they said, An Egyptian delivered us from the hand of the shepherds, and he even drew water for us, and watered the flock. <sup>20</sup> And he said to his daughters, And where is he? Why is this that ye have left the man? Call him that he may eat bread. <sup>21</sup> And Moses was content to dwell with the man; and he gave Zipporah his daughter to Moses. <sup>22</sup> And she bore a son, and he called his name

Gershom; for he said, I have become a sojourner in a strange land.

<sup>23</sup> And it came to pass in those many days, that the king of Egypt died; and the sons of Israel groaned on account of the service, and they cried, and their cry came up to God on account of the service. <sup>24</sup> And God heard their groaning; and God remembered his covenant with Abraham, with Isaac and with Jacob. <sup>25</sup> And God saw the sons of Israel, and God regarded them.

### CHAPTER III

<sup>1</sup> And Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back part of the wilderness, and came to the mountain of God, toward Horeb. <sup>2</sup> And the Angel of Jehovah appeared to him in a flame of fire out of the midst of the thorn-bush. And he saw, and behold, the thorn-bush was burning with fire, but the thorn-bush was not consumed. <sup>3</sup> And Moses said, I will turn aside now, and see this great sight, why the thorn-bush does not burn. <sup>4</sup> And Jehovah saw that he had turned aside to see, and God called to him out of the midst of the thorn-bush, and said, Moses, Moses. And he said, Here am I. <sup>5</sup> And he said, Do not draw nigh hither; put off thy shoes from thy feet; for the place on which thou standest is holy ground. <sup>6</sup> And he said, I am the God of thy father, God of Abraham, God of Isaac and God of Jacob. And Moses hid his face; for he was afraid to look at God.

<sup>7</sup> And Jehovah said, I have surely seen the affliction of my people who are in Egypt, and their cry on account of their taskmasters I have heard; for I know their sorrows; <sup>8</sup> and I am come

Ver. 10. Drew him, Heb., mashah.

Ver. 14. Master, one having authority, supervision.

Ver. 16. Priest. The word sometimes means prince, ruler.

Ver. 22. Sojourner, Heb., Ger.

Ver. 25. Regarded, Heb., knew. Cf. Amos 3:2.

Ver. 1. Jethro, Heb., his excellency, title of Reuel.



down to deliver them from the hand of the Egyptians, and to bring them up from that land to a good and broad land, to a land flowing with milk and honey, to the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. <sup>9</sup> And now, behold, the cry of the sons of Israel has come to me, and I have seen the affliction with which the Egyptians are afflicting them. <sup>10</sup> And now, go, and I will send thee to Pharaoh, and bring thou my people, the sons of Israel, out from Egypt.

<sup>11</sup> And Moses said to God, Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out from Egypt? <sup>12</sup> And he said, Because I will be with thee; and this shall be the sign to thee that I have sent thee; when thou bringest the people out from Egypt, ye shall serve God on this mountain.

<sup>13</sup> And Moses said to God, Behold, when I come to the sons of Israel, and say to them, The God of your fathers has sent me to you; and they shall say to me, What is his name? what shall I say to them? <sup>14</sup> And God said to Moses, I am who am. And he said, Thus shalt thou say to the sons of Israel, I AM has sent me to you.

<sup>15</sup> And God said further to Moses, Thus shalt thou say to the sons of Israel, Jehovah, God of your fathers, God of Abraham, God of Isaac and God of Jacob, has sent me to you. This shall be my name forever, and this my memorial throughout all generations. <sup>16</sup> Go, and gather the elders of Israel together, and say to them, Jehovah, God of your fathers, God of Abraham, of Isaac and of Jacob, appeared to me, saying, I have surely regarded you and that which is done to you in Egypt; <sup>17</sup> and I have said,

I will bring you up out of the affliction of Egypt to the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, to a land flowing with milk and honey.

<sup>18</sup> And they will hearken to thy voice; and thou shalt come, thou and the elders of Israel, to the king of Egypt, and ye shall say to him, Jehovah, the God of the Hebrews, has met with us; and now let us go, we pray, a three days' journey into the wilderness, that we may sacrifice to Jehovah our God. <sup>19</sup> And I know that the king

of Egypt will not permit you to go, and he will not by a strong hand. <sup>20</sup> And I will put forth my hand, and smite Egypt with all my wonderful works that I will do in the midst of it, and after that he will let you go.

<sup>21</sup> And I will give this people favor in the eyes of the Egyptians; and it shall come to pass, that when ye go, ye shall not go empty; <sup>22</sup> but each woman shall ask of her neighbor and of her that sojourns in her house articles of silver, and articles of gold and raiment; and ye shall put them upon your sons and your daughters; and ye shall spoil the Egyptians.

## CHAPTER IV

<sup>1</sup> And Moses answered and said, But, behold, they will not believe me, and they will not obey my voice; for they will say, Jehovah has not appeared to thee. <sup>2</sup> And Jehovah said to him, What is that in thy hand? And he said, a staff. <sup>3</sup> And he said, Cast it to the ground. And he cast it to the ground, and it became a serpent, and Moses fled from before it. <sup>4</sup> And Jehovah said to Moses, Put forth thy hand, and seize its tail. And he put forth his hand, and seized it, and it became a staff in his hand; <sup>5</sup> that they

Ver 14. I AM, a form of the verb to be, closely allied to the name Jehovah, the eternal Being.

may believe that Jehovah, God of their fathers, God of Abraham, God of Isaac and God of Jacob, has appeared to thee.

<sup>6</sup> And Jehovah said to him further, Put now thy hand into thy bosom. And he put his hand into his bosom; and he took it out, and behold, his hand was leprous, like snow.<sup>7</sup> And he said, Return thy hand into thy bosom. And he returned his hand into his bosom; and he took it out of his bosom, and behold, it was restored like his flesh.<sup>8</sup> And it shall be, if they do not believe thee, and do not hearken to the voice of the first sign, that they will believe the voice of the latter sign.<sup>9</sup> And it shall be, if they do not believe even these two signs, and do not hearken to thy voice, that thou shalt take of the water of the river, and pour it upon the dry ground; and the water that thou takest from the river shall become blood on the dry ground.

<sup>10</sup> And Moses said to Jehovah, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; for I am heavy of mouth, and heavy of tongue.<sup>11</sup> And Jehovah said to him, Who appointed a mouth to man? or who makes one dumb, or deaf, or seeing, or blind? do not I, Jehovah?<sup>12</sup> And now, go, and I will be with thy mouth, and I will teach thee what thou shalt speak.<sup>13</sup> And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.<sup>14</sup> And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron, thy brother, the Levite?<sup>15</sup> I know that he can certainly speak. And also, behold, he is going to come forth to meet thee, and when he sees thee, he will be glad in his heart.<sup>16</sup> And thou shalt speak to him, and put the words

into his mouth; and I will be with thy mouth and with his mouth, and will teach you what ye shall do.<sup>16</sup> And he shall speak for thee to the people; and it shall be, that he shall be to thee a mouth, and thou shalt be to him as God.<sup>17</sup> And this rod thou shalt take in thy hand, with which thou shalt do the signs.

<sup>18</sup> And Moses went, and returned to Jethro his father-in-law, and said to him, Let me go, I pray thee, and return to my brethren who are in Egypt, and see whether they are still alive.<sup>19</sup> And Jethro said to Moses, Go in peace.

<sup>20</sup> And Jehovah said to Moses in Midian, Go, return to Egypt; for all the men are dead that were seeking thy life.<sup>21</sup> And Moses took his wife and his sons, and caused them to ride upon the ass, and he returned to the land of Egypt.<sup>22</sup> And Moses took the rod of God in his hand.

<sup>23</sup> And Jehovah said to Moses, When thou goest to return to Egypt, see all the miracles that I have put in thy hand, and thou shalt do them before Pharaoh; but I will make firm his heart, and he will not let the people go.<sup>24</sup> And thou shalt say to Pharaoh, Thus says Jehovah, Israel is my son, my firstborn,<sup>25</sup> and I have said to thee, Let my son go that he may serve me; and thou hast refused to let him go; behold, I am going to slay thy son, thy firstborn.

<sup>26</sup> And it came to pass on the way, at the lodging-place, that Jehovah met him, and sought to kill him.<sup>27</sup> Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, A bridegroom of blood art thou to me.<sup>28</sup> And he let go of him; then she said, A bridegroom of blood, in reference to the circumcision.



<sup>27</sup> And Jehovah said to Aaron, Go to meet Moses in the wilderness. And he went, and met with him in the mountain of God, and kissed him.

<sup>28</sup> And Moses told Aaron all the words of Jehovah with which he had sent him, and all the signs that he had commanded him.

<sup>29</sup> And Moses and Aaron went and gathered together all the elders of the sons of Israel.

<sup>30</sup> And Aaron spoke all the words that Jehovah had spoken to Moses, and did the signs in the sight of the people. <sup>31</sup> And the people believed, and when they heard that Jehovah had visited the sons of Israel, and that he had seen their affliction, they bowed down and worshiped.

## CHAPTER V

<sup>1</sup> And afterward Moses and Aaron went in, and said to Pharaoh, Thus says Jehovah, the God of Israel, Let my people go, that they may hold a feast to me in the wilderness.

<sup>2</sup> And Pharaoh said, Who is Jehovah, that I should obey his voice to let Israel go? I do not know Jehovah, and also I will not let Israel go. <sup>3</sup> And they said, The God of the Hebrews has met with us; let us go, we pray thee, a three days' journey into the wilderness, and sacrifice to Jehovah our God; lest he fall upon us with pestilence, or with sword.

<sup>4</sup> And the king of Egypt said to them, Wherefore will ye, Moses and Aaron, dismiss the people from their works? Get you to your burdens. <sup>5</sup> And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens.

<sup>6</sup> And Pharaoh commanded on that day the taskmasters of the people and their officers, saying, <sup>7</sup> Ye shall not continue to give the people straw to

make bricks as heretofore; let them go and gather straw for themselves.

<sup>8</sup> And the number of bricks that they have been making heretofore ye shall appoint to them, ye shall not diminish it; for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. <sup>9</sup> Let the service be burdensome upon the men, and let them labor in it; and let them not look to false words.

<sup>10</sup> And the taskmasters of the people and their officers went out, and spoke to the people, saying, Thus says Pharaoh, I am not going to give you straw; <sup>11</sup> go yourselves, take for you straw whence ye can find it; for nothing is diminished from your service.

<sup>12</sup> And the people dispersed themselves throughout the land of Egypt to gather stubble for the straw.

<sup>13</sup> And the taskmasters were urgent, saying, complete your work, each day's task, as when there was straw. <sup>14</sup> And the officers of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten, they saying to them, Why have ye not completed your task in making brick, both yesterday and to-day, as heretofore?

<sup>15</sup> And the officers of the sons of Israel came, and cried to Pharaoh, saying, Why dealest thou thus with thy servants? <sup>16</sup> Straw is not given to thy servants, yet they say to us, Make bricks; and, behold, thy servants are beaten, and thy people sin. <sup>17</sup> And he said, Ye are idle, idle; therefore ye say, Let us go and sacrifice to Jehovah. <sup>18</sup> And now go, and work; and straw shall not be furnished you, but the full number of bricks ye shall render.

<sup>19</sup> And the officers of the sons of Israel saw that they were in an evil case, since it was said, Ye shall not

Ver. 31. Worshiped, Heb., prostrated themselves.

Ver. 5. Dismiss, cause to cease.

Ver. 6. Officers, Hebrews responsible for the work assigned.

Ver. 7. Straw, chopped fine for mixing with the clay.

diminish aught from your daily task of bricks. <sup>20</sup>And they came upon Moses and Aaron, who were standing to meet them, as they came out from Pharaoh; <sup>21</sup>and they said to them, Jehovah look upon you, and judge; because ye have made our savor to be offensive in the eyes of Pharaoh and in the eyes of his servants, to put a sword in their hands to slay us.

<sup>22</sup>And Moses returned to Jehovah, and said, O Lord, why hast thou dealt ill with this people? why is it that thou hast sent me? <sup>23</sup>For from the time that I came to Pharaoh to speak in thy name, he has done evil to this people, and thou hast not delivered thy people at all.

### CHAPTER VI

<sup>1</sup>And Jehovah said to Moses, Now thou wilt see what I shall do to Pharaoh; for through a strong hand he shall let them go, and through a strong hand he shall drive them out from his land.

<sup>2</sup>And God spoke to Moses, and said to him, I am Jehovah; <sup>3</sup>and I appeared to Abraham, to Isaac, and to Jacob, as God Almighty; but by my name Jehovah I was not known to them. <sup>4</sup>And also I established my covenant with them, to give them the land of Canaan, the land of their sojournings, in which they sojourned.

<sup>5</sup>And also I have heard the groaning of the sons of Israel, whom the Egyptians are making to serve; and I have remembered my covenant.

<sup>6</sup>Therefore say to the sons of Israel, I am Jehovah; and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their service, and I will redeem you with an arm stretched forth and with great judgments; <sup>7</sup>and I will take you to be my people, and I will be your

God. And ye shall know that I Jehovah am your God, who brings you out from under the burdens of the Egyptians; <sup>8</sup>and I will bring you into the land which I lifted up my hand to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession, I Jehovah.

<sup>9</sup>And Moses spoke thus to the sons of Israel; but they hearkened not to Moses because of anguish of spirit, and because of hard service.

<sup>10</sup>And Jehovah spoke to Moses, saying, <sup>11</sup>Go in, speak to Pharaoh king of Egypt, that he let the sons of Israel go out of his land. <sup>12</sup>And Moses spoke before Jehovah, saying, Behold the sons of Israel have not hearkened to me, and how will Pharaoh hear me? and I am uncircumcised of lips. <sup>13</sup>And Jehovah spoke to Moses and to Aaron, and gave them a charge to the sons of Israel, and to Pharaoh king of Egypt, to bring the sons of Israel out from the land of Egypt.

<sup>14</sup>These are the heads of their fathers' houses: The sons of Reuben the firstborn of Israel: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben. <sup>15</sup>And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of the Canaanite woman; these are the families of Simeon. <sup>16</sup>And these are the names of the sons of Levi, according to their generations: Gershon, and Kohath, and Merari. And the years of the life of Levi were a hundred and thirty-seven years. <sup>17</sup>The sons of Gershon: Libni, and Shimei, according to their families. <sup>18</sup>And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath were a hundred and thirty-three years. <sup>19</sup>And

Ver. 8. Lifted up my hand, in the act of swearing.

Ver. 14. Fathers' houses, family divisions.



the sons of Merari : Mahali, and Mushi ; these are the families of Levi according to their generations. <sup>20</sup> And Amram took Jochebed his father's sister for his wife ; and she bore to him Aaron and Moses. And the years of the life of Amram were a hundred and thirty-seven years. <sup>21</sup> And the sons of Izhar : Korah, and Nepheg and Zichri. <sup>22</sup> And the sons of Uzziel : Mishael, and Elzaphan and Sithri. <sup>23</sup> And Aaron took Elisheba, daughter of Amminadab, sister of Naashon, for his wife ; and she bore to him Nadab and Abihu, Eleazar and Ithamar. <sup>24</sup> And the sons of Korah : Assir, and Elkanah and Abiasaph ; these are the families of the Korabites. <sup>25</sup> And Eleazar, Aaron's son, took one of the daughters of Putiel for his wife ; and she bore to him Phinehas. These are the heads of the fathers' houses of the Levites, according to their families.

<sup>26</sup> This is the Aaron and the Moses, to whom Jehovah said, Bring out the sons of Israel from the land of Egypt according to their hosts. <sup>27</sup> These are they who spoke to Pharaoh king of Egypt, to bring out the sons of Israel from Egypt ; this is the Moses and the Aaron.

<sup>28</sup> And it came to pass on the day when Jehovah spoke to Moses in the land of Egypt, <sup>29</sup> that Jehovah spoke to Moses saying, I am Jehovah ; speak thou to Pharaoh king of Egypt all that I am about to speak to thee.

<sup>30</sup> And Moses said before Jehovah, Behold, I am uncircumcised of lips, and how will Pharaoh hearken to me ?

## CHAPTER VII

<sup>1</sup> And Jehovah said to Moses, See, I have appointed thee as a god to Pharaoh, and Aaron thy brother shall be thy prophet. <sup>2</sup> Thou shalt speak all that I shall command thee ; and

Aaron thy brother shall speak to Pharaoh, that he let the sons of Israel go out of his land. <sup>3</sup> And I will make stubborn Pharaoh's heart ; and I will multiply my signs and my wonders in the land of Egypt ; <sup>4</sup> and Pharaoh will not hearken to you, and I will put forth my hand against Egypt, and I will bring my hosts, my people, the sons of Israel, out from the land of Egypt by great judgments. <sup>5</sup> And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt ; and I will bring out the sons of Israel from among them. <sup>6</sup> And Moses and Aaron did so, as Jehovah commanded them, so did they.

<sup>7</sup> And Moses was eighty years old, and Aaron was eighty-three years old, when they spoke to Pharaoh.

<sup>8</sup> And Jehovah spoke to Moses and to Aaron, saying, <sup>9</sup> When Pharaoh shall speak to you, saying, Show for yourselves a wonder ; then shalt thou say to Aaron, Take thy rod, and cast it before Pharaoh, that it become a serpent. <sup>10</sup> And Moses and Aaron went in to Pharaoh, and did so, as Jehovah commanded ; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

<sup>11</sup> And Pharaoh also called for the wise men and the sorcerers ; and they also, the magicians of Egypt, did in like manner by their enchantments ; <sup>12</sup> and they cast down each one his rod, and they became serpents. And Aaron's rod swallowed up their rods. <sup>13</sup> And Pharaoh's heart was firm, and he hearkened not to them, as Jehovah had said.

<sup>14</sup> And Jehovah said to Moses, Pharaoh's heart is heavy, he has refused to let the people go. <sup>15</sup> Go to Pharaoh in the morning ; lo, he is about to go forth to the water ; and thou shalt take thy stand to meet him at the edge of the river ; and the rod

that was turned to a serpent thou shalt take in thy hand. <sup>16</sup> And thou shalt say to him, Jehovah, the God of the Hebrews, sent me to thee, saying, Let my people go, that they may serve me in the wilderness; and behold, thou hast not hearkened hitherto. <sup>17</sup> Thus says Jehovah, By this shalt thou know that I am Jehovah: Behold, I shall strike with the rod that is in my hand upon the water that is in the river, and it will be turned into blood, <sup>18</sup> and the fish that are in the river will die, and the river will be offensive; and the Egyptians will loathe to drink water from the river.

<sup>19</sup> And Jehovah said to Moses, Say to Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt: over their streams, over their rivers, and over their pools, and over all their reservoirs of water, and they shall become blood; and there shall be blood in all the land of Egypt, both in vessels of wood and in vessels of stone.

<sup>20</sup> And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the water that was in the river, in the sight of Pharaoh and in the sight of his servants. And all the water that was in the river was turned to blood. <sup>21</sup> And the fish that were in the river died; and the river was offensive, and the Egyptians could not drink water from the river. And there was blood in all the land of Egypt. <sup>22</sup> And the magicians of Egypt did in like manner by their enchantments; and Pharaoh's heart was firm, and he did not hearken to them, as Jehovah had said. <sup>23</sup> And Pharaoh turned and went into his house, and he did not lay even this to heart. <sup>24</sup> And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

<sup>25</sup> And seven days were completed after Jehovah had smitten the river.

## CHAPTER VIII

<sup>1</sup> And Jehovah said to Moses, Go in to Pharaoh, and say to him, Thus says Jehovah, Let my people go, that they may serve me: <sup>2</sup> And if thou refuse to let them go, behold, I am about to smite all thy borders with frogs; <sup>3</sup> and the river will swarm with frogs, and they will come up and enter into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy bread trays; <sup>4</sup> and upon thee, and upon thy people and upon all thy servants, shall the frogs come up.

<sup>5</sup> And Jehovah said to Moses, Say to Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers and over the pools, and cause the frogs to come up upon the land of Egypt. <sup>6</sup> And Aaron stretched forth his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. <sup>7</sup> And the magicians did in like manner by their enchantments, and they brought up frogs upon the land of Egypt.

<sup>8</sup> And Pharaoh called Moses and Aaron, and said, Entreat Jehovah, that he may remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to Jehovah. <sup>9</sup> And Moses said to Pharaoh, Designate to me, at what time shall I entreat for thee, and for thy servants and for thy people, to destroy the frogs from thee and from thy houses? only in the river shall they be left. <sup>10</sup> And he said, To-morrow. <sup>11</sup> And he said, It shall be according to thy word; in order that thou mayest know that there is none like to Jehovah our God. <sup>12</sup> And the frogs shall depart from thee, and from thy



houses, and from thy servants and from thy people; only in the river shall they be left.

<sup>12</sup> And Moses and Aaron went out from Pharaoh; and Moses cried to Jehovah concerning the frogs which he had brought against Pharaoh.

<sup>13</sup> And Jehovah did according to the word of Moses; and the frogs died off, from the houses, from the villages and from the fields.

<sup>14</sup> And they gathered them into heaps; and the land stank. <sup>15</sup> But when Pharaoh saw that the respite had come, he made heavy his heart, and hearkened not to them, as Jehovah had said.

<sup>16</sup> And Jehovah said to Moses, Say to Aaron, Stretch forth thy rod, and smite the dust of the land, and it shall become gnats in all the land of Egypt.

<sup>17</sup> And they did so; and Aaron stretched forth his hand with his rod, and smote the dust of the land, and there were gnats, on man and on beast; all the dust of the land became gnats in all the land of Egypt.

<sup>18</sup> And the magicians did in like manner with their enchantments to bring forth gnats, but they could not. And the gnats were on man and on beast. <sup>19</sup> And the magicians said to Pharaoh, This is the finger of God. But Pharaoh's heart was firm, and he hearkened not to them, as Jehovah had said.

<sup>20</sup> And Jehovah said to Moses, Arise early in the morning, and take thy stand before Pharaoh; behold, he is about to go forth to the water; and thou shalt say to him, Thus says Jehovah, Let my people go, that they may serve me; <sup>21</sup> for if thou do not let my people go, behold, I am about to send against thee, and against thy servants, and against thy people, and against thy houses the flies; and the houses of the Egyptians shall be filled

with the flies, and even the ground on which they are. <sup>22</sup> And I will separate in that day the land of Goshen, on which my people are dwelling, that no flies shall be there; in order that thou mayest know that I Jehovah am in the midst of the land. <sup>23</sup> And I will make a distinction between my people and thy people. To-morrow shall this sign be.

<sup>24</sup> And Jehovah did so; and there came grievous flies into the house of Pharaoh and into the house of his servants; and in all the land of Egypt the land was being laid waste by reason of the flies.

<sup>25</sup> And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land. <sup>26</sup> And Moses said, It is not fitting so to do; for we should sacrifice the abomination of the Egyptians to Jehovah our God; behold, if we sacrifice the abomination of the Egyptians before their eyes, will they not stone us? <sup>27</sup> We will go a three days' journey into the wilderness, and sacrifice to Jehovah our God, according as he shall direct us. <sup>28</sup> And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away. Entreat for me. <sup>29</sup> And Moses said, Behold, I am going out from thee, and I will entreat Jehovah; and the flies will depart from Pharaoh, from his servants and from his people to-morrow; only let not Pharaoh continue to deal deceitfully, not to let the people go to sacrifice to Jehovah.

<sup>30</sup> And Moses went out from Pharaoh, and entreated Jehovah. <sup>31</sup> And Jehovah did according to the word of Moses; and he removed the flies from Pharaoh, from his servants and from his people; there did not remain one. <sup>32</sup> But Pharaoh made heavy his heart

this time also, and did not let the people go.

## CHAPTER IX

<sup>1</sup>And Jehovah said to Moses, Go in to Pharaoh, and speak to him, saying, Thus says Jehovah the God of the Hebrews, Let my people go, that they may serve me. <sup>2</sup>For if thou refuse to let them go, and still hold them; <sup>3</sup>behold, the hand of Jehovah is about to be upon thy cattle that are in the field: upon the horses, upon the asses; upon the camels, upon the herds and upon the flocks, a very severe pestilence. <sup>4</sup>And Jehovah will make a distinction between the cattle of Israel and the cattle of Egypt; and there shall not die a thing of all that belongs to the sons of Israel. <sup>5</sup>And Jehovah appointed a set time, saying, To-morrow Jehovah will do this thing in the land.

<sup>6</sup>And Jehovah did this thing on the morrow; and all the cattle of the Egyptians died; but of the cattle of the sons of Israel there did not one die. <sup>7</sup>And Pharaoh sent, and behold, there had not died of the cattle of the Israelites even one. And the heart of Pharaoh became heavy, and he did not let the people go.

<sup>8</sup>And Jehovah said to Moses and to Aaron, Take for you handfuls of ashes of a furnace, and let Moses sprinkle it toward the heavens in the sight of Pharaoh; <sup>9</sup>and it shall become fine dust over all the land of Egypt, and it shall become boils breaking out in blains, on man and on beast, in all the land of Egypt. <sup>10</sup>And they took the ashes of a furnace, and stood before Pharaoh; and Moses sprinkled it toward the heavens, and it became boils breaking out in blains on man and on beast. <sup>11</sup>And the magicians

were not able to stand before Moses because of the boils; for the boils were on the magicians and on all the Egyptians. <sup>12</sup>And Jehovah made firm the heart of Pharaoh, and he hearkened not to them, as Jehovah had said to Moses.

<sup>13</sup>And Jehovah said to Moses, Arise early in the morning, and take thy stand before Pharaoh, and say to him, Thus says Jehovah, the God of the Hebrews, Let my people go, that they may serve me. <sup>14</sup>For this time I am going to send all my plagues into thy heart, and upon thy servants and upon thy people; that thou mayest know that there is none like me in all the earth. <sup>15</sup>For now I would have put forth my hand, and smitten thee and thy people with the pestilence, and thou wouldest have been cut off from the earth; <sup>16</sup>but for this have I caused thee to stand: in order to show thee my power, and in order to declare my name in all the earth. <sup>17</sup>If thou still exalt thyself against my people, not to let them go, <sup>18</sup>behold, to-morrow at this time I am going to send a very severe hail, such as there has not been in Egypt even from the day it was founded until now. <sup>19</sup>And now send, place in safety thy cattle and all that thou hast in the field. Every man and beast that shall be found in the field, and shall not be brought to the house, the hail shall come down upon them, and they shall die.

<sup>20</sup>He that feared the word of Jehovah of the servants of Pharaoh made his servants and his cattle flee into the houses; <sup>21</sup>and he that regarded not the word of Jehovah left his servants and his cattle in the field.

<sup>22</sup>And Jehovah said to Moses, Stretch forth thy hand toward the heavens, and let there be hail in all the land of Egypt,

Ver. 3. Cattle, Heb., possessions, referring to domestic animals.

Ver. 8. Furnace, those used for smelting metals.

Ver. 9. Boils, inflamed ulcers, probably elephantiasis



upon man, and upon beast and upon all the herbs of the field, in all the land of Egypt. <sup>23</sup> And Moses stretched forth his rod toward the heavens, and Jehovah sent thunder and hail, and fire came to the earth; and Jehovah rained hail upon the land of Egypt. <sup>24</sup> And there was hail, and fire mingled with the hail, very severe, such as there had not been in all the land of Egypt since it had become a nation. <sup>25</sup> And the hail smote in all the land of Egypt all that was in the field, both man and beast; and the hail smote all the herbs of the field, and shattered all the trees of the field. <sup>26</sup> Only in the land of Goshen, where the sons of Israel were, there was no hail.

<sup>27</sup> And Pharaoh sent, and called Moses and Aaron, and said to them, I have sinned this time; Jehovah is the righteous one, and I and my people the wicked. <sup>28</sup> Entreat Jehovah, and let there be no more thunders of God and hail, and I will let you go, and ye shall stay no longer. <sup>29</sup> And Moses said to him, As I go out of the city, I will spread abroad my hands to Jehovah; and the thunder will cease, and the hail will be no more; in order that thou mayest know that the earth is Jehovah's. <sup>30</sup> But as for thee and thy servants, I know that ye will not yet be afraid of Jehovah God. <sup>31</sup> And the flax and the barley were smitten; for the barley was in head, and the flax was in blossom. <sup>32</sup> But the wheat and the spelt were not smitten; for they are of late growth. <sup>33</sup> And Moses went out of the city from Pharaoh, and spread abroad his hands to Jehovah; and the thunders and the hail ceased, and the rain was not poured upon the earth. <sup>34</sup> And Pharaoh saw that the rain and the hail and the thunders had ceased,

and he continued to sin, and he made heavy his heart, he and his servants. <sup>35</sup> And the heart of Pharaoh was firm, and he did not let the sons of Israel go, as Jehovah had spoken by Moses.

## CHAPTER X

<sup>1</sup> And Jehovah said to Moses, Go in to Pharaoh; for I have made his heart heavy and the heart of his servants, in order that I may do these my signs in the midst of them; <sup>2</sup> and in order that thou mayest recount in the ears of thy son and of thy son's son how I did my pleasure with the Egyptians, and my signs that I did among them; and ye shall know that I am Jehovah.

<sup>3</sup> And Moses and Aaron came in to Pharaoh, and said to him, Thus says Jehovah, the God of the Hebrews, How long wilt thou refuse to be humbled before me? Let my people go, that they may serve me. <sup>4</sup> For if thou refuse to let my people go, behold, to-morrow I am going to bring locusts into thy borders; <sup>5</sup> and they will cover the surface of the land, so that one will not be able to see the land; and they will eat the residue of that which has escaped, which is left to you from the hail, and they will eat all the trees that grow for you out of the field; <sup>6</sup> and they will fill thy houses, and the houses of all thy servants and the houses of all the Egyptians; such as neither thy fathers, nor thy fathers' fathers have seen, from the day they were upon the land to this day. And he turned and went out from Pharaoh.

<sup>7</sup> And Pharaoh's servants said to him, How long shall this man be a snare to us? Let the men go, that they may serve Jehovah their God; dost thou not yet know that Egypt is destroyed? <sup>8</sup> And Moses and Aaron

Ver. 24. Fire mingled, Heb., fire infolding itself.

Ver. 2. Did my pleasure, Heb., to do anything to the full, here referring to God's judgments.

Ver. 5. Surface, Heb., eye.

were brought to Pharaoh, and he said to them, Go, serve Jehovah your God, but who are they that are going? <sup>9</sup> And Moses said, With our young men and with our old men we will go; with our sons and with our daughters; with our flocks and with our herds will we go; for we hold the feast of Jehovah. <sup>10</sup> And he said to them, Let Jehovah be so with you, as I will let you and your families go; look to it; for evil is before you. <sup>11</sup> Not so; go now ye that are men, and serve Jehovah; for ye were seeking that. And he drove them out from the presence of Pharaoh.

<sup>12</sup> And Jehovah said to Moses, Stretch forth thy hand over the land of Egypt for the locusts, and let them come up upon the land of Egypt and eat all the herbs of the land, all that the hail has left. <sup>13</sup> And Moses stretched forth his rod over the land of Egypt; and Jehovah brought an east wind upon the land all that day and all that night; and when it was morning, the east wind had brought the locusts. <sup>14</sup> And the locusts came up over all the land of Egypt, and settled down in all the borders of Egypt; very grievous were they; before them there had not been such locusts as they, neither after them shall there be such. <sup>15</sup> And they covered the surface of the whole land, and the land was darkened; and they did eat all the herbs of the land and all the fruit of the trees that the hail had left; and there was not left anything green of the trees nor of the herbs of the field in all the land of Egypt.

<sup>16</sup> And Pharaoh hastened to call Moses and Aaron; and he said, I have sinned against Jehovah your God, and against you; <sup>17</sup> and now, forgive, I pray thee, my sin this time only, and entreat Jehovah your God, that he may remove from me this death only.

<sup>18</sup> And he went out from Pharaoh, and entreated Jehovah. <sup>19</sup> And Jehovah turned a very strong west wind, which took away the locusts, and drove them into the Red Sea; there did not remain one locust in all the borders of Egypt. <sup>20</sup> But Jehovah made firm Pharaoh's heart, and he did not let the sons of Israel go.

<sup>21</sup> And Jehovah said to Moses, Stretch forth thy hand toward the heavens, and let there be darkness over the land of Egypt, even darkness that may be felt. <sup>22</sup> And Moses stretched forth his hand toward the heavens, and there was thick darkness in all the land of Egypt three days; <sup>23</sup> they saw not one another, neither rose any from his place for three days; but all the sons of Israel had light in their dwelling-places.

<sup>24</sup> And Pharaoh called to Moses, and said, Go ye, serve Jehovah; only let your flocks and your herds be left; also your families shall go with you. <sup>25</sup> And Moses said, Thou shalt also give into our hands sacrifices and burnt offerings, that we may sacrifice to Jehovah our God. <sup>26</sup> Our cattle shall also go with us; there shall not be left a hoof; for we shall take from them to serve Jehovah our God; and we ourselves know not with what we shall serve Jehovah until we come thither. <sup>27</sup> But Jehovah made firm Pharaoh's heart, and he was not willing to let them go. <sup>28</sup> And Pharaoh said to him, Get thee from me, take heed to thyself, do not again see my face; for in the day that thou seest my face thou shalt die. <sup>29</sup> And Moses said, Thou hast spoken rightly; I will see thy face again no more.

## CHAPTER XI

<sup>1</sup> And Jehovah said to Moses, One plague more will I bring upon Pha-

Ver. 27. Darkness that may be felt, Heb., let one feel out darkness; *i. e.*, grope about.



raoh, and upon Egypt; afterward he will let you go hence. When he lets you go, he will surely drive you out hence altogether. <sup>2</sup> Speak now in the ears of the people, and let them ask, each man of his neighbor, and each woman of her neighbor, articles of silver and articles of gold.

<sup>3</sup> And Jehovah gave the people favor in the eyes of the Egyptians; also the man Moses was very great in the land of Egypt in the eyes of the servants of Pharaoh and in the eyes of the people.

<sup>4</sup> And Moses said, Thus says Jehovah, About midnight I am going forth into the midst of Egypt; <sup>5</sup> and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, to the firstborn of the maid-servant that is behind the mill, and every firstborn of beast. <sup>6</sup> And there shall be a great cry in all the land of Egypt, like which there has not been, nor shall there be again. <sup>7</sup> But against any of the sons of Israel there shall not a dog move its tongue, against man or beast; that ye may know that Jehovah distinguishes between the Egyptians and Israel. <sup>8</sup> And all these thy servants shall come down to me, and bow down to me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in hot anger.

<sup>9</sup> And Jehovah said to Moses, Pharaoh will not hearken to you, that my wonders may be multiplied in the land of Egypt. <sup>10</sup> And Moses and Aaron did all these wonders before Pharaoh; and Jehovah made firm Pharaoh's heart, and he did not let the sons of Israel go from his land.

## CHAPTER XII

<sup>1</sup> And Jehovah spoke to Moses and Aaron in the land of Egypt, saying,

<sup>2</sup> This month shall be to you the beginning of months; it shall be to you the first month of the year. <sup>3</sup> Speak ye to all the congregation of Israel, saying, On the tenth day of this month they shall take to them each man a lamb, according to their fathers' houses, a lamb for a household, <sup>4</sup> and if the household be too few for a lamb, then he and his neighbor next to his house shall take it, according to the number of the persons, according to each one's eating ye shall make count for the lamb. <sup>5</sup> A lamb without blemish, a male a year old ye shall have; ye shall take one from the sheep, or from the goats; <sup>6</sup> and ye shall keep it until the fourteenth day of this month; and the whole assembly of the congregation of Israel shall kill it in the evening. <sup>7</sup> And they shall take some of the blood, and put it on the two doorposts and on the lintel of the houses in which they shall eat it. <sup>8</sup> And they shall eat the flesh in that night roasted with fire, and unleavened bread; with bitter herbs shall they eat it. <sup>9</sup> Eat none of it raw, nor boiled at all with water, but roasted with fire; its head, with its legs and with its inwards. <sup>10</sup> And ye shall let nothing of it remain until the morning; and that which remains of it until the morning ye shall burn with fire. <sup>11</sup> And in this manner shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; ye shall eat it in haste; it is a passover to Jehovah. <sup>12</sup> And I will pass through the land of Egypt in that night, and I will smite every firstborn in the land of Egypt, of both man and beast; and against all the gods of Egypt I will execute judgment, I Jehovah. <sup>13</sup> And the blood shall be to you for a sign on the houses where ye are; and when I

see the blood, I will pass over you, and there shall not be upon you a plague to destroy, when I smite the land of Egypt.

<sup>14</sup> And this day shall be to you for a memorial; and ye shall keep it a feast to Jehovah; throughout your generations ye shall keep it a feast by a perpetual statute. <sup>15</sup> Seven days ye shall eat unleavened bread: even the first day ye shall put away leaven from your houses; for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. <sup>16</sup> And on the first day there shall be to you a holy convocation, and on the seventh day a holy convocation; no work shall be done in them, except that which is for every one to eat, that only may be prepared by you. <sup>17</sup> And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out from the land of Egypt; and ye shall observe this day throughout your generations as a perpetual statute. <sup>18</sup> In the first month, on the fourteenth day of the month at evening, ye shall eat unleavened bread, until the twenty-first day of the month at evening. <sup>19</sup> Seven days leaven shall not be found in your houses; for whosoever eats that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner or a native of the land. <sup>20</sup> Ye shall eat nothing leavened; in all your dwelling-places ye shall eat unleavened bread.

<sup>21</sup> And Moses called all the elders of Israel, and said to them, Draw out, and take for you from the flock according to your families, and kill the passover. <sup>22</sup> And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and touch the lintel and the two posts with some of the blood that is in the basin; and

none of you shall go out of the door of his house until morning. <sup>23</sup> And Jehovah will pass through to smite the Egyptians, and when he sees the blood on the lintel and on the two posts, Jehovah will pass over the door, and will not permit the destroyer to come into your houses to smite you. <sup>24</sup> And ye shall observe this thing as a statute for thee and for thy sons forever. <sup>25</sup> And it shall be, when ye come into the land which Jehovah shall give to you as he has promised, that ye shall observe this service. <sup>26</sup> And it shall be, when your sons shall say to you, What is this service to you? <sup>27</sup> that ye shall say, It is a passover sacrifice to Jehovah, who passed over the houses of the sons of Israel in Egypt when he smote the Egyptians, and he delivered our houses.

And the people bowed down and worshiped. <sup>28</sup> And the sons of Israel went and did as Jehovah had commanded Moses and Aaron, so did they.

<sup>29</sup> And it came to pass at midnight, that Jehovah smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive that was in the dungeon, and every firstborn of the cattle.

<sup>30</sup> And Pharaoh arose in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt; for there was not a house where there was not one dead; <sup>31</sup> and he called Moses and Aaron in the night, and said, Rise up, and get you forth from the midst of my people, both ye, and the sons of Israel; and go, serve Jehovah, as ye have said. <sup>32</sup> Take also your flocks and your herds, as ye have said, and go; and bless me also.

<sup>33</sup> And Egypt urged the people



strongly to hasten, in order to let them go out of the land ; for they said, We are all going to die. <sup>34</sup> And the people took their dough before it was leavened, their bread trays being bound up in their clothes on their shoulders.

<sup>35</sup> And the sons of Israel did according to the word of Moses : and they asked of the Egyptians articles of silver, and articles of gold, and raiment. <sup>36</sup> And Jehovah gave the people favor in the eyes of the Egyptians, and they gave them what they asked ; and they spoiled the Egyptians.

<sup>37</sup> And the sons of Israel journeyed from Rameses to Succoth, there being about six hundred thousand foot-soldiers, men, besides their families.

<sup>38</sup> And also a mixed multitude went up with them ; and flocks and herds, very many cattle. <sup>39</sup> And they baked unleavened cakes of the dough that they brought out of Egypt ; for it was not leavened ; because they were driven out of Egypt, and could not tarry, and they had not prepared for themselves any victuals.

<sup>40</sup> Now the time of the dwelling of the sons of Israel that they dwelt in Egypt, was four hundred and thirty years. <sup>41</sup> And it came to pass at the end of four hundred and thirty years, on that very day it came to pass, that all the hosts of Jehovah went out from the land of Egypt. <sup>42</sup> It is a night to be observed to Jehovah for bringing them out of the land of Egypt ; this is that night to be observed to Jehovah of all the sons of Israel throughout their generations.

<sup>43</sup> And Jehovah said to Moses and Aaron, This is the statute of the pass-over : there shall no foreigner eat of it ; <sup>44</sup> but any man's servant that is bought, when thou hast circumcised him, then shall he eat of it. <sup>45</sup> A stranger or a hired servant shall not eat of it. <sup>46</sup> In one house it shall be

eaten ; thou shalt not carry any of the flesh abroad out of the house ; neither shall ye break a bone of it. <sup>47</sup> All the congregation of Israel shall keep it. <sup>48</sup> And when a sojourner shall sojourn with thee, and would keep the pass-over to Jehovah ; let all his males be circumcised, and then let him come near to keep it ; and he shall be as a native of the land ; but no uncircumcised person shall eat of it. <sup>49</sup> One law shall there be for the native and for the sojourner that sojourns among you.

<sup>50</sup> And all the sons of Israel did so ; as Jehovah commanded Moses and Aaron, so did they. <sup>51</sup> And it came to pass on that very day that Jehovah brought the sons of Israel out of the land of Egypt according to their hosts.

## CHAPTER XIII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Sanctify to me every firstborn, whatsoever is firstborn among the sons of Israel, both of man and of beast, it is mine.

<sup>3</sup> And Moses said to the people, Remember this day, in which ye have gone out from Egypt, from the house of bondage ; for by strength of hand Jehovah has brought you out from this place ; and leavened bread shall not be eaten. <sup>4</sup> To-day ye are going out in the month of Abib. <sup>5</sup> And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he swore to thy fathers to give to thee, a land flowing with milk and honey, that thou shalt keep this service in this month. <sup>6</sup> Seven days shalt thou eat unleavened bread, and on the seventh day there shall be a feast to Jehovah. <sup>7</sup> Unleavened bread shall be eaten the seven days, and leavened bread shall not be seen with thee,

neither shall leaven be seen with thee in all thy borders.

<sup>8</sup> And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came out from Egypt. <sup>9</sup> And it shall be to thee as a sign on thy hand, and as a memorial between thy eyes, in order that the law of Jehovah may be in thy mouth; for with a strong hand Jehovah has brought thee out from Egypt; <sup>10</sup> and thou shalt keep this statute in its season from year to year.

<sup>11</sup> And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he swore to thee and to thy fathers, and shall give it to thee, <sup>12</sup> that thou shalt set apart to Jehovah every one that is firstborn, and every firstborn of beast that thou shalt have; the males shall be Jehovah's. <sup>13</sup> And every firstborn of the ass thou shalt redeem with a lamb; and if thou redeem it not, then shalt thou break its neck; and every firstborn of man among thy sons thou shalt redeem.

<sup>14</sup> And it shall be, when thy son shall ask thee hereafter, saying, What is this? that thou shalt say to him, By strength of hand Jehovah brought us out from Egypt, from the house of bondage; <sup>15</sup> and it came to pass, when Pharaoh was stubborn about letting us go, that Jehovah slew every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beast; therefore I sacrifice to Jehovah all the firstborn that are males, but every firstborn of my sons I redeem. <sup>16</sup> And it shall be as a sign on thy hands, and as frontlets between thy eyes; for by strength of hand Jehovah brought us out from Egypt.

<sup>17</sup> And it came to pass, when Pharaoh let the people go, that God led them not by the way of the land of the Philistines because that was near;

for God said, Lest the people repent when they see war, and return to Egypt; <sup>18</sup> but God led the people around, by the way of the wilderness by the Red Sea. And the sons of Israel went up in military order out of the land of Egypt.

<sup>19</sup> And Moses took the bones of Joseph with him; for he had strictly sworn the sons of Israel, saying, God will surely visit you, and ye shall carry up hence my bones with you.

<sup>20</sup> And they journeyed from Succoth, and encamped in Etham, at the edge of the wilderness. <sup>21</sup> And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; that they might go by day and by night. <sup>22</sup> The pillar of cloud by day and the pillar of fire by night departed not from before the people.

## CHAPTER XIV

<sup>1</sup> And Jehovah spoke to Moses saying, <sup>2</sup> speak to the sons of Israel, that they turn back, and encamp before Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; opposite it ye shall encamp by the sea. <sup>3</sup> And Pharaoh will say of the sons of Israel, They are bewildered in the land, the wilderness has shut them in. <sup>4</sup> And I will make firm Pharaoh's heart, and he will pursue after them, and I will get me honor by Pharaoh and by all his army, and the Egyptians shall know that I am Jehovah. And they did so.

<sup>5</sup> And it was told the king of Egypt that the people had escaped; and the heart of Pharaoh and of his servants was turned against the people; and they said, What is this that we have done? that we have let Israel go from serving us? <sup>6</sup> And he made ready his chariot, and took his people with him. <sup>7</sup> And he took six hundred chosen



chariots, and all the chariots of Egypt, and captains over all of them. <sup>8</sup> And Jehovah made firm the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel; and the sons of Israel were going out with a high hand. <sup>9</sup> And the Egyptians pursued after them, all the chariot horses of Pharaoh, and his horsemen, and his army, and they overtook them encamping by the sea, beside Pi-hahiroth, opposite Baal-zephon.

<sup>10</sup> And when Pharaoh drew near, the sons of Israel lifted up their eyes, and behold, the Egyptians were marching behind them; and they feared exceedingly; and the sons of Israel cried out to Jehovah. <sup>11</sup> And they said to Moses, Is it because there were no graves in Egypt that thou hast brought us to die in the wilderness? What is this that thou hast done for us in bringing us out from Egypt? <sup>12</sup> Is not this the word that we spoke to thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it was better for us to serve the Egyptians, than that we should die in the wilderness. <sup>13</sup> And Moses said to the people, Fear ye not, stand still, and see the salvation of Jehovah that he will work for you to-day; for whereas ye have seen the Egyptians to-day, ye shall see them again no more forever. <sup>14</sup> Jehovah will fight for you and ye shall remain quiet.

<sup>15</sup> And Jehovah said to Moses, Why criest thou to me? Speak to the sons of Israel, and let them break up camp, <sup>16</sup> and do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it; and the sons of Israel shall go into the midst of the sea on bare ground. <sup>17</sup> And I, behold, I will make firm the hearts of the Egyptians, and they will go in after them; and I will get me honor

by Pharaoh, and by all his army, by his chariots and by his horsemen; <sup>18</sup> and the Egyptians shall know that I am Jehovah, when I have got me honor by Pharaoh, by his chariots and by his horsemen.

<sup>19</sup> And the angel of God, who was going before the camp of Israel, removed, and went behind them; and the pillar of cloud removed from before them, and stood behind them, <sup>20</sup> and it came between the camp of the Egyptians and the camp of Israel; and there was the cloud and darkness, and it lightened the night; and the one came not near the other all night.

<sup>21</sup> And Moses stretched forth his hand over the sea; and Jehovah caused the sea to depart by a strong east wind all that night, and made the sea bare ground, and the waters were divided. <sup>22</sup> And the sons of Israel went into the midst of the sea upon the bare ground; and the waters were a wall to them on their right hand and on their left. <sup>23</sup> And the Egyptians pursued, and went in after them, all the horse of Pharaoh, his chariots and his horsemen, into the midst of the sea. <sup>24</sup> And it came to pass in the morning watch, that Jehovah looked toward the host of the Egyptians in a pillar of fire and cloud, and discomfited the host of the Egyptians, <sup>25</sup> and took off their chariot wheels, so that they drove them heavily. And the Egyptians said, Let us flee from before Israel; for Jehovah is fighting for them against the Egyptians.

<sup>26</sup> And Jehovah said to Moses, Stretch forth thy hand over the sea, that the waters may return upon the Egyptians, upon their chariots and upon their horsemen. <sup>27</sup> And Moses stretched forth his hand over the sea, and the sea returned at daybreak to

Ver. 7. Captains over, or warriors upon. Ver. 15. Break up camp, Heb., to pull up the tent pins, to remove from a camping-place; usually rendered, to journey.

its permanent condition ; and the Egyptians were fleeing against it ; and Jehovah shook out the Egyptians into the midst of the sea. <sup>28</sup> And the waters returned and covered the chariots and the horsemen, even all the army of Pharaoh that had come into the sea after them ; there was not left of them even one. <sup>29</sup> And the sons of Israel walked on bare ground in the midst of the sea ; and the waters were a wall to them on their right hand and on their left.

<sup>30</sup> And Jehovah saved Israel that day from the hand of the Egyptians. And Israel saw the Egyptians dead on the shore of the sea. <sup>31</sup> And Israel saw the great hand with which Jehovah wrought against the Egyptians ; and the people feared Jehovah, and they believed in Jehovah and in Moses his servant.

# CHAPTER XV

<sup>1</sup> Then sang Moses and the sons of Israel this song to Jehovah ; and they spoke, saying,  
I will sing of Jehovah, for he is highly exalted ;

Horse and his rider he has thrown into the sea.

<sup>2</sup> My strength and my song is Jah,  
And he has become my salvation.  
This is my God, and I will praise him ;  
My father's God, and I will exalt him.

<sup>3</sup> Jehovah is a man of war ;  
Jehovah is his name.

<sup>4</sup> Pharaoh's chariots and his army he cast into the sea ;  
And the choice of his captains were sunk in the Red Sea.

<sup>5</sup> The waves cover them ;  
They go down into the depths like a stone.

<sup>6</sup> Thy right hand, O Jehovah, is glorious in strength ;  
Thy right hand, O Jehovah, dashes to pieces enemies.

<sup>7</sup> And in thy great majesty thou destroyest them that rise up against thee ;

Thou sendest forth thy hot anger, it consumes them like stubble.

<sup>8</sup> And by the breath of thy nostrils the waters were heaped up ;

The flowing waters stood still like a mound ;

The waves were congealed in the heart of the sea.

<sup>9</sup> The enemy said, I will pursue, I will overtake, I will divide spoil ;

My desire shall be satisfied upon them ;  
I will draw my sword, my hand shall destroy them.

<sup>10</sup> Thou didst blow with thy breath, the sea covered them ;

They sank like lead in the mighty waters.

<sup>11</sup> Who is like thee among the gods, O Jehovah ?

Who is like thee, glorious in holiness,  
Fearful in praises, doing wonders ?

<sup>12</sup> Thou didst stretch forth thy right hand,  
The earth swallowed them.

<sup>13</sup> Thou hast led in thy mercy the people that thou didst redeem ;

Thou hast guided them in thy strength to thy holy habitation.

<sup>14</sup> The peoples heard, they trembled ;  
Pangs seized the inhabitants of Philistia.

<sup>15</sup> Then were dismayed the chiefs of Edom ;

The mighty ones of Moab—trembling seizes them.

All the inhabitants of Canaan melted away ;

<sup>16</sup> Fear falls upon them and terror ;  
By the greatness of thy arm they are as still as a stone,

Till thy people pass over, O Jehovah,  
Till thy people whom thou hast purchased pass over.

<sup>17</sup> Thou wilt bring them in, and plant



them in the mountain of thy inheritance,

The place for thy dwelling that thou hast prepared, O Jehovah,  
The sanctuary, O Lord, which thy hands have established.

<sup>18</sup> Jehovah shall reign for ever and ever.

<sup>19</sup> For the horse of Pharaoh, both his chariots and his horsemen, went into the sea, and Jehovah brought back the waters of the sea upon them; but the sons of Israel went on bare ground in the midst of the sea.

<sup>20</sup> And Miriam, the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. <sup>21</sup> And Miriam responded to them:

Sing ye of Jehovah, for he is highly exalted;

Horse and its rider he has thrown into the sea.

<sup>22</sup> And Moses caused Israel to journey from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and did not find water. <sup>23</sup> And they came to Marah, and they could not drink the water of Marah, for it was bitter; therefore it was called Marah. <sup>24</sup> And the people murmured against Moses, saying, What shall we drink? <sup>25</sup> And he cried to Jehovah; and Jehovah pointed out to him a tree, and he cast it into the water, and the water became sweet.

There he appointed for them a statute and a judgment, and there he tried them, <sup>26</sup> and he said: If thou wilt indeed hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, none of the diseases which I put upon the Egyptians will I

put upon thee; for I Jehovah am thy Physician.

<sup>27</sup> And they came to Elim, and there were twelve springs of water there, and seventy palm trees, and they encamped there by the water.

## CHAPTER XVI

<sup>1</sup> And they journeyed from Elim, and came, all the congregation of the sons of Israel, to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month of their departure from the land of Egypt. <sup>2</sup> And all the congregation of the sons of Israel murmured against Moses and Aaron in the wilderness; <sup>3</sup> and the sons of Israel said to them, O that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh pots, when we ate bread to the full; for ye have brought us out into this wilderness to kill all this assembly with hunger.

<sup>4</sup> And Jehovah said to Moses, Behold, I am going to rain bread from the heavens for you; and all the people shall go out and gather each day's portion, in order that I may try them, whether they will walk in my law or not. <sup>5</sup> And it shall be on the sixth day, that they shall prepare that which they bring in, and there shall be twice as much as they gather daily.

<sup>6</sup> And Moses and Aaron said to all the sons of Israel, When it is evening ye shall know that Jehovah brought you out from the land of Egypt; <sup>7</sup> and in the morning ye shall see the glory of Jehovah, since he hears your murmurings against Jehovah; and what are we that ye murmur against us?

<sup>8</sup> And Moses said, This shall be when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full, since Jehovah hears your murmurings which ye murmur against

him; and what are we? not against us are your murmurings, but against Jehovah.

<sup>9</sup> And Moses said to Aaron, Say to all the congregation of the sons of Israel, Come near to Jehovah; for he has heard your murmurings. <sup>10</sup> And it came to pass, as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of Jehovah appeared in the cloud. <sup>11</sup> And Jehovah spoke to Moses, saying, <sup>12</sup> I have heard the murmurings of the sons of Israel; speak to them, saying, At evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I Jehovah am your God.

<sup>13</sup> And it came to pass at evening that the quails came up and covered the camp; and in the morning there was a layer of dew round about the camp. <sup>14</sup> And when the layer of dew was gone up, behold, on the face of the wilderness fine globules, as fine as hoar frost on the ground. <sup>15</sup> And the sons of Israel saw it, and they said one to another, What is it? for they knew not what it was. And Moses said to them, This is the bread which Jehovah has given you for food. <sup>16</sup> This is the thing that Jehovah has commanded, Gather ye of it each man according to his eating, an omer apiece according to the number of your persons ye shall take it, each man for them that are in his tent. <sup>17</sup> And the sons of Israel did so. And they gathered, some more and some less; <sup>18</sup> and when they measured it with the omer, he that had gathered more had nothing over, and he that had gathered less had no lack; they had gathered every man according to his eating.

<sup>19</sup> And Moses said to them, Let no man leave any of it until the morning.

<sup>20</sup> But they hearkened not to Moses, and some left of it until the morning, and it bred worms, and became offensive; and Moses was angry with them. <sup>21</sup> And they gathered it each morning, each man according to his eating; and when the sun became warm it melted.

<sup>22</sup> And it came to pass, that on the sixth day they had gathered a double quantity of bread, two omers for each one; and all the chiefs of the congregation came and told Moses. <sup>23</sup> And he said to them, This is that which Jehovah has spoken, To-morrow is a rest, a holy sabbath to Jehovah; bake that which ye bake, and boil that which ye boil, and all that remains over lay up for you, to be kept until the morning. <sup>24</sup> And they laid it up until the morning, as Moses commanded, and it was not offensive, nor were there worms in it. <sup>25</sup> And Moses said, Eat that to-day; for to-day is a sabbath to Jehovah; to-day ye shall not find it in the field. <sup>26</sup> Six days shall ye gather it; but on the seventh day is a sabbath, in it there shall be none.

<sup>27</sup> And it came to pass on the seventh day, that some of the people went out to gather, and they found none. <sup>28</sup> And Jehovah said to Moses, How long refuse ye to keep my commandments and my laws? <sup>29</sup> See, because Jehovah has given to you the sabbath, therefore he gives to you on the sixth day bread for two days. Abide ye every man in his place, let not a man go out from his place on the seventh day. <sup>30</sup> And the people rested on the seventh day. <sup>31</sup> And the house of Israel called the name of it Manna; and it was like coriander seeds, white, and its taste was like cakes with honey.

<sup>32</sup> And Moses said, This is the thing that Jehovah has commanded, an omer



full of it is to be kept throughout your generations, in order that they may see the bread that I gave you to eat in the wilderness, when I brought you out from the land of Egypt. <sup>33</sup> And Moses said to Aaron, Take a jar, and put therein an omer full of manna, and lay it up before Jehovah, to be kept throughout your generations. <sup>34</sup> As Jehovah commanded Moses, so Aaron laid it up before the testimony, to be kept. <sup>35</sup> And the sons of Israel ate the manna forty years, until they came to a land inhabitable; they ate manna until they came to the borders of the land of Canaan. <sup>36</sup> Now an omer is the tenth part of an ephah.

## CHAPTER XVII

<sup>1</sup> And all the congregation of the sons of Israel journeyed from the wilderness of Sin, by their journeys, according to the command of Jehovah, and encamped in Rephidim; and there was no water for the people to drink. <sup>2</sup> And the people strove with Moses, and said, Give us water that we may drink. And Moses said to them, Why do ye strive with me? Why do ye try Jehovah? <sup>3</sup> And the people thirsted there for water; and the people murmured against Moses, and said, Why hast thou brought us up out of Egypt to kill us and our children and our cattle with thirst? <sup>4</sup> And Moses cried to Jehovah, saying, What shall I do for this people? A little more and they will stone me. <sup>5</sup> And Jehovah said to Moses, Pass on before the people, and take with thee some of the elders of Israel, and thy rod with which thou didst smite the river take in thy hand, and go; <sup>6</sup> behold, I will stand before thee there beside the rock in Horeb; and thou shalt strike the rock, and there shall

come out of it water, that the people may drink. And Moses did so in the sight of the elders of Israel. <sup>7</sup> And he called the name of the place Massah and Meribah, on account of the striving of the sons of Israel, and on account of their trying Jehovah, saying, Is Jehovah in the midst of us or not?

<sup>8</sup> Then came Amalek, and fought with Israel in Rephidim. <sup>9</sup> And Moses said to Joshua, Choose out men for us, and go forth, fight with Amalek. To-morrow I will take my stand on the top of the hill, and the rod of God shall be in my hand. <sup>10</sup> And Joshua did as Moses said to him, to fight with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup> And it came to pass, while Moses held up his hand, Israel prevailed, and while he let his hand down, Amalek prevailed. <sup>12</sup> And the hands of Moses were heavy; and they took a stone, and placed it under him, and he sat upon it; and Aaron and Hur supported his hands, the one on the one side, and the other on the other; and his hands were steady until the going down of the sun. <sup>13</sup> And Joshua overthrew Amalek and his people with the edge of the sword.

<sup>14</sup> And Jehovah said to Moses, Write this as a memorial in the book, and rehearse it in the ears of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven. <sup>15</sup> And Moses built an altar, and called the name of it Jehovah-Nissi. <sup>16</sup> And he said, Because a hand was against the throne of Jah, Jehovah shall have war with Amalek from generation to generation.

## CHAPTER XVIII

<sup>1</sup> And Jethro, the priest of Midian, Moses' father-in-law, heard of all that

Ver. 7. Massah, *i. e.*, place of trial. Meribah, *i. e.*, place of strife. Ver. 12. Steady, Heb., firmness.  
Ver. 15. Jehovah-Nissi, my banner or ensign, something lifted up.

God had done for Moses and for Israel his people, how that Jehovah had brought Israel out of Egypt; <sup>2</sup> And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away, <sup>3</sup> and her two sons, the name of one of whom was Gershom; for he said, I have become a sojourner in a foreign land; <sup>4</sup> and the name of the other was Eliezer; for the God of my father was my help, and delivered me from the sword of Pharaoh.

<sup>5</sup> And Jethro, Moses' father-in-law, and his sons and his wife, came to Moses in the wilderness, where he was encamped at the mount of God; <sup>6</sup> and he said to Moses, I, thy father-in-law, Jethro, am coming to thee, and thy wife and thy two sons with her. <sup>7</sup> And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

<sup>8</sup> And Moses recounted to his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians on account of Israel, all the weariness that had come upon them on the way, and how Jehovah had delivered them.

<sup>9</sup> And Jethro rejoiced on account of all the good that Jehovah had done to Israel, in that he had delivered them out of the hand of the Egyptians. <sup>10</sup> And Jethro said, Blessed be Jehovah, who has delivered you from the hand of the Egyptians and from the hand of Pharaoh, who has delivered the people from under the hand of the Egyptians. <sup>11</sup> Now I know that Jehovah is the greatest of all the gods, even by the thing wherein they dealt proudly against them. <sup>12</sup> And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God; and Aaron came and all the elders of Is-

rael to eat bread with Moses' father-in-law before God.

<sup>13</sup> And it came to pass on the morrow, that Moses sat to judge the people; and the people stood beside Moses from the morning to the evening. <sup>14</sup> And Moses' father-in-law saw all that he was doing to the people, and he said, What is this thing that thou doest to the people? Why sittest thou by thyself, and all the people stand beside thee from morning to evening? <sup>15</sup> And Moses said to his father-in-law, Because the people come to me to inquire of God; <sup>16</sup> when they have a cause they come to me, and I judge between a man and his neighbor, and I make known the statutes of God and his laws. <sup>17</sup> And Moses' father-in-law said to him, The thing that thou doest is not good. <sup>18</sup> Thou wilt surely wear away, both thou and this people that is with thee; for the thing is too heavy for thee; thou wilt not be able to do it alone.

<sup>19</sup> Harken now to my voice; I will give thee counsel, and God be with thee: Be thou for the people before God, and thou shalt bring the cases to God; <sup>20</sup> and thou shalt teach them the statutes and the laws, and cause them to know the way in which they shall walk, and the thing that they shall do. <sup>21</sup> And thou shalt select from the people men of ability that fear God, men of truth, that hate unjust gain; and thou shalt place them over them, to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens; <sup>22</sup> and let them judge the people at all times. And it shall be that every great matter they shall bring to thee, but every small matter they themselves shall judge; and make it lighter for thyself, and let them bear the burden with thee.

Ver. 21. Rulers, those having charge of persons or things.

Ver. 22. Make it lighter, Heb., cause it to be light from upon thee.



<sup>23</sup> If thou wilt do this thing, and God shall command thee so, then thou wilt be able to endure, and, moreover, all this people will come to their place in peace.

<sup>24</sup> And Moses hearkened to the voice of his father-in-law, and did all that he had said. <sup>25</sup> And Moses chose men of ability out of all Israel, and placed them to be heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens. <sup>26</sup> And they judged the people at all times: the hard matters they brought to Moses, but every small matter they themselves judged.

<sup>27</sup> And Moses let his father-in-law depart; and he went to his own land.

## CHAPTER XIX

<sup>1</sup> In the third month of the departure of the sons of Israel from the land of Egypt, the same day they came into the wilderness of Sinai. <sup>2</sup> And they journeyed from Rephidim, and came to the wilderness of Sinai, and encamped in the wilderness; and there Israel encamped before the mount.

<sup>3</sup> And Moses went up to God, and Jehovah called to him from the mount, saying, Thus shalt thou say to the house of Jacob, and tell the sons of Israel, Ye saw what I did to Egypt, and how I have borne you on eagles' wings, and brought you to myself. And now, if ye will obey my voice indeed, and keep my covenant, then ye shall be my special possession out of all the peoples; for all the earth is mine; and ye shall be to me a kingdom of priests and a holy nation. These are the words that thou shalt speak to the sons of Israel.

<sup>7</sup> And Moses came and called the elders of the people, and set before them all these words that Jehovah had commanded him. <sup>8</sup> And all the people answered together, and said, All

that Jehovah has spoken we will do. And Moses brought back the words of the people to Jehovah. <sup>9</sup> And Jehovah said to Moses, Behold, I am about to come to thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee forever. And Moses told the words of the people to Jehovah.

<sup>10</sup> And Jehovah said to Moses, Go to the people, and sanctify them to-day and to-morrow, and let them wash their clothes, <sup>11</sup> and let them be ready by the third day; for on the third day Jehovah will descend in the sight of all the people upon mount Sinai. <sup>12</sup> And thou shalt set bounds to the people round about, saying, Take heed to yourselves, that ye go not up into the mount, nor touch the border of it; every one that touches the mount shall surely be put to death; <sup>13</sup> no hand shall touch him, but he shall surely be stoned or shot through; whether it be beast or man, he shall not live. When the trumpet sounds long those shall come up into the mount.

<sup>14</sup> And Moses went down from the mount to the people, and sanctified the people; and they washed their clothes. <sup>15</sup> And he said to the people, Be ready by the third day; do not approach your wives.

<sup>16</sup> And it came to pass on the third day, when it was morning, that there were thunderings and lightnings, and a heavy cloud on the mount, and the voice of a trumpet exceedingly loud; and all the people that were in the camp trembled. <sup>17</sup> And Moses brought the people out of the camp to meet God; and they stationed themselves at the foot of the mount.

<sup>18</sup> And mount Sinai smoked, all of it; because Jehovah had descended upon it in fire; and the smoke of it ascended as the smoke of a furnace, and the

whole mount trembled exceedingly.  
<sup>19</sup> And when the voice of the trumpet grew exceedingly loud, Moses spoke, and God answered him by a voice.

<sup>20</sup> And Jehovah came down upon mount Sinai, to the top of the mount; and Jehovah called Moses to the top of the mount; and Moses went up.

<sup>21</sup> And Jehovah said to Moses, Go down, admonish the people, lest they break through to Jehovah to look, and many of them perish. <sup>22</sup> And let the

priests also, who come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them. <sup>23</sup> And Moses said

to Jehovah, The people cannot come up to mount Sinai; for thou didst admonish us, saying, Set bounds about

the mount, and sanctify it. <sup>24</sup> And Jehovah said to him, Go, get thee down, and thou shalt come up, thou, and

Aaron with thee; but let not the priests and the people break through to come up to Jehovah, lest he break

forth upon them. <sup>25</sup> So Moses went down to the people, and told them.

## CHAPTER XX

<sup>1</sup> And God spoke all these words, saying, <sup>2</sup> I am Jehovah thy God, who have brought thee out from the land of Egypt, from the house of bondage.

<sup>3</sup> Thou shalt not have other gods besides me.

<sup>4</sup> Thou shalt not make to thee a carved image, or any likeness of what is in the heavens above, or of what is

in the earth beneath, or of what is in the waters beneath the earth: <sup>5</sup> thou shalt not bow thyself down to them,

nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of fathers upon sons, upon the

third generation and upon the fourth generation, of them that hate me; <sup>6</sup> and showing mercy to the thousandth

generation, of them that love me and keep my commandments.

<sup>7</sup> Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that takes his name in vain.

<sup>8</sup> Remember the sabbath day, to keep it holy. <sup>9</sup> Six days thou shalt labor, and do all thy work; <sup>10</sup> but the

seventh day is a sabbath to Jehovah thy God; thou shalt not do any work, thou, nor thy son, nor thy daughter,

thy man-servant, nor thy maid-servant, nor thy cattle, nor thy sojourner that is within thy gates; <sup>11</sup> for in six days

Jehovah made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; there-

fore Jehovah blessed the sabbath day, and hallowed it.

<sup>12</sup> Honor thy father and thy mother, that thy days may be long upon the land that Jehovah thy God is going to

give to thee.

<sup>13</sup> Thou shalt not kill.

<sup>14</sup> Thou shalt not commit adultery.

<sup>15</sup> Thou shalt not steal.

<sup>16</sup> Thou shalt not bear false witness against thy neighbor.

<sup>17</sup> Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife; nor his man-

servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

<sup>18</sup> And all the people saw the thunders and the lightnings, and the sound of the trumpet and the mountain smoking; and the people saw,

and they trembled, and stood afar off. <sup>19</sup> And they said to Moses, Speak thou

with us, and we will hear; but let not God speak with us, lest we die. <sup>20</sup> And Moses said to the people, Fear not;

for in order to prove you God is come, and in order that his fear may be be-

Ver. 6. Thousandth generation, Heb., thousands, a special use here.

Ver. 18. Trembled. The Heb. word indicates the commotion of the multitude.



fore you, that ye sin not. <sup>21</sup> And the people stood at a distance, and Moses drew near to the thick darkness where God was.

<sup>22</sup> And Jehovah said to Moses, Thus shalt thou say to the sons of Israel, Ye have seen that from the heavens I have talked with you ; <sup>23</sup> Ye shall not make other gods with me ; gods of silver or gods of gold ye shall not make to you.

<sup>24</sup> An altar of earth thou shalt make to me, and shalt sacrifice upon it thy burnt offerings, and thy peace offerings, thy sheep and thy oxen. In every place where I shall cause my name to be remembered I will come to thee, and bless thee. <sup>25</sup> If thou make to me an altar of stones, thou shalt not build it of hewn stones ; for if thou lift up thy tool upon it, thou hast polluted it. <sup>26</sup> Neither shalt thou go up to my altar on steps, that thy nakedness be not disclosed thereon.

## CHAPTER XXI

<sup>1</sup> And these are the judgments that thou shalt set before them. <sup>2</sup> When thou buyest a Hebrew servant, six years he shall serve, and in the seventh he shall go forth free, for nothing. <sup>3</sup> If he come by himself, he shall go forth by himself ; if he be married, then his wife shall go forth with him. <sup>4</sup> If his master give him a wife, and she bear him sons or daughters, the wife and her children shall be her master's, and he shall go forth by himself. <sup>5</sup> But if the servant shall indeed say, I love my master, my wife and my children, I will not go forth free ; <sup>6</sup> then his master shall bring him to the judges, and shall bring him to the door, or to the door post, and his master shall pierce his ear through with the awl ; and he shall serve him forever.

<sup>7</sup> When a man shall sell his daughter

to be a maid-servant, she shall not go forth as the men-servants do. <sup>8</sup> If she be evil in the eyes of her master who has betrothed her to himself, then shall he cause her to be redeemed. To a foreign people he shall not have authority to sell her, when he has dealt deceitfully with her. <sup>9</sup> And if he espouse her to his son, he shall deal with her according to the manner of daughters. <sup>10</sup> If he take for him another wife, her food, her raiment and her marriage rights he shall not diminish. <sup>11</sup> And if he do not these three for her, then she shall go forth free, without money.

<sup>12</sup> He that smites a man so that he dies, shall surely be put to death. <sup>13</sup> But he who has not lain in wait, but God has caused it to fall to his hand, I will appoint for thee a place whither he shall flee. <sup>14</sup> But if a man come presumptuously upon his neighbor, to slay him with guile, thou shalt take him from my altar that he may die.

<sup>15</sup> And he that smites his father or his mother shall surely be put to death.

<sup>16</sup> He that steals a man and sells him, or if he be found in his hand, shall surely be put to death.

<sup>17</sup> And he that curses his father or his mother shall surely be put to death.

<sup>18</sup> And when men strive together, and one smites his fellow with a stone, or with his fist, and he does not die, but keeps his bed ; <sup>19</sup> if he rise again and walk abroad with his staff, then he that smote him shall be acquitted ; only he shall pay for his dwelling at home, and shall cause him to be thoroughly healed.

<sup>20</sup> And when a man smites his servant, or his handmaid, with a rod, and he dies under his hand, he shall surely

Ver. 6. The judges, Heb., the elohim, a word used of God, but here of those representing God. Cf. Ps. 82 : 6 ; John 10 : 35. Ver. 19. His dwelling at home, the time that he has lost.

be punished; <sup>21</sup> only if he continue a day or two, he shall not be punished; for he is his money.

<sup>22</sup> And when men strive together, and strike a woman with child, so that her children come forth, but there be no injury, he shall surely be fined, according to that which the woman's husband shall put upon him, and he shall pay as the judges determine.

<sup>23</sup> But if there be any injury, then thou shalt put life for life, <sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> burning for burning, wound for wound, stripe for stripe.

<sup>26</sup> And when a man smites the eye of his servant, or the eye of his handmaid, and destroys it, he shall let him go free for his eye. <sup>27</sup> And if he smite out his servant's tooth, he shall let him go free for his tooth.

<sup>28</sup> When an ox gores a man, or a woman, and he dies, then the ox shall surely be stoned, and his flesh shall not be eaten, but the owner of the ox shall be clear. <sup>29</sup> But if it has been a goring ox before, and its owner has been admonished, but has not kept it in, and it kill a man or a woman; the ox shall be stoned, and also its owner shall be put to death. <sup>30</sup> If a ransom be put upon him, then he shall give for the redemption of his life according to all that is put upon him. <sup>31</sup> If it shall gore a son, or gore a daughter, according to this judgment it shall be done to him. <sup>32</sup> If the ox gore a servant, or a handmaid, he shall give to his master thirty shekels of silver, and the ox shall be stoned.

<sup>33</sup> And when a man opens a pit, or when a man digs a pit, and does not cover it, and an ox or an ass falls into it; <sup>34</sup> the owner of the pit shall make it good, he shall give money to its owner, and the dead beast shall be his.

<sup>35</sup> And when a man's ox gores the

ox of his neighbor, and it dies, then they shall sell the live ox, and divide its money; and the dead ox also they shall divide. <sup>36</sup> Or if it be known that it has been a goring ox before, and its owner has not kept it in; he shall surely restore an ox for the ox, and the dead one shall be his.

## CHAPTER XXII

<sup>1</sup> When a man shall steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for the ox, or four sheep for the sheep. (<sup>2</sup> If the thief be found breaking in, and he be smitten, so that he dies, there shall be no blood-guiltiness for him. <sup>3</sup> If the sun be risen upon him, there shall be blood-guiltiness for him.) He shall make full restitution. If he have nothing, then he shall be sold for his theft. <sup>4</sup> If the theft be found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.

<sup>5</sup> When a man shall cause a field, or a vineyard, to be eaten, and shall let out his beast, and it shall feed in the field of another; of the best of his own field, and of the best of his own vineyard, he shall make restitution.

<sup>6</sup> When a fire shall break out, and catch among thorns, and the shocks of grain, or the standing grain, or the field be consumed; he that kindled the fire shall surely make restitution.

<sup>7</sup> When a man shall deliver to his neighbor money, or goods, to keep, and it be stolen out of the man's house; if the thief be found he shall restore double. <sup>8</sup> If the thief be not found, then the master of the house shall be brought to the judges, to see whether he has not put his hand to his neighbor's goods. <sup>9</sup> In every case of trespass, of an ox, an ass, a sheep, a garment, or any lost thing, of which one says, This is it, the cause of the two



shall come before the judges; and he whom the judges shall declare guilty shall restore double to his neighbor.

<sup>10</sup> When a man shall deliver to his neighbor an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be injured, or carried off, no man seeing it; <sup>11</sup> then the oath of Jehovah shall be between them both, that he has not put his hand to his neighbor's goods; and the owner of it shall accept this; and he shall not make restitution. <sup>12</sup> But if it be stolen from him, he shall make restitution to its owner. <sup>13</sup> If it be torn in pieces, he shall bring it for witness; he shall not make restitution for that which has been torn.

<sup>14</sup> And when a man shall ask anything from his neighbor, and it be injured, or die, its owner not being with it; he shall surely make restitution. <sup>15</sup> If its owner be with it, he shall not make restitution; if it was hired, it came for its hire.

<sup>16</sup> And when a man shall entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. <sup>17</sup> If her father indeed refuse to give her to him, he shall pay money according to the dowry of virgins.

<sup>18</sup> Thou shalt not permit a sorceress to live. <sup>19</sup> Whosoever lies with a beast shall surely be put to death. <sup>20</sup> He that sacrifices to any god, save to Jehovah only, shall be utterly destroyed.

<sup>21</sup> Thou shalt not maltreat a sojourner, nor afflict him; for ye were sojourners in the land of Egypt.

<sup>22</sup> Ye shall not oppress any widow, or fatherless child. <sup>23</sup> If thou oppress them at all, surely if they cry to me, I will certainly hear their cry, <sup>24</sup> and my anger shall burn, and I will slay you with the sword, and your wives

shall be widows, and your children fatherless.

<sup>25</sup> If thou lend money to my people, to one that is oppressed with thee, thou shalt not be to him as a money lender; ye shall not require interest of him. <sup>26</sup> If thou at all take thy neighbor's raiment as a pledge, thou shalt restore it to him against the going down of the sun; <sup>27</sup> for that is his only covering; it is his raiment for his body; in what shall he lie down? And it shall be that when he cries to me, I will hear; for I am gracious.

<sup>28</sup> Thou shalt not revile judges, nor curse a prince among thy people.

<sup>29</sup> Thou shalt not keep back the abundance of thy threshing floor and of thy press. The firstborn of thy sons thou shalt give to me. <sup>30</sup> Likewise shalt thou do with thy cattle and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it to me.

<sup>31</sup> And ye shall be holy men to me; and ye shall not eat any flesh that is torn in the field; ye shall cast it to the dogs.

## CHAPTER XXIII

<sup>1</sup> Thou shalt not take up a false report. Put not thy hand with the wicked to become a wrongful witness.

<sup>2</sup> Thou shalt not follow a multitude to do evil; neither shalt thou testify in a cause to turn aside after a multitude to pervert judgment. <sup>3</sup> Neither shalt thou favor a poor man in his cause.

<sup>4</sup> When thou shalt meet the ox of thy enemy, or his ass, going astray, thou shalt surely return it to him. <sup>5</sup> When thou shalt see the ass of him that hates thee lying under its burden, and wouldst forbear to release it for him, thou shalt surely release it with him.

<sup>6</sup> Thou shalt not pervert the judg-

Ver. 25. Oppressed. The word often implies poverty. Ver. 28. Judges, Heb., *elohim*. Cf. ver. 8, 9. Prince, Heb., one exalted. Ver. 29. The abundance of, etc. Heb. thy fulness and thy tear. Ver. 3. Wrongful witness, giving testimony that injures.

ment of thy poor in his cause. <sup>7</sup> Keep thee far from a false matter; and the innocent and the righteous slay thou not; for I will not justify the wicked.

<sup>8</sup> And thou shalt not take a bribe; for a bribe blinds those having sight, and perverts the words of the righteous.

<sup>9</sup> And a sojourner thou shalt not afflict; for ye yourselves know the soul of a sojourner; for ye were sojourners in the land of Egypt.

<sup>10</sup> And six years thou shalt sow thy land, and gather in its increase; <sup>11</sup> but the seventh year thou shalt leave it, and let it lie, that the poor of thy people may eat; and what they leave the beasts of the field shall eat. So thou shalt do with thy vineyard and with thy olive orchard.

<sup>12</sup> Six days thou shalt do thy work, and on the seventh thou shalt rest; that thy ox and thy ass may rest, and that the son of thy handmaid and the stranger may be refreshed.

<sup>13</sup> And in all that I have said to you take heed. And of the name of other gods ye shall not make mention; it shall not be heard on thy mouth.

<sup>14</sup> Three times in the year thou shalt keep a feast to me. <sup>15</sup> The feast of unleavened bread thou shalt keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib; for in it thou camest out from Egypt; and they shall not appear before me empty. <sup>16</sup> And the feast of harvest, the firstfruits of thy labors that thou shalt sow in the field; and the feast of ingathering at the end of the year, when thou gatherest in thy labors out of the field. <sup>17</sup> Three times in the year every one of thy males shall appear before the Lord Jehovah.

<sup>18</sup> Thou shalt not offer the blood of my sacrifice while there is leaven;

neither shall the fat of my feast remain until the morning. <sup>19</sup> The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.

<sup>20</sup> Behold, I am going to send an angel before thee, to keep thee on the way, and to bring thee into the place which I have prepared.

<sup>21</sup> Take heed before him, and obey his voice; do not rebel against him; for he will not pardon your transgressions; for my name is within him.

<sup>22</sup> For if thou shalt indeed obey his voice, and do all that I shall speak; then I will be an enemy to thy enemies, and an adversary to thy adversaries.

<sup>23</sup> For my angel shall go before thee, and bring thee in to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite and the Jebusite; and I will cut them off.

<sup>24</sup> Thou shalt not worship their gods, nor serve them, nor do according to their deeds; but thou shalt utterly overthrow them, and break to pieces their pillars.

<sup>25</sup> And ye shall serve Jehovah your God, and he will bless thy bread and thy water, and I will put away sickness from the midst of thee.

<sup>26</sup> There shall not be one casting her young, nor barren in thy land. The number of thy days I will fill out.

<sup>27</sup> My terror I will send before thee, and I will discomfit all the people among whom thou shalt come; and I will make all thy enemies turn their backs to thee.

<sup>28</sup> And I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite and the Hittite from before thee.

<sup>29</sup> I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

<sup>30</sup> Little by little I will drive them out

Ver. 18. While there is leaven, Heb., upon leaven. It must all first be removed before the passover was slain. Ver. 24. Pillars, stones set up in the worship of idols.



from before thee, until thou shalt be increased, and shalt possess the land. <sup>31</sup> And I will set thy borders from the Red Sea even to the sea of the Philistines, and from the wilderness to the river; for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out from before thee. <sup>32</sup> Thou shalt not make a covenant with them, nor with their gods. <sup>33</sup> They shall not dwell in thy land, lest they cause thee to sin against me; for if thou serve their gods it will surely be a snare to thee.

## CHAPTER XXIV

<sup>1</sup> And he said to Moses, Come up to Jehovah, thou, and Aaron, Nadab and Abihu and seventy of the elders of Israel; and ye shall worship at a distance; <sup>2</sup> and Moses alone shall draw near to Jehovah, but they shall not draw near, nor shall the people come up with him.

<sup>3</sup> And Moses came and told the people all the words of Jehovah and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah has spoken we will do.

<sup>4</sup> And Moses wrote down all the words of Jehovah. And he arose early in the morning, and built an altar at the foot of the mount, and twelve pillars for the twelve tribes of Israel. <sup>5</sup> And he sent the young men of the sons of Israel, and they offered burnt offerings, and sacrificed peace offerings of bullocks to Jehovah. <sup>6</sup> And Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar. <sup>7</sup> And he took the book of the covenant and read it in the ears of the people; and they said, All that Jehovah has spoken we will do, and will be obedient. <sup>8</sup> And Moses took the blood, and sprinkled

it upon the people, and said, Behold the blood of the covenant that Jehovah has made with you according to all these words.

<sup>9</sup> Then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel; <sup>10</sup> and they saw the God of Israel: and beneath his feet it was like the work of clear sapphire, and like the very heavens for clearness. <sup>11</sup> And against the nobles of the sons of Israel he put not forth his hand; and they beheld God, and did eat and drink.

<sup>12</sup> And Jehovah said to Moses, Come up to me into the mount, and remain thou there, and I will give to thee the tablets of stone, and the law and the commandments that I have written in order to teach them. <sup>13</sup> And Moses rose up, and Joshua his attendant, and Moses went up into the mount of God. <sup>14</sup> But to the elders he said, Tarry ye here for us until we return to you; and behold, Aaron and Hur are with you, whoever has a cause let him draw near to them. <sup>15</sup> And Moses went up into the mount, and the cloud covered the mount. <sup>16</sup> And the glory of Jehovah abode on mount Sinai, and the cloud covered it six days; and he called to Moses on the seventh day out of the midst of the cloud. <sup>17</sup> And the appearance of the glory of Jehovah was like devouring fire on the top of the mount to the eyes of the sons of Israel. <sup>18</sup> And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

## CHAPTER XXV

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to the sons of Israel, and let them take for me a heave offering; of every man whose heart impels him

ye shall receive my heave offering.

<sup>3</sup> And this is the heave offering that ye shall receive from them : gold, and silver, and bronze ; <sup>4</sup> and blue, and purple, and scarlet, and fine linen, and goats' hair, <sup>5</sup> and rams' skins dyed red, and seals' skins, and acacia wood ; <sup>6</sup> oil for the light, spices for the anointing oil and for the incense of spices ; <sup>7</sup> onyx stones, and stones for setting, for the ephod and for the breastplate.

<sup>8</sup> And they shall make for me a sanctuary, and I will dwell in the midst of them. <sup>9</sup> According to all that I am about to show thee, the pattern of the tabernacle, and the pattern of all its furniture, even so shall ye make it.

<sup>10</sup> And they shall make an ark of acacia wood, two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height. <sup>11</sup> And thou shalt overlay it with pure gold, within and without thou shalt overlay it ; and thou shalt make upon it a rim of gold round about. <sup>12</sup> And thou shalt cast for it four rings of gold, and put them upon its four feet ; and two rings shall be on the one side of it, and two rings on the other side of it. <sup>13</sup> And thou shalt make staves of acacia wood, and overlay them with gold. <sup>14</sup> And thou shalt put the staves in the rings on the sides of the ark, to carry the ark with them. <sup>15</sup> The staves shall remain in the rings of the ark ; they shall not be removed from it. <sup>16</sup> And thou shalt put into the ark the testimony which I shall give to thee.

<sup>17</sup> And thou shalt make a mercy seat of pure gold, two cubits and a half its length, and a cubit and a half its breadth. <sup>18</sup> And thou shalt make two cherubim of gold, of turned work shalt thou make them, from the two ends of the mercy seat. <sup>19</sup> And make

one cherub from the one end, and the other cherub from the other end ; from the mercy seat shall ye make the cherubim, upon its two ends. <sup>20</sup> And the cherubim shall be spreading their wings upward, sheltering the mercy seat with their wings, and their faces shall be toward each other, toward the mercy seat shall be the faces of the cherubim. <sup>21</sup> And thou shalt place the mercy seat above upon the ark, and in the ark thou shalt put the testimony which I shall give thee. <sup>22</sup> And I will meet with thee there, and I will speak with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all that I shall command thee to the sons of Israel.

<sup>23</sup> And thou shalt make a table of acacia wood, two cubits its length, and a cubit its breadth, and a cubit and a half its height. <sup>24</sup> And thou shalt overlay it with pure gold, and thou shalt make for it a rim of gold round about. <sup>25</sup> And thou shalt make to it a border of a handbreadth round about, and thou shalt make a rim of gold to its border round about. <sup>26</sup> And thou shalt make for it four rings of gold, and put the rings upon the four corners that are at its four feet. <sup>27</sup> Close by the border shall the rings be for places for staves to carry the table. <sup>28</sup> And thou shalt make the staves of acacia wood, and overlay them with gold, and the table shall be carried with them. <sup>29</sup> And thou shalt make its plates, and its cups, and its flagons, and its bowls with which libations shall be made ; of pure gold shalt thou make them. <sup>30</sup> And thou shalt place upon the table bread of presence before me continually.

<sup>31</sup> And thou shalt make a lamp-stand of pure gold, of turned work shall

Ver. 3. Bronze, or copper ; so elsewhere.  
of this covering only.

Ver. 17. Mercy seat, Heb., covering, a word used  
Ver. 30. Bread of presence, Heb., of face, put in God's presence.



the lamp-stand be made. Its base, and its shaft, its cups, its knobs and its flowers, shall be part of it. <sup>32</sup> And there shall be six branches going out from its sides; three branches of the lamp-stand from its one side, and three branches of the lamp-stand from its other side; <sup>33</sup> three cups, made like almond blossoms, a knob and a flower on one branch; and three cups, made like almond blossoms, a knob and a flower, on another branch; so for the six branches going out from the lamp-stand. <sup>34</sup> And on the lamp-stand shall be four cups, made like almond blossoms, their knobs and their flowers. <sup>35</sup> And there shall be a knob under two of the branches as part of it, and a knob under two of the branches as part of it, and a knob under two of the branches as part of it, for the six branches going out from the lamp-stand. <sup>36</sup> Their knobs and their branches shall be part of it; the whole of it shall be one turned work of pure gold. <sup>37</sup> And thou shalt make its seven lamps, and they shall set up its lamps, and it shall give light over against it. <sup>38</sup> And its snuffers and its snuff dishes shall be of pure gold. <sup>39</sup> Of a talent of pure gold shall they make it, even all these articles. <sup>40</sup> And see that thou make them according to their pattern that thou wast shown in the mount.

## CHAPTER XXVI

<sup>1</sup> And the tabernacle thou shalt make of ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim of skilfully woven work thou shalt make them. <sup>2</sup> The length of each curtain shall be twenty-eight cubits, and the breadth of each curtain four cubits; all the curtains shall be of one measure. <sup>3</sup> Five of

the curtains shall be joined one to another; and the other five curtains shall be joined one to another. <sup>4</sup> And thou shalt make loops of blue upon the border of the one curtain that is at the edge of the first set; and so shalt thou do with the border of the curtain at the edge of the second set; <sup>5</sup> fifty loops shalt thou make on the one curtain, and fifty loops shalt thou make on the edge of the curtain that is in the second set; the loops shall be opposite one another. <sup>6</sup> And thou shalt make fifty clasps of gold, and couple the curtains together with the clasps; and the tabernacle shall be one.

<sup>7</sup> And thou shalt make curtains of goats' hair for a tent over the tabernacle; eleven curtains shalt thou make. <sup>8</sup> The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits; the eleven curtains shall be of one measure. <sup>9</sup> And thou shalt join five of the curtains by themselves, and the other six curtains by themselves, and thou shalt double the sixth curtain at the front of the tent. <sup>10</sup> And thou shalt make fifty loops upon the border of the one curtain that is at the edge of the first set, and fifty loops upon the border of the curtain that is at the edge of the second set. <sup>11</sup> And thou shalt make fifty clasps of bronze, and put the clasps into the loops, and couple the tent together, and it shall be one. <sup>12</sup> And the excess that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. <sup>13</sup> And the cubit on the one side, and the cubit on the other side of that which remains in the length of the curtains of the tent shall be extended over the sides of the tabernacle, on this side and on that to cover it.

Ver. 37. Knobs, perhaps in the form of pomegranate fruit. Ver. 35. The knobs of the main shaft came where the branches joined it. Ver. 37. Set up, put the lamps on their places on the stand. Ver. 7. Tabernacle, here meaning the ten inner curtains only.

<sup>14</sup> And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of seals' skins above.

<sup>15</sup> And thou shalt make the boards for the tabernacle of acacia wood, standing upright. <sup>16</sup> Ten cubits shall be the length of each board, and a cubit and a half shall be the breadth of each board. <sup>17</sup> There shall be two

tenons to each board, joined one to another; thus shalt thou make to all the boards of the tabernacle. <sup>18</sup> And thou shalt make the boards for the tabernacle: twenty boards for the south side southward; <sup>19</sup> and thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for its two tenons, and two sockets under another board for its two tenons; <sup>20</sup> and for the second side of the tabernacle, on the north side, there shall be twenty boards, <sup>21</sup> and their forty sockets of silver; two sockets under one board, and two sockets under another board; <sup>22</sup> and for the rear of the tabernacle, westward; thou shalt make six boards; <sup>23</sup> and two boards shalt thou make for the corners of the tabernacle in the rear; <sup>24</sup> they shall be coupled at the bottom, and united, they shall be joined up to the top, entering into one ring; thus shall it be for them both, they shall be for the two corners; <sup>25</sup> and there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

<sup>26</sup> And thou shalt make bars of acacia wood, five for the boards of the one side of the tabernacle, <sup>27</sup> and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear, westward, <sup>28</sup> and the

middle bar between the boards reaching from end to end. <sup>29</sup> And thou shalt overlay the boards with gold; and their rings thou shalt make of gold for places for the bars, and thou shalt overlay the bars with gold. <sup>30</sup> And thou shalt set up the tabernacle according to its fashion, which thou hast been shown in the mount.

<sup>31</sup> And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen; of skilfully woven work shall they make it with cherubim. <sup>32</sup> And thou shalt put it upon four pillars of acacia wood overlaid with gold, their hooks being of gold, upon four sockets of silver. <sup>33</sup> And thou shalt place the veil beneath the clasps, and thou shalt bring in thither within the veil the ark of the testimony; and the veil shall divide for you between the holy place and the most holy place. <sup>34</sup> And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. <sup>35</sup> And thou shalt place the table outside the veil, and the lamp-stand opposite the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side. <sup>36</sup> And thou shalt make a screen for the doorway of the tent, of blue, and purple, and scarlet, and fine twined linen, of embroidered work. <sup>37</sup> And thou shalt make for the screen five pillars of acacia wood, and overlay them with gold, their hooks shall be of gold, and thou shalt cast for them five sockets of bronze.

## CHAPTER XXVII

<sup>1</sup> And thou shalt make the altar of acacia wood, five cubits its length, and five cubits its breadth, the altar shall be foursquare, and three cubits its height. <sup>2</sup> And thou shalt make its

Ver. 18. South, Heb., toward the Negeb, south of Palestine. Southward, Heb., toward the right hand.  
Ver. 28. Middle bar, one in addition to the other fifteen, probably the ridge pole, or a bar from side to side to stay the boards.



horns upon its four corners, its horns shall be part of it, and thou shalt overlay it with bronze. <sup>3</sup> And thou shalt make its buckets for removing its ashes, and its shovels, and its basins, and its flesh hooks, and its fire pans; all its utensils thou shalt make of bronze. <sup>4</sup> And thou shalt make for it a grating, a network of bronze; and upon the network thou shalt make four rings of bronze, upon its four ends; <sup>5</sup> and thou shalt put it beneath under the ledge of the altar, and the net shall reach to the middle of the altar. <sup>6</sup> And thou shalt make staves for the altar, staves of acacia wood, and overlay them with bronze. <sup>7</sup> And its staves shall be put into the rings, and the staves shall be upon the two sides of the altar in bearing it. <sup>8</sup> Hollow with boards shalt thou make it; as it has been shown thee in the mount, so shall they make it.

<sup>9</sup> And thou shalt make the court of the tabernacle: for the south side, southward, there shall be hangings for the court of fine twined linen, a hundred cubits in length for the one side; <sup>10</sup> and its twenty pillars, and their twenty sockets of bronze; the hooks of the pillars and their rods of silver. <sup>11</sup> And so for the north side, lengthwise, there shall be hangings a hundred cubits in length, and their twenty pillars and their twenty sockets of bronze; the hooks of the pillars and their rods of silver. <sup>12</sup> And across the court on the west side shall be hangings of fifty cubits; their pillars ten and their sockets ten. <sup>13</sup> And across the court on the front side, eastward, shall be fifty cubits: <sup>14</sup> the hangings for the one side of the gate shall be fifteen cubits; their pillars three, and their sockets three; <sup>15</sup> and

for the other side shall be hangings of fifteen cubits; their pillars three, and their sockets three.

<sup>16</sup> And for the gate of the court there shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, of embroidered work; and their pillars four, and their sockets four. <sup>17</sup> All the pillars of the court round about shall be joined with rods of silver, their hooks shall be of silver, and their sockets of bronze. <sup>18</sup> The length of the court shall be a hundred cubits, and the breadth fifty throughout, and its height five cubits, of fine twined linen, and their sockets of bronze. <sup>19</sup> All the utensils of the tabernacle in all its service, and all its pegs, and all the pegs of the court, shall be of bronze.

<sup>20</sup> And thou shalt command the sons of Israel that they fetch thee pure beaten olive oil for the light, to set up a lamp continuously. <sup>21</sup> In the tent of meeting outside the veil that is before the testimony, Aaron and his sons shall prepare it from evening to morning before Jehovah. It shall be a perpetual due from the sons of Israel throughout their generations.

## CHAPTER XXVIII

<sup>1</sup> And do thou bring to thee Aaron thy brother, and his sons with him, from among the sons of Israel, that he may be a priest to me, even Aaron, Nadab and Abihu, Eleazar, and Ithamar, Aaron's sons. <sup>2</sup> And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. <sup>3</sup> And thou shalt speak to all that are wise hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments, to consecrate him, that he may be a priest to me.

Ver. 2. Horns, projections like horns.

Ver. 5. The ledge, around the outside of the altar.

Ver. 8. Hollow, to be filled with stones or earth.

Ver. 20. Set up a lamp. Cf. 25: 37.

Ver. 21. Prepare it from evening to morning, fill the lamps and set them on the stand to burn all night.

Ver. 1. Be a priest, Heb., act the priest.

<sup>4</sup> And these are the garments that they shall make : a breastplate, and an ephod, and a robe, and a tunic of checkered work, a turban and a girdle. And they shall make holy garments for Aaron thy brother, and his sons, that he may be a priest to me. <sup>5</sup> And they shall take the gold, and the blue, and the purple, and the scarlet and the fine linen, <sup>6</sup> and they shall make the ephod of gold, of blue, and of purple, of scarlet and of fine twined linen, skilfully woven work. <sup>7</sup> It shall have two shoulder pieces joined to its two edges, and it shall be joined together. <sup>8</sup> And the woven belt for girding it, which is on it, shall be part of it, according to its work, of gold, blue, and purple, and scarlet, and fine twined linen. <sup>9</sup> And thou shalt make two onyx stones, and engrave upon them the names of the sons of Israel ; <sup>10</sup> six of their names upon the one stone, and the names of the six that remain upon the other stone, according to their birth. <sup>11</sup> With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones according to the names of the sons of Israel ; enclosed in settings of gold thou shalt make them. <sup>12</sup> And thou shalt put the two stones upon the shoulder pieces of the ephod, for stones of remembrance for the sons of Israel ; and Aaron shall bear their names before Jehovah on his two shoulders for a remembrance.

<sup>13</sup> And thou shalt make settings of gold, <sup>14</sup> and two chains of pure gold, like cords shalt thou make them, of braided work, and thou shalt place the braided chains upon the settings.

<sup>15</sup> And thou shalt make a breastplate of judgment, of skilfully woven work, like the work of the ephod thou shalt make it, of gold, blue, and purple, and scarlet, and fine twined linen shalt thou make it. <sup>16</sup> Foursquare it

shall be when doubled ; a span its length, and a span its breadth. <sup>17</sup> And thou shalt set in it settings of stones, four rows of stones : a row of a ruby, a topaz and an emerald, this shall be the first row ; <sup>18</sup> and the second row shall be a carbuncle, a sapphire and a diamond ; <sup>19</sup> and the third row a tourmaline, an agate and an amethyst ; <sup>20</sup> and the fourth row a beryl, and an onyx and a jasper. They shall be enclosed in gold in their settings. <sup>21</sup> And the stones shall be according to the names of the sons of Israel, twelve, according to their names, like the engravings of a signet ; corresponding to the name of each shall they be for the twelve tribes.

<sup>22</sup> And thou shalt make upon the breastplate wreathed chains, braided work of pure gold. <sup>23</sup> And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings upon the two ends of the breastplate. <sup>24</sup> And thou shalt put the two braided chains of gold upon the two rings at the ends of the breastplate. <sup>25</sup> And the other two ends of the braided chains thou shalt put upon the two settings, and thou shalt put them upon the shoulder pieces of the ephod in front.

<sup>26</sup> And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate on the edge that is toward the ephod inward. <sup>27</sup> And thou shalt make two rings of gold, and shalt put them upon the two shoulder pieces of the ephod underneath on the front of it, close by the joining, above the woven belt of the ephod. <sup>28</sup> And they shall fasten the breastplate with a cord of blue from its rings to the rings of the ephod, that it may be above the woven belt of the ephod, and that the breastplate be not displaced from upon the ephod. <sup>29</sup> And Aaron shall bear



the names of the sons of Israel on the breastplate of judgment on his heart when he goes into the holy place, for a remembrance before Jehovah continually. <sup>30</sup> And thou shalt put into the breastplate of judgment the Urim and the Thummim, and they shall be on Aaron's heart when he goes in before Jehovah; and Aaron shall bear the judgment of the sons of Israel on his heart before Jehovah continually.

<sup>31</sup> And thou shalt make the robe of the ephod all of blue, <sup>32</sup> And there shall be an opening for the head in the middle of it; its opening shall have a binding of woven work round about, like the opening of a coat of mail it shall be to it, that it be not torn. <sup>33</sup> And thou shalt make upon its skirts pomegranates of blue, and of purple, and of scarlet, upon its skirts round about; and bells of gold between them round about; <sup>34</sup> a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. <sup>35</sup> And it shall be on Aaron to minister, and its sound shall be heard when he goes in to the holy place before Jehovah, and when he comes out, that he die not.

<sup>36</sup> And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet, Holiness to Jehovah. <sup>37</sup> And thou shalt put it upon a cord of blue, and it shall be on the turban, at the front of the turban shall it be. <sup>38</sup> And it shall be on Aaron's forehead; and Aaron shall bear the iniquity of the holy things that the sons of Israel shall hallow in all their holy gifts; and it shall be on his forehead always, that they may be accepted before Jehovah.

<sup>39</sup> And thou shalt weave the tunic in checkered work of fine linen; and thou shalt make the turban of fine linen; and thou shalt make the girdle of embroidered work. <sup>40</sup> And for Aa-

ron's sons thou shalt make tunics, and thou shalt make for them girdles, and caps shalt thou make for them, for glory and for beauty. <sup>41</sup> And thou shalt put them upon Aaron thy brother and upon his sons with him; and thou shalt anoint them, and consecrate them, and sanctify them, that they may be priests to me. <sup>42</sup> And make for them linen drawers to cover the flesh of their nakedness; both upon the loins and the thighs they shall be. <sup>43</sup> And they shall be on Aaron and on his sons when they come into the tent of meeting, or when they come near to the altar to minister in the holy place, that they bear not iniquity and die; it shall be a statute forever to him and to his seed after him.

## CHAPTER XXIX

<sup>1</sup> And this is the thing that thou shalt do to them to sanctify them, to be priests to me: take one bullock, son of the herd, and two rams without blemish, <sup>2</sup> and unleavened bread, and unleavened cakes mixed with oil, and unleavened wafers anointed with oil; of wheaten flour shalt thou make them.

<sup>3</sup> And thou shalt put them into one basket, and bring them near in the basket, and the bullock and the two rams. <sup>4</sup> And Aaron and his sons thou shalt bring near to the doorway of the tent of meeting, and thou shalt wash them with the water. <sup>5</sup> And thou shalt take the garments, and put upon Aaron the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the woven belt of the ephod; <sup>6</sup> and thou shalt put the turban upon his head, and put the holy diadem upon the turban.

<sup>7</sup> And thou shalt take the anointing oil, and pour it upon his head, and anoint him. <sup>8</sup> And thou shalt bring near his sons, and put tunics upon them. <sup>9</sup> And thou shalt gird them

with the girdles, Aaron and his sons, and bind caps upon them; and the priesthood shall be theirs for a perpetual statute. <sup>9</sup> And thou shalt consecrate Aaron and his sons.

<sup>10</sup> And thou shalt bring near the bullock before the tent of meeting, and Aaron and his sons shall lean their hands upon the head of the bullock. <sup>11</sup> And thou shalt kill the bullock before Jehovah at the doorway of the tent of meeting. <sup>12</sup> And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the base of the altar. <sup>13</sup> And thou shalt take all the fat that covers the inwards, and the lobe on the liver, and the two kidneys, and the fat that is on them, and burn them upon the altar. <sup>14</sup> But the flesh of the bullock, and its skin, and its offal, thou shalt burn with fire outside the camp, it is a sin offering.

<sup>15</sup> And thou shalt take the one ram, and Aaron and his sons shall lean their hands upon the head of the ram; <sup>16</sup> and thou shalt kill the ram, and thou shalt take its blood, and sprinkle it upon the altar round about. <sup>17</sup> And thou shalt cut the ram into pieces, and wash its inwards and its legs, and put them with its pieces, and with its head; <sup>18</sup> and thou shalt burn all the ram upon the altar; it is a burnt offering to Jehovah, it is an odor of delight, a fire offering to Jehovah.

<sup>19</sup> And thou shalt take the other ram, and Aaron and his sons shall lean their hands upon the head of the ram; <sup>20</sup> and thou shalt kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot;

and thou shalt sprinkle the blood upon the altar round about. <sup>21</sup> And thou shalt take of the blood that is on the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be holy, and his garments, and his sons and his sons' garments with him.

<sup>22</sup> And thou shalt take of the ram the fat and the fat tail, and the fat that covers the inwards, and the lobe of the liver, and the two kidneys, and the fat that is on them, and the right shoulder; for it is a ram of consecration; <sup>23</sup> and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread that is before Jehovah; <sup>24</sup> and thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons, and thou shalt wave them for a wave offering before Jehovah.

<sup>25</sup> And thou shalt take them from their hands, and burn them on the altar upon the burnt offering, for an odor of delight before Jehovah, it is a fire offering to Jehovah. <sup>26</sup> And thou shalt take the breast of the ram of consecration that is for Aaron, and wave it for a wave offering before Jehovah; and it shall be thy part.

<sup>27</sup> And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved and which is heaved, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons, <sup>28</sup> and it shall be for Aaron and for his sons, a portion forever from the sons of Israel; for it is a heave offering; and there shall be a heave offering from the sons of Israel of the sacrifices of their peace offerings, their heave offering to Jehovah.

Ver. 28. Odor of delight, one that quiets, delights, gives pleasure called because burnt when offered. Fire offering, so



<sup>29</sup> And the holy garments that are for Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. <sup>30</sup> Seven days shall the one of his sons that is priest in his stead wear them, the one that comes into the tent of meeting to minister in the holy place.

<sup>31</sup> And thou shalt take the ram of consecration, and boil its flesh in a holy place. <sup>32</sup> And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the doorway of the tent of meeting. <sup>33</sup> And they shall eat those things wherewith atonement has been made, to consecrate, and to sanctify them; but a stranger shall not eat thereof, because they are holy. <sup>34</sup> And if any of the flesh of the consecration, or of the bread, be left until the morning, then thou shalt burn that which is left with fire; it shall not be eaten; for it is holy.

<sup>35</sup> And thus shalt thou do to Aaron, and to his sons, according to all that I have commanded thee; seven days shalt thou consecrate them. <sup>36</sup> And thou shalt offer every day a bullock for a sin offering for atonement; and thou shalt purify the altar in thy making atonement for it, and thou shalt anoint it to sanctify it. <sup>37</sup> Seven days shalt thou make atonement for the altar, and sanctify it, and the altar shall be most holy; everything that touches the altar shall be holy.

<sup>38</sup> And this is what thou shalt offer upon the altar: two lambs of the first year day by day continually. <sup>39</sup> The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at evening. <sup>40</sup> And a tenth of an ephah of fine flour mingled with the fourth of a hin of beaten oil, and the fourth of a hin of wine for a drink offering, with the one lamb. <sup>41</sup> And

the other lamb thou shalt offer at evening; according to the meal offering of the morning, and according to its drink offering, thou shalt offer for it, for an odor of delight, a fire offering to Jehovah, <sup>42</sup> a continual burnt offering throughout your generations, at the doorway of the tent of meeting before Jehovah, where I will meet with you; to speak there to thee. <sup>43</sup> And there I will meet with the sons of Israel; and it shall be sanctified by my glory. <sup>44</sup> And I will sanctify the tent of meeting and the altar; and I will sanctify Aaron and his sons, to be priests to me. <sup>45</sup> And I will dwell in the midst of the sons of Israel, and will be their God. <sup>46</sup> And they shall know that I Jehovah am their God, who brought them forth out of the land of Egypt, that I might dwell among them; I, Jehovah their God.

## CHAPTER XXX

<sup>1</sup> And thou shalt make an altar to burn incense upon, of acacia wood shalt thou make it. <sup>2</sup> A cubit its length, and a cubit its breadth, four-square it shall be, and two cubits its height; its horns shall be part of it. <sup>3</sup> And thou shalt overlay it with pure gold, its top, and its sides round about and its horns; and thou shalt make to it a rim of gold round about. <sup>4</sup> And two rings of gold shalt thou make to it under its rim upon two of its sides, upon two sides of it shalt thou make them; and they shall be for places for staves to carry it with them. <sup>5</sup> And thou shalt make the staves of acacia wood, and overlay them with gold. <sup>6</sup> And thou shalt place it in front of the veil that is before the ark of the testimony, in front of the mercy seat that is over the testimony, where I will meet with thee. <sup>7</sup> And Aaron shall burn upon

it incense of spices; every morning when he trims the lamps he shall burn it; <sup>8</sup> and when Aaron sets up the lamps at evening he shall burn it, perpetual incense before Jehovah throughout your generations. <sup>9</sup> Ye shall not offer strange incense upon it, nor burnt offering, nor meal offering, neither shall ye pour upon it a drink offering. <sup>10</sup> And Aaron shall make atonement for the horns of it once in the year; with the blood of the sin offering of atonement once in the year shall he make atonement for it throughout your generations; it is most holy to Jehovah.

<sup>11</sup> And Jehovah spoke to Moses, saying, <sup>12</sup> When thou takest the sum of the sons of Israel, of those numbered of them, then shall they give every man a ransom for his life to Jehovah when thou numberest them that there may be no plague among them when thou numberest them. <sup>13</sup> This shall they give, every one that passes over to them that are numbered: half a shekel, according to the shekel of the sanctuary; (a shekel is twenty gerahs); a half shekel as a heave offering to Jehovah. <sup>14</sup> Every one that passes over to them that are numbered, from twenty years old and upward, shall give the heave offering of Jehovah. <sup>15</sup> The rich shall not give more, and the poor shall not give less than the half shekel; to give the heave offering of Jehovah, in order to make atonement for your lives. <sup>16</sup> And thou shalt receive the atonement money from the sons of Israel, and thou shalt appoint it for the service of the tent of meeting, and it shall be for a remembrance before Jehovah for the sons of Israel, to make atonement for your lives.

<sup>17</sup> And Jehovah spoke to Moses, saying, <sup>18</sup> Thou shalt also make a laver of bronze, and its base of bronze, for washing; and thou shalt place it

between the tent of meeting and the altar, and thou shalt put water therein. <sup>19</sup> And Aaron and his sons shall wash from it their hands and their feet. <sup>20</sup> When they go into the tent of meeting they shall wash with water, that they die not; or when they come near to the altar to minister, to burn a fire offering to Jehovah, <sup>21</sup> then shall they wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

<sup>22</sup> And Jehovah spoke to Moses, saying, <sup>23</sup> Also take thou to thee the chief spices: of liquid myrrh five hundred shekels, and of sweet cinnamon half so much, two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, <sup>24</sup> and of cassia five hundred shekels, according to the shekel of the sanctuary, and of olive oil a hin; <sup>25</sup> and thou shalt make it a holy anointing oil, a perfumed ointment the work of a perfumer; it shall be a holy anointing oil. <sup>26</sup> And thou shalt anoint with it the tent of meeting, and the ark of the testimony, <sup>27</sup> and the table and all its utensils, and the lamp-stand and its utensils, and the altar of incense, <sup>28</sup> and the altar of burnt offering and all its utensils, and the laver and its base, <sup>29</sup> and thou shalt sanctify them, and they shall be most holy; everything that touches them shall be holy. <sup>30</sup> And thou shalt anoint Aaron and his sons, and consecrate them to be priests to me. <sup>31</sup> And thou shalt speak to the sons of Israel, saying, This shall be a holy anointing oil to me throughout your generations. <sup>32</sup> Upon the flesh of man it shall not be poured, neither shall ye make any like it according to its composition; it is holy, and it shall be holy to you. <sup>33</sup> Any man that makes a compound like



it, or that puts any of it upon a stranger, shall be cut off from his people.

<sup>1</sup>And Jehovah said to Moses, Take to thee spices : gum storax, and onycha, and galbanum, these spices, and pure frankincense, there shall be equal amounts of each ; <sup>2</sup>and thou shalt make of it incense, a perfume the work of the perfumer, salted, pure and holy. <sup>3</sup>And thou shalt beat some of it fine, and put some of it before the testimony in the tent of meeting, where I will meet with thee ; it shall be to you most holy. <sup>4</sup>And as for the incense which thou shalt make, ye shall not make any for yourselves according to its composition ; it shall be to thee holy for Jehovah. <sup>5</sup>Who-soever shall make any like it, to smell of it, shall be cut off from his people.

### CHAPTER XXXI

<sup>1</sup>And Jehovah spoke to Moses, saying, <sup>2</sup>See, I have called by name Bezael the son of Uri, the son of Hur of the tribe of Judah, and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all kinds of workmanship, <sup>3</sup>to devise skilful works, to work in gold, and in silver, and in bronze, and in cutting stones for settings, and in carving wood, to work in all kinds of workmanship. <sup>4</sup>And I, behold, I have appointed with him Aholiab the son of Ahisamach of the tribe of Dan ; and in the heart of every one wise hearted, I have put wisdom, and they shall make all that I have commanded thee : the tent of meeting ; and the ark of the testimony ; and the mercy seat that is upon it ; and all the utensils of the tent ; and the table and its utensils ; and the pure lamp-stand and all its utensils ; and the altar of incense ; and the altar of burnt offering and all its utensils, and the laver and its base ; <sup>5</sup>and the finely

wrought garments ; and the holy garments for Aaron the priest, and the garments of his sons, to be priests ; <sup>6</sup>and the anointing oil ; and the incense of spices for the sanctuary. According to all that I have commanded thee shall they do.

<sup>7</sup>And Jehovah spoke to Moses, saying, <sup>8</sup>Also speak thou to the sons of Israel, saying, Surely my sabbaths ye shall keep ; for it is a sign between me and you throughout your generations, that ye may know that I Jehovah do sanctify you. <sup>9</sup>And ye shall keep the sabbath ; for it is holy to you ; every one that profanes it shall surely be put to death ; for whosoever does any work in it, that soul shall be cut off from among his people. <sup>10</sup>Six days shall work be done ; but on the seventh day is a holy sabbath of rest to Jehovah ; whosoever does any work on the sabbath day shall surely be put to death. <sup>11</sup>But the sons of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. <sup>12</sup>It is a sign between me and the sons of Israel forever ; for in six days Jehovah made the heavens and the earth, and on the seventh day he rested, and was refreshed.

<sup>13</sup>And he gave to Moses when he had finished speaking with him on mount Sinai the two tablets of the testimony, tablets of stone written with the finger of God.

### CHAPTER XXXII

<sup>1</sup>And when the people saw that Moses delayed to come down from the mount, the people were called together to Aaron, and they said to him, Up, make us gods that shall go before us ; for as for this man Moses, who brought us up from the land of Egypt, we know not what has happened to him. <sup>2</sup>And Aaron said to

them, Pluck off the gold rings that are in the ears of your wives, your sons and your daughters, and bring them to me. <sup>3</sup> And all the people plucked off the gold rings that were in their ears, and brought them to Aaron. <sup>4</sup> And he took them from their hand, and fashioned it with a graving tool, and made it a molten calf; and they said, These are thy gods O Israel, that brought thee up from the land of Egypt. <sup>5</sup> And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow there will be a feast to Jehovah.

<sup>6</sup> And they arose early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and they rose up to play.

<sup>7</sup> And Jehovah said to Moses, Go, get thee down; for thy people which thou hast brought up from the land of Egypt have become corrupt: <sup>8</sup> they have turned aside quickly from the way that I commanded them; they have made for themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, These are thy gods, O Israel, that brought thee up from the land of Egypt.

<sup>9</sup> And Jehovah said to Moses, I have seen this people, and behold, it is a stiffnecked people. <sup>10</sup> And now let me alone, and let my anger burn against them, and I will consume them; and I will make thee to be a great nation.

<sup>11</sup> And Moses besought Jehovah his God, and said, O Jehovah, why shall thy anger burn against thy people which thou hast brought out from the land of Egypt with great power and with a strong hand? <sup>12</sup> Why should the Egyptians say, For evil he has taken them out, to slay them in the mountains, and to consume them from the face of the ground? Turn back

from thy burning anger, and repent concerning the evil to thy people.

<sup>13</sup> Remember Abraham, Isaac, and Israel, thy servants, to whom thou didst swear by thyself, and didst say to them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give to your seed, and they shall inherit it forever.

<sup>14</sup> And Jehovah repented concerning the evil that he had threatened to do to his people.

<sup>15</sup> And Moses turned and went down from the mount, and the two tablets of testimony were in his hand. The tablets were written on both their sides; on the one side and on the other were they written. <sup>16</sup> And the tablets were the work of God, and the writing was the writing of God, engraven upon the tablets.

<sup>17</sup> And when Joshua heard the sound of the people as they shouted, he said to Moses, There is the sound of war in the camp. <sup>18</sup> And he said, It is not the sound of a shout of victory, neither is it the sound of a cry of defeat; a sound of singing I hear. <sup>19</sup> And it came to pass when he came near to the camp, and saw the calf and dancings, that the anger of Moses burned, and he cast from his hands the tablets, and broke them to pieces beneath the mount.

<sup>20</sup> And he took the calf that they had made, and burnt it with fire, and beat it until it was fine, and strewed it upon the water, and made the sons of Israel drink of it. <sup>21</sup> And Moses said to Aaron, What had this people done to thee, that thou hast brought upon them a great sin? <sup>22</sup> And Aaron said, Let not the anger of my lord burn; thou thyself knowest that the people were in evil. <sup>23</sup> And they said to me, Make us gods that shall go before us; for as for this man Moses, who brought



us up from the land of Egypt, we know not what has happened to him. <sup>24</sup> And I said to them, Whosoever has gold let them pluck it off. And they gave it to me, and I cast it into the fire, and there came out this calf.

<sup>25</sup> And Moses saw that the people were naked—for Aaron had made them naked for a derision among their enemies—<sup>26</sup> and Moses stood in the gate of the camp, and said, Whoever is for Jehovah let him come to me. And all the sons of Levi gathered themselves together to him. <sup>27</sup> And he said to them, Thus says Jehovah, God of Israel, Put ye each man his sword upon his thigh, and pass through the camp and back, from gate to gate, and slay each man his brother, and each man his fellow, and each man his neighbor. <sup>28</sup> And the sons of Levi did according to the word of Moses; and there fell of the people on that day about three thousand men. <sup>29</sup> And Moses said, Consecrate yourselves to-day to Jehovah; for a man shall be against his son, and against his brother; that he may bestow upon you a blessing this day.

<sup>30</sup> And it came to pass on the morrow, that Moses said to the people, Ye have sinned a great sin; and now I will go up to Jehovah; perhaps I can make atonement for your sin.

<sup>31</sup> And Moses returned to Jehovah, and said, Oh, this people have sinned a great sin, and have made for themselves gods of gold. <sup>32</sup> Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. <sup>33</sup> And Jehovah said to Moses, Whosoever has sinned against me, him will I blot out of my book. <sup>34</sup> And now, go, lead the people to the place of which I have spoken to thee; behold, my angel shall go before thee; but in the day

when I visit I shall visit their sin upon them. <sup>35</sup> And Jehovah smote the people because they had made the calf which Aaron made.

## CHAPTER XXXIII

<sup>1</sup> And Jehovah said to Moses, Depart, go up hence, thou and the people which thou hast brought up from the land of Egypt, to the land of which I swore to Abraham, to Isaac and to Jacob, saying, To thy seed will I give it. <sup>2</sup> And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite and the Jebusite; <sup>3</sup> to a land flowing with milk and honey; for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I should consume thee on the way.

<sup>4</sup> And when the people heard these evil tidings they mourned; and they did not put each one his ornaments upon him. <sup>5</sup> And Jehovah said to Moses, Say to the sons of Israel, Ye are a stiff-necked people; were I to go up in the midst of thee for one moment I should consume thee; and now put off thy ornaments from thee, and then I will know what I will do to thee. <sup>6</sup> And the sons of Israel stripped themselves of their ornaments from Mount Horeb onward.

<sup>7</sup> And Moses took the tent, and set it up outside the camp, and called it The tent of meeting. And it was, that any one that sought Jehovah went out to the tent of meeting, which was outside the camp. <sup>8</sup> And it came to pass, whenever Moses went out to the tent, all the people rose up, and stood, each man at the doorway of his tent, and they looked after Moses until he entered the tent. <sup>9</sup> And it came to pass, whenever Moses entered into the tent, the pillar of cloud de-

Ver. 29. Consecrate, Heb., to fill the hand.

Ver. 32. Blot, or erase, rub out.

scended, and stood at the doorway of the tent; and he talked with Moses.<sup>10</sup> And when all the people saw the pillar of cloud standing at the doorway of the tent, all the people rose up and worshiped, each man at the doorway of his tent.<sup>11</sup> And Jehovah spoke to Moses face to face, as a man speaks to his friend. Then he returned into the camp; but his attendant Joshua, the son of Nun, a young man, departed not from the tent.

<sup>12</sup> And Moses said to Jehovah, See, thou sayest to me, Bring up this people; and thou hast not let me know whom thou wilt send with me; yet thou hast said, I have known thee by name, and thou hast found grace in my sight.<sup>13</sup> And now, I pray thee, if I have found grace in thy sight, make me to know, I pray thee, thy way, and I shall know thee, in order that I may find grace in thy sight; and consider that this nation is thy people.<sup>14</sup> And he said, My presence shall go with thee, and I will give thee rest.<sup>15</sup> And he said to him, If thy presence go not, cause us not to go up hence.<sup>16</sup> And whereby now shall it be known that I have found grace in thy sight, I and thy people? Shall it not be thy going with us? and thus we shall be distinguished, I and thy people, from all the people that are on the face of the earth.<sup>17</sup> And Jehovah said to Moses, Also this thing that thou hast spoken I will do; for thou hast found grace in my sight, and I have known thee by name.<sup>18</sup> And he said, Shew me, I pray thee, thy glory.<sup>19</sup> And he said, I will make all my goodness pass before thee, and I will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious; and will have mercy upon whom I will have mercy.<sup>20</sup> And he said, Thou canst not see my face;

for man shall not see me and live.<sup>21</sup> And Jehovah said, Behold, there is a place by me, and thou shalt stand beside the rock;<sup>22</sup> and it shall be while my glory passes by, that I will place thee in the cleft of the rock, and will cover thee with my hand until I have passed by;<sup>23</sup> and I will remove my hand, and thou shalt see my back, but my face shall not be seen.

## CHAPTER XXXIV

<sup>1</sup> And Jehovah said to Moses, Hew thee two tablets of stone like the first; and I will write upon the tablets the words that were on the first tablets which thou didst break.<sup>2</sup> And be ready by morning, and come up in the morning to Mount Sinai, and take thy stand there before me on the top of the mount.<sup>3</sup> And no man shall come up with thee, neither let any man be seen in all the mount; neither let the flocks nor the herds feed before that mount.

<sup>4</sup> And he hewed two tablets of stone like the first. And Moses arose early in the morning, and went up to Mount Sinai, as Jehovah had commanded him; and he took in his hand two tablets of stone.<sup>5</sup> And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah.<sup>6</sup> And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, God, merciful and gracious, slow of anger, and abundant in loving kindness and truth,<sup>7</sup> keeping loving kindness to the thousandth generation; forgiving iniquity, and transgression and sin, but who will by no means acquit the guilty; visiting the iniquity of fathers upon children, and upon children's children, upon the third and upon the fourth generation.<sup>8</sup> And Moses made haste, and bowed down to the earth and worshiped.<sup>9</sup> And he said, I pray thee, if I have



found grace in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and forgive our iniquity and our sin, and take us for an inheritance.<sup>10</sup> And he said, Behold, I make a covenant: before all thy people I will do wonderful works, such as have not been created in all the earth, nor in all the nations; and all the people in the midst of which thou art shall see the work of Jehovah, that it is a terrible thing that I am about to do with thee.

<sup>11</sup> Observe thou that which I command thee this day: behold, I am going to drive out from before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.<sup>12</sup> Take heed to thyself, lest thou make a covenant with the inhabitants of the land to which thou comest, lest it become a snare in the midst of thee;

<sup>13</sup> but their altars ye shall tear down, and their pillars ye shall break to pieces, and their asherahs ye shall cut down; <sup>14</sup> for thou shalt not worship another god; for Jehovah, whose name is Jealous, is a jealous God.

<sup>15</sup> Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and sacrifice to their gods, and one call thee, and thou eat of his sacrifice; <sup>16</sup> and thou take of their daughters for thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. <sup>17</sup> Thou shalt not make for thee molten gods.

<sup>18</sup> The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib; for in the month Abib thou camest out from Egypt.

<sup>19</sup> Every firstborn is mine; and all

thy cattle that are male, firstborn of oxen or sheep. <sup>20</sup> But the firstborn of an ass thou shalt redeem with a lamb; and if thou redeem it not, then thou shalt break its neck. Every firstborn of thy sons thou shalt redeem. And they shall not appear before me empty.

<sup>21</sup> Six days shalt thou work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

<sup>22</sup> And thou shalt observe the feast of weeks, the firstfruits of wheat harvest, and the feast of ingathering at the end of the year. <sup>23</sup> Three times in the year shall every one of thy males appear before the Lord Jehovah, the God of Israel. <sup>24</sup> For I will drive out the nations from before thee, and enlarge thy borders; and no man shall desire thy land when thou comest up to appear before Jehovah thy God three times in the year.

<sup>25</sup> Thou shalt not offer the blood of my sacrifice while there is leaven, neither shall the sacrifice of the feast of the passover remain until the morning.

<sup>26</sup> The first of the firstfruits of thy land thou shalt bring to the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.

<sup>27</sup> And Jehovah said to Moses, Write thou these words; for according to these words I have made a covenant with thee and with Israel. <sup>28</sup> And he was there with Jehovah forty days and forty nights; and he did not eat bread, nor did he drink water. And he wrote upon the tablets the words of the covenant, the ten commandments.

<sup>29</sup> And it came to pass when Moses descended from mount Sinai, and the two tablets of the testimony were in the hand of Moses when he descended from the mount, that Moses knew not that the skin of his face had become radiant while he talked with him.

Ver. 25. While there is leaven. See 23 : 18.

Ver. 29. Become radiant, Heb., sent forth rays.

Ver. 28. Commandments, Heb., words.

<sup>30</sup> And Aaron and all the sons of Israel saw Moses, and behold, the skin of his face was radiant; and they were afraid to come near him. <sup>31</sup> And Moses called to them, and Aaron and all the princes in the congregation returned to him, and Moses spoke to them. <sup>32</sup> And afterward all the sons of Israel came near; and he gave them in commandment all about which Jehovah had spoken with him in mount Sinai. <sup>33</sup> And Moses finished speaking with them. And he put a veil over his face. <sup>34</sup> But whenever Moses went in before Jehovah to speak with him, he removed the veil until he came out. And he came out and spoke to the sons of Israel that which he was commanded. <sup>35</sup> And the sons of Israel saw the face of Moses, that the skin of Moses' face was radiant; and Moses put the veil upon his face again, until he went in to speak with him.

# CHAPTER XXXV

<sup>1</sup> And Moses gathered all the congregation of the sons of Israel together, and said to them, These are the words that Jehovah has commanded, that ye should do them: <sup>2</sup> Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to Jehovah; whosoever does work therein shall be put to death. <sup>3</sup> Ye shall not kindle a fire in any of your dwellings on the sabbath day.

<sup>4</sup> And Moses spoke to all the congregation of the sons of Israel, saying, This is the thing that Jehovah has commanded, saying, <sup>5</sup> Take ye from among you a heave offering for Jehovah; let every one whose heart is willing bring it, the heave offering of Jehovah: gold, and silver and bronze, <sup>6</sup> and blue, and purple, and

scarlet, and fine line, and goats' hair, and rams' skin dyed red, and seals' skins, and acacia wood, and oil for the light, and spices for the anointing oil and for the incense of spices, and onyx stones, and stones for setting, for the ephod and for the breastplate. <sup>10</sup> And all the wise hearted among you shall come, and make all that Jehovah has commanded: <sup>11</sup> the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; <sup>12</sup> the ark, and its staves, the mercy seat, and the veil of the screen; <sup>13</sup> the table, and its staves, and all its utensils, and the bread of presence; <sup>14</sup> and the lamp-stand for the light, and its utensils, and its lamps, and the oil for the light; <sup>15</sup> and the altar of incense, and its staves, and the anointing oil, and the incense of spices; and the screen for the door at the doorway of the tabernacle; <sup>16</sup> the altar of burnt offering, and the bronze grating that belongs to it, its staves, and all its utensils; the laver, and its base; <sup>17</sup> the hangings of the court, its pillars and their sockets; and the screen for the gate of the court; <sup>18</sup> the pegs of the tabernacle, and the pegs of the court, and their cords; <sup>19</sup> the finely wrought garments, to minister in the sanctuary, the holy garments for Aaron the priest, and the garments of his sons, to be priests.

<sup>20</sup> And all the congregation of the sons of Israel departed from the presence of Moses.

<sup>21</sup> And they came, every man whose heart stirred him up; and every one whose spirit impelled him brought the heave offering of Jehovah for the work of the tent of meeting, and for all its service, and for the holy garments. <sup>22</sup> And they came, both men and women, all who were willing



hearted brought bracelets, and rings, and signet rings, and beads, every article of gold; and every man that offered a wave offering of gold to Jehovah. <sup>23</sup> And every man with whom was found blue, or purple, or scarlet, or fine linen, or goats' hair, or rams' skins dyed red, or seals' skins, brought them. <sup>24</sup> Every one that offered a heave offering of silver, or of bronze, brought the heave offering of Jehovah; and every one with whom was found acacia wood for all the work of the service, brought it. <sup>25</sup> And all the women that were wise hearted did spin with their hands, and brought what was spun, the blue, and the purple, the scarlet, and the fine linen. <sup>26</sup> And all the women whose heart stirred them up in wisdom spun the goats' hair. <sup>27</sup> And the princes brought the onyx stones, and the stones for setting, for the ephod and for the breastplate; <sup>28</sup> and the spices, and the oil for the light, and for the anointing oil, and for the incense of spices. <sup>29</sup> The sons of Israel brought a willing offering to Jehovah, every man and woman whose heart impelled them to bring for all the work that Jehovah had commanded by Moses to be made.

<sup>30</sup> And Moses said to the sons of Israel, See, Jehovah has called by name Bezaleel, the son of Uri, the son of Hur of the tribe of Judah; <sup>31</sup> and he has filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, <sup>32</sup> and to design skilful designs, to work in gold, and in silver, and in bronze, <sup>33</sup> and in cutting stones for setting, and in carving wood, to work in all kinds of skilful work. <sup>34</sup> And he has put in his heart to teach, both he and Aholiab the son of Ahisamach of the tribe of Dan. <sup>35</sup> He has filled them with wisdom of heart, to do all kinds of work, of the engraver, and

of the designer, and of the embroiderer in blue, and in purple, in scarlet, and in fine linen, and of the weaver, of them that do all kinds of work, and of them that design skilful designs.

## CHAPTER XXXVI

<sup>1</sup> And Bezaleel and Aholiab and every wise hearted man in whom Jehovah has put wisdom and understanding, to know how to work, shall make all the work for the service of the sanctuary, according to all that Jehovah has commanded.

<sup>2</sup> And Moses called Bezaleel and Aholiab and every wise hearted man, in whose heart Jehovah had put wisdom, every one whose heart stirred him up to come to the work to do it; <sup>3</sup> and they took from before Moses all the heave offering that the sons of Israel had brought for the work of the service of the sanctuary, to make it with. And these brought to him further free-will offerings every morning.

<sup>4</sup> And all the wise men that were making all the work of the sanctuary came, each man from the work that they were making, <sup>5</sup> and they spoke to Moses, saying, The people are bringing much more than enough for the service of the work which Jehovah commanded to make. <sup>6</sup> And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the heave offering of the sanctuary. And the people were restrained from bringing. <sup>7</sup> And as for the work, they had sufficient for all the work to make it, and there was some left over.

<sup>8</sup> And all the wise hearted among them that were making the work made the tabernacle, ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubim of skilfully woven work [Bezaleel] made

them. <sup>9</sup> The length of each curtain was twenty-eight cubits, and the breadth of each curtain was four cubits; all the curtains were of one measure.

<sup>10</sup> And he joined five of the curtains together, and the other five curtains he joined together. <sup>11</sup> And he made loops of blue upon the edge of the one curtain that was outmost in the first set; so he made in the edge of the outmost curtain in the second set:

<sup>12</sup> fifty loops he made in the one curtain, and fifty loops he made in the edge of the curtain that was in the second set; the loops were opposite one another. <sup>13</sup> And he made fifty clasps of gold, and coupled the curtains together with the clasps; and the tabernacle was one.

<sup>14</sup> And he made curtains of goats' hair for a tent over the tabernacle; eleven curtains made he them. <sup>15</sup> The length of each curtain was thirty cubits, and the breadth of each curtain four cubits; the eleven curtains were of one measure. <sup>16</sup> And he joined five of the curtains by themselves, and the other six curtains by themselves. <sup>17</sup> And he made fifty loops upon the edge of the outmost curtain in the one set, and fifty loops made he upon the edge of the joining curtain of the second set. <sup>18</sup> And he made fifty clasps of bronze to join the tent together, that it might be one.

<sup>19</sup> And he made a covering for the tent of rams' skins dyed red, and a covering of seals' skins above. <sup>20</sup> And he made the boards for the tabernacle of acacia wood, standing upright. <sup>21</sup> The length of each board was ten cubits, and the breadth of each board one cubit and a half. <sup>22</sup> Each board had two tenons joined one to another; thus did he make to all the boards of the tabernacle. <sup>23</sup> And he made the boards for the tabernacle: twenty boards for the

south side, southward; <sup>24</sup> and forty sockets of silver he made under the twenty boards: two sockets under one board for its two tenons, and two sockets under another board for its two tenons. <sup>25</sup> and for the second side of the tabernacle, on the north side, he made twenty boards, <sup>26</sup> and their forty sockets of silver: two sockets under one board, and two sockets under another board. <sup>27</sup> And for the rear of the tabernacle, westward, he made six boards. <sup>28</sup> And two boards made he for the corners of the tabernacle in the rear. <sup>29</sup> And they were coupled at the bottom, and united, they were joined up to the top, entering into one ring. Thus he did to both of them at both the corners. <sup>30</sup> And there were eight boards, and their sockets of silver, sixteen sockets; under each board two sockets.

<sup>31</sup> And he made bars of acacia wood: five for the boards of the one side of the tabernacle, <sup>32</sup> and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle at the rear, westward.

<sup>33</sup> And he made the middle bar which was to extend between the boards from the one end to the other. <sup>34</sup> And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

<sup>35</sup> And he made the vail of blue, and purple, and scarlet, and fine twined linen, with cherubim of skillfully woven work he made it. <sup>36</sup> And he made for it four pillars of acacia wood, and overlaid them with gold, and their hooks were of gold; and he cast for them four sockets of silver.

<sup>37</sup> And he made a screen for the doorway of the tent, of blue, and purple, and scarlet, and fine twined linen, embroidered work; <sup>38</sup> and its five pillars, and their hooks; and he overlaid their



capitals and their rods with gold ; and their five sockets were of bronze.

# CHAPTER XXXVII

<sup>1</sup> And Bezaleel made the ark of acacia wood : two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height ; <sup>2</sup> and he overlaid it with pure gold within and without, and he made a rim of gold to it round about.

<sup>3</sup> And he cast for it four rings of gold, to be on its four feet : two rings on the one side of it, and two rings on the other side of it. <sup>4</sup> And he made staves of acacia wood, and overlaid them with gold. <sup>5</sup> And he put the staves into the rings on the sides of the ark to carry the ark.

<sup>6</sup> And he made a mercy seat of pure gold : two cubits and a half its length, and a cubit and a half its breadth.

<sup>7</sup> And he made two cherubim of gold, of turned work made he them, at the two ends of the mercy seat : <sup>8</sup> one cherub at the one end, and another cherub at the other end ; from the mercy seat made he the cherubim at the two ends thereof. <sup>9</sup> And the cherubim were spreading their wings upward, sheltering with their wings the mercy seat, and their faces were toward each other, toward the mercy seat were the faces of the cherubim.

<sup>10</sup> And he made the table of acacia wood : two cubits its length, and a cubit its breadth, and a cubit and a half its height ; <sup>11</sup> and he overlaid it with pure gold, and made to it a rim of gold round about. <sup>12</sup> And he made to it a border of a handbreadth round about ; and he made a rim of gold to its border round about. <sup>13</sup> And he cast for it four rings of gold, and put the rings upon the four corners that were at its four feet. <sup>14</sup> Close by the border were the rings, places for the staves, to carry the table. <sup>15</sup> And he

made the staves of acacia wood, and overlaid them with gold, to carry the table. <sup>16</sup> And he made the dishes that were on the table : its plates, and its cups, and its flagons, and its bowls with which libations were made, of pure gold.

<sup>17</sup> And he made the lamp-stand of pure gold, of turned work made he the lamp-stand ; its base, and its shaft, its cups, its knobs and its flowers, were part of it ; <sup>18</sup> and six branches were going out from its sides : three branches of the lamp-stand from its one side, and three branches of the lamp-stand from its other side ; <sup>19</sup> three cups made like almond blossoms on one branch, a knob and a flower ; and three cups made like almond blossoms on another branch, a knob and a flower ; so for the six branches going out from the lamp-stand. <sup>20</sup> And on the lamp-stand were four cups made like almond blossoms, its knobs and its flowers ; <sup>21</sup> and a knob under two branches as part of it, and a knob under two branches as part of it, and a knob under two branches as part of it, for the six branches going out from it ; <sup>22</sup> their knobs and their branches were part of it ; the whole of it was one turned work of pure gold. <sup>23</sup> And he made its seven lamps, and its snuffers, and its snuff dishes, of pure gold. <sup>24</sup> Of a talent of pure gold made he it and all its utensils.

<sup>25</sup> And he made the altar of incense of acacia wood : a cubit its length, and a cubit its breadth, four square, and two cubits its height ; its horns were part of it. <sup>26</sup> And he overlaid it with pure gold, its top, and its sides round about, and its horns ; and he made to it a rim of gold round about. <sup>27</sup> And he made two rings of gold for it under its rim, upon its two sides, upon the two sides thereof, places for staves, to carry it with. <sup>28</sup> And he

made the staves of acacia wood, and overlaid them with gold.<sup>29</sup> And he made the holy anointing oil, and the pure incense of spices, the work of the perfumer.

### CHAPTER XXXVIII

<sup>1</sup> And he made the altar of burnt offering of acacia wood ; five cubits its length, and five cubits its breadth, four square, and three cubits its height.

<sup>2</sup> And he made its horns upon its four corners ; its horns were part of it ; and he overlaid it with bronze. <sup>3</sup> And he made all the utensils of the altar, its buckets, and its shovels, and its basins, and its flesh hooks, and its fire pans, all its utensils he made of bronze.

<sup>4</sup> And he made for the altar a grating, a net work of bronze, beneath its ledge, reaching to the middle of it.

<sup>5</sup> And he cast four rings for the four ends of the grating of bronze, places for the staves. <sup>6</sup> And he made the staves of acacia wood, and overlaid them with bronze. <sup>7</sup> And he put the staves into the rings on the sides of the altar, to carry it with them ; he made it hollow with boards.

<sup>8</sup> And he made the laver of bronze, and its base of bronze, out of the mirrors of the ministering women that ministered at the door of the tent of meeting.

<sup>9</sup> And he made the court : for the south side, southward, the hangings of the court were of fine twined linen, a hundred cubits ; <sup>10</sup> their pillars twenty, and their sockets twenty, of bronze ; the hooks of the pillars, and their rods of silver. <sup>11</sup> And for the north side a hundred cubits ; their pillars twenty, and their sockets twenty, of bronze ; the hooks of the pillars and their rods of silver. <sup>12</sup> And for the west side hangings of fifty cubits ; their pillars ten and their sockets ten ; the hooks of the pillars

and their rods of silver. <sup>13</sup> And for the front side, eastward, fifty cubits ; <sup>14</sup> the hangings for the one side fifteen cubits ; their pillars three and their sockets three ; <sup>15</sup> and for the other side, on each side of the gate of the court, hangings of fifteen cubits ; their pillars three, and their sockets three. <sup>16</sup> All the hangings of the court round about were of fine twined linen. <sup>17</sup> And the sockets for the pillars were of bronze ; the hooks of the pillars and their rods of silver ; and the overlaying of their capitals was of silver ; and all the pillars of the court were joined with rods of silver. <sup>18</sup> And the screen for the gate of the court was embroidered work, of blue, and purple, and scarlet, and fine twined linen ; and twenty cubits was the length, and the height in breadth five cubits, corresponding to the hangings of the court. <sup>19</sup> And their pillars were four, and their sockets four of bronze ; their hooks of silver, and the overlaying of their capitals and their rods of silver. <sup>20</sup> All the pegs for the tabernacle and for the court round about were of bronze.

<sup>21</sup> These are the numbered things of the tabernacle, the tabernacle of the testimony, that were numbered at the command of Moses for the service of the Levites by the hand of Ithamar the son of Aaron the priest. <sup>22</sup> And Bezaleel the son of Uri, the son of Hur of the tribe of Judah, made all that Jehovah had commanded Moses. <sup>23</sup> And with him was Aholiab the son of Ahisamach of the tribe of Dan, an engraver, and a skilful weaver, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen. <sup>24</sup> All the gold that was used for the work in all the work of the sanctuary, the gold of the wave offering, was twenty-nine talents and seven hundred and thirty shekels, according to the



shekel of the sanctuary. <sup>25</sup> And the silver of those that were numbered of the congregation was a hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary; <sup>26</sup> a bekah for every man, half a shekel, according to the shekel of the sanctuary, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred and three thousand and five hundred and fifty men. <sup>27</sup> And the hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil: a hundred sockets for the hundred talents, a talent for a socket. <sup>28</sup> And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals, and joined them with rods. <sup>29</sup> And the bronze of the wave offering was seventy talents and two thousand and four hundred shekels. <sup>30</sup> And with it he made the sockets at the doorway of the tent of meeting, and the bronze altar, and the bronze grating that belonged to it, and all the utensils of the altar, <sup>31</sup> and the sockets of the court round about, and the sockets of the gate of the court, and all the pegs of the tabernacle, and all the pegs of the court round about.

## CHAPTER XXXIX

<sup>1</sup> And of the blue, and the purple, and the scarlet, they made finely wrought garments for ministering in the sanctuary, and they made the holy garments that were for Aaron, as Jehovah commanded Moses. <sup>2</sup> And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. <sup>3</sup> And they beat thin the plates of gold, and cut threads, to work in the midst of the blue, and in the midst of the purple, and in the midst of the

scarlet, and in the midst of the fine linen, skilfully woven work. <sup>4</sup> They made shoulder pieces for it, joining together; at its two edges was it joined together. <sup>5</sup> And the woven belt for girding it, that was upon it, was part of it, made like it, of gold, blue, and purple, and scarlet, and fine twined linen, as Jehovah commanded Moses. <sup>6</sup> And they made the onyx stones enclosed in settings of gold, engraved like the engravings of a signet, according to the names of the sons of Israel. <sup>7</sup> And he put them upon the shoulder pieces of the ephod, stones of remembrance for the sons of Israel, as Jehovah commanded Moses.

<sup>8</sup> And he made the breastplate of skilfully woven work, like the work of the ephod, of gold, blue and purple, and scarlet, and fine twined linen; <sup>9</sup> it was foursquare; they made the breastplate doubled; a span its length, and a span its breadth when doubled. <sup>10</sup> And they set in it four rows of stones: a row of a ruby, a topaz and an emerald, this was the first row; <sup>11</sup> and the second row, a carbuncle, a sapphire and a sardonyx; <sup>12</sup> and the third row, a tourmaline, an agate and an amethyst; <sup>13</sup> and the fourth row, a beryl, an onyx and a jasper. They were enclosed in settings of gold in their settings. <sup>14</sup> And the stones were corresponding to the names of the sons of Israel, they were twelve, corresponding to their names, with the engravings of a signet, according to the name of each, for the twelve tribes. <sup>15</sup> And they made upon the breastplate wreathed chains of braided work of pure gold. <sup>16</sup> And they made two settings of gold, and two rings of gold, and put the two rings upon the two ends of the breastplate. <sup>17</sup> And they put the two braided chains of gold into the rings at the ends of the breastplate, <sup>18</sup> and the

other two ends of the two braided chains they put upon the two settings, and put them upon the shoulder pieces of the ephod, on the front of it. <sup>19</sup> And they made two rings of gold, and put them upon the two ends of the breastplate, upon its edge that was toward the ephod inward. <sup>20</sup> And they made two rings of gold, and put them upon the two shoulder pieces of the ephod underneath, on the front of it, close to its joining, above the woven belt of the ephod. <sup>21</sup> And they bound the breastplate with a cord of blue from its rings to the rings of the ephod, that it might be above the woven belt of the ephod, and that the breastplate might not be removed from upon the ephod, as Jehovah commanded Moses.

<sup>22</sup> And he made the robe of the ephod of woven work, all of blue. <sup>23</sup> And the opening of the robe in the centre was like the opening of a coat of mail; the opening had a binding round about it, that it might not be torn. <sup>24</sup> And they made upon the skirts of the robe pomegranates of blue, and purple, and scarlet, of twisted work. <sup>25</sup> And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pomegranates; <sup>26</sup> a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in, as Jehovah commanded Moses.

<sup>27</sup> And they made the tunics of fine linen of woven work for Aaron and his sons; <sup>28</sup> and the turban of fine linen; and the ornamented caps of fine linen; and linen drawers of fine twined linen; <sup>29</sup> and the girdle of fine twined linen, and blue, and purple, and scarlet, of embroidered work; as Jehovah commanded Moses.

<sup>30</sup> And they made the plate of the holy diadem of pure gold, and wrote upon it a writing, like the engraving of a signet, Holiness to Jehovah.

<sup>31</sup> And they fastened to it a cord of blue, to put it upon the turban above, as Jehovah commanded Moses.

<sup>32</sup> And all the service of the tabernacle of the tent of meeting was finished; and the sons of Israel made it according to all that Jehovah commanded Moses, so did they.

<sup>33</sup> And they brought the tabernacle to Moses, the tent, and all its utensils, its clasps, its boards, its bars, and its pillars, and its sockets; <sup>34</sup> and the covering of rams' skins dyed red; and the covering of seals' skins; and the veil of the screen; <sup>35</sup> and the ark of the testimony, and its staves, and the mercy seat; <sup>36</sup> the table and all its utensils, and the bread of presence; <sup>37</sup> and the pure lamp-stand, its lamps, the lamps to be set in order, and all its utensils; and the oil for the light; <sup>38</sup> and the golden altar; and the anointing oil; and the incense of spices; and the screen for the doorway of the tent; <sup>39</sup> the bronze altar, and the grating of bronze that belonged to it, its staves, and all its utensils; the laver and its base; <sup>40</sup> the hangings of the court, its pillars, and its sockets; and the screen for the gate of the court, its cords, and its pegs, and all the utensils for the service of the tabernacle, for the tent of meeting; <sup>41</sup> the finely wrought garments for ministering in the sanctuary, the holy garments for Aaron the priest, and his sons' garments, to be priests. <sup>42</sup> According to all that Jehovah commanded Moses, so the sons of Israel made all the work. <sup>43</sup> And Moses saw all the work, and behold, they had made it; as Jehovah had commanded so had they made it. And Moses blessed them.



## CHAPTER XL

<sup>1</sup> And Jehovah spoke to Moses saying, <sup>2</sup> On the first day of the first month shalt thou set up the tabernacle of the tent of meeting. <sup>3</sup> And thou shalt put therein the ark of the testimony, and screen the ark with the veil. <sup>4</sup> And thou shalt bring in the table, and set in order the things upon it. And thou shalt bring in the lamp-stand, and set up its lamps. <sup>5</sup> And thou shalt set the golden altar of incense before the ark of the testimony, and place the screen at the doorway of the tabernacle. <sup>6</sup> And thou shalt set the altar of burnt offering before the entrance of the tabernacle of the tent of meeting. <sup>7</sup> And thou shalt place the laver between the tent of meeting and the altar, and shalt put water therein. <sup>8</sup> And thou shalt place the court round about, and put the screen at the gate of the court. <sup>9</sup> And thou shalt take the anointing oil, and anoint the tabernacle and all that is in it, and sanctify it and all its utensils, and it shall be holy. <sup>10</sup> And thou shalt anoint the altar of burnt offering and all its utensils, and sanctify the altar, and the altar shall be most holy. <sup>11</sup> And thou shalt anoint the laver and its base, and sanctify it. <sup>12</sup> And thou shalt bring Aaron and his sons to the doorway of the tent of meeting, and wash them with the water. <sup>13</sup> And thou shalt clothe Aaron with the holy garments, and thou shalt anoint him, and sanctify him, that he may be a priest to me. <sup>14</sup> And thou shalt bring near his sons, and clothe them with tunics; <sup>15</sup> and thou shalt anoint them, as thou didst anoint their father, that they may be priests to me; and their anointing shall be to them for an everlasting priesthood throughout their generations. <sup>16</sup> And Moses did so; according to all that Jehovah commanded him, so did he.

<sup>17</sup> And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was set up. <sup>18</sup> And Moses set up the tabernacle, and placed its sockets, and set its boards, and placed its bars, and set up its pillars; <sup>19</sup> and he spread the tent over the tabernacle, and put the covering of the tent above upon it, as Jehovah commanded Moses. <sup>20</sup> And he took and put the testimony into the ark, and set the staves upon the ark, and put the mercy seat above upon the ark. <sup>21</sup> And he brought the ark into the tabernacle, and placed the veil of the screen, and screened the ark of the testimony, as Jehovah commanded Moses. <sup>22</sup> And he put the table in the tent of meeting, on the side of the tabernacle northward, outside the veil; <sup>23</sup> and he arranged upon it the rows of bread before Jehovah, as Jehovah commanded Moses. <sup>24</sup> And he set the lamp-stand in the tent of meeting, opposite the table, on the side of the tabernacle southward. <sup>25</sup> And he set up the lamps before Jehovah, as Jehovah commanded Moses. <sup>26</sup> And he set the golden altar in the tent of meeting before the veil; <sup>27</sup> and he burnt incense of spices upon it, as Jehovah commanded Moses. <sup>28</sup> And he placed the screen at the doorway of the tabernacle. <sup>29</sup> And he set the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the meal offering, as Jehovah commanded Moses. <sup>30</sup> And he set the laver between the tent of meeting and the altar, and put water therein to wash with. <sup>31</sup> And Moses and Aaron and his sons washed their hands and their feet from it; <sup>32</sup> when they went into the tent of meeting, and when they came near to the altar they washed, as Jehovah commanded Moses. <sup>33</sup> And

he set up the court round about the tabernacle and the altar, and placed the screen at the gate of the court. And Moses finished the work.

<sup>34</sup> And the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. <sup>35</sup> And Moses was not able to enter into the tent of meeting, because the cloud abode upon it, and the glory of Jehovah filled the tabernacle.

<sup>36</sup> And when the cloud was taken from upon the tabernacle the sons of Israel journeyed in all their journeys; <sup>37</sup> and if the cloud was not taken up, then they journeyed not till the day that it was taken up. <sup>38</sup> For the cloud of Jehovah was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, in all their journeys.

# LEVITICUS

## CHAPTER I

<sup>1</sup> And Jehovah called to Moses and spoke to him out of the tent of meeting, saying, <sup>2</sup> Speak to the sons of Israel, and say to them, When any man of you brings an oblation to Jehovah, ye shall bring your oblation from the cattle, from the herd or from the flock. <sup>3</sup> If his oblation be a burnt offering from the herd, he shall bring a male without blemish: he shall bring it to the doorway of the tent of meeting for his acceptance before Jehovah. <sup>4</sup> And he shall lean his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. <sup>5</sup> And he shall kill the bullock before Jehovah; and the sons of Aaron, the priests, shall bring the blood and sprinkle the blood round about upon the altar that is at the doorway of the tent of meeting. <sup>6</sup> And they shall flay the burnt offering, and cut it into pieces.

<sup>7</sup> And the sons of Aaron the priest shall put fire upon the altar, and arrange wood upon the fire. <sup>8</sup> And the

sons of Aaron the priest shall arrange the pieces, the head and the fat upon the wood that is on the fire which is on the altar; <sup>9</sup> and its inwards and its legs they shall wash in water; and the priest shall burn the whole on the altar for a burnt offering, a fire offering of an odor of delight to Jehovah.

<sup>10</sup> And if his oblation be from the flock, from the sheep, or from the goats, for a burnt offering; he shall bring it a male without blemish. <sup>11</sup> And he shall kill it on the north side of the altar before Jehovah; and the sons of Aaron, the priests, shall sprinkle its blood upon the altar round about. <sup>12</sup> And they shall cut it into pieces, with its head and its fat; and the priest shall arrange them on the wood that is on the fire which is on the altar. <sup>13</sup> And he shall wash the inwards and the legs with water; and the priest shall bring the whole, and burn it upon the altar: it is a burnt offering, a fire offering of an odor of delight to Jehovah.

<sup>14</sup> And if his oblation to Jehovah be a burnt offering from the birds, then he shall bring from the turtledoves, or

Ver. 1. Meeting, where God was to meet them.

Ver. 4. Make atonement, Heb., to cover. Ver. 9. Delight, the root of the Hebrew word means to rest; hence, pacifying, giving pleasure.

Ver. 2. Cattle, including all domestic animals.

Ver. 9. Delight, the root of the Hebrew word means to rest; hence, pacifying, giving pleasure.



from the young pigeons his oblation.<sup>15</sup> And the priest shall bring it to the altar, and pinch off its head, and burn it on the altar; and its blood shall be pressed out against the side of the altar;<sup>16</sup> and he shall remove its crop with its filth, and cast it beside the altar eastward, at the place for the ashes.<sup>17</sup> And he shall split it by its wings, but shall not divide it. And the priest shall burn it on the altar, on the wood that is on the fire: it is a burnt offering, a fire offering of an odor of delight to Jehovah.

## CHAPTER II

<sup>1</sup> And when any one brings as an oblation a meal offering to Jehovah, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.<sup>2</sup> And he shall bring it to the sons of Aaron, the priests, and he shall take therefrom his handful of the flour, and of the oil, with all the frankincense; and the priest shall burn it as its memorial on the altar, a fire offering of an odor of delight to Jehovah.<sup>3</sup> And that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the fire offerings of Jehovah.

<sup>4</sup> And when thou bringest an oblation of a meal offering baked in the oven, it shall be unleavened cakes of fine flour poured over with oil, and unleavened wafers anointed with oil.

<sup>5</sup> And if thy oblation be a meal offering of the frying pan, it shall be of fine flour unleavened, poured over with oil.<sup>6</sup> Thou shalt break it into pieces, and pour oil upon it: it is a meal offering.

<sup>7</sup> And if thy oblation be a meal offering of the pot, it shall be made of fine flour with oil.<sup>8</sup> And thou shalt bring the meal offering that is

made of these things to Jehovah; and it shall be brought to the priest, and he shall bring it to the altar.<sup>9</sup> And the priest shall take up from the meal offering its memorial, and shall burn it on the altar: it is a fire offering of an odor of delight to Jehovah.<sup>10</sup> And that which is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of the fire offerings of Jehovah.

<sup>11</sup> No meal offering that ye shall bring to Jehovah shall be made with leaven; for ye shall not burn from any leaven nor any honey a fire offering to Jehovah.<sup>12</sup> As an oblation of first fruits ye shall bring them to Jehovah; but they shall not be offered on the altar for an odor of delight.<sup>13</sup> And every oblation of thy meal offering thou shalt salt with salt; and thou shalt not cause the salt of the covenant of thy God to be lacking from thy meal offering: with all thy oblations thou shalt offer salt.

<sup>14</sup> And if thou bring a meal offering of firstfruits to Jehovah, heads of grain parched with fire, grits of early grain, thou shalt bring as the meal offering of thy firstfruits.<sup>15</sup> And thou shalt put oil upon it, and place frankincense upon it; it is a meal offering.<sup>16</sup> And the priest shall burn its memorial, of the grits and of the oil, with all the frankincense; it is a fire offering to Jehovah.

## CHAPTER III

<sup>1</sup> And if his oblation be a peace offering: if he bring one from the herd, whether male or female, one without blemish he shall bring before Jehovah.<sup>2</sup> And he shall lean his hand upon the head of his oblation, and kill it at the doorway of the tent of meeting, and the sons of Aaron, the priests,

2:1. Meal offering, Heb., a gift. The word is sometimes general and sometimes special in meaning.

3:1. Peace, root idea, whole, complete, sound.

shall sprinkle the blood upon the altar round about. <sup>3</sup> And he shall offer of the peace offering a fire offering to Jehovah: the fat that covers the inwards, and all the fat that is on the inwards, <sup>4</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the caul above the liver with the kidneys he shall remove. <sup>5</sup> And the sons of Aaron shall burn it on the altar on the burnt offering, which is on the wood that is on the fire: it is a fire offering of an odor of delight to Jehovah.

<sup>6</sup> And if his oblation for a peace offering to Jehovah be from the flock, male or female, without blemish he shall bring it. <sup>7</sup> If he bring a lamb for his oblation, then he shall bring it before Jehovah, <sup>8</sup> and he shall lean his hand upon the head of his oblation, and kill it before the tent of meeting; and the sons of Aaron shall sprinkle its blood upon the altar round about. <sup>9</sup> And he shall offer from the peace offering a fire offering to Jehovah; its fat, the entire fat tail, he shall take it off close by the backbone, and the fat that covers the inwards, and all the fat that is on the inwards, <sup>10</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the caul above the liver with the kidneys he shall remove. <sup>11</sup> And the priest shall burn it on the altar, food of a fire offering to Jehovah.

<sup>12</sup> And if his oblation be a goat, then he shall bring it before Jehovah, <sup>13</sup> and he shall lean his hand upon its head, and kill it before the tent of meeting; and the sons of Aaron shall sprinkle its blood upon the altar round about. <sup>14</sup> And he shall offer from it his oblation, a fire offering to Jehovah: the fat that covers the inwards, and all the fat that is on the inwards, <sup>15</sup> and the two kidneys, and the fat that is on

them, which is by the loins, and the caul above the liver with the kidneys he shall remove. <sup>16</sup> And the priest shall burn them on the altar, food of a fire offering for an odor of delight. All the fat is Jehovah's. <sup>17</sup> It shall be a perpetual statute throughout your generations in all your dwellings, that any fat or blood ye shall not eat.

#### CHAPTER IV

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to the sons of Israel, saying, When any one shall sin through error against any of the commandments of Jehovah concerning things that are not to be done, and shall do any one of them: <sup>3</sup> if the anointed priest shall sin procuring the guilt of the people; then he shall bring for his sin that he has sinned a young bullock without blemish to Jehovah for a sin offering. <sup>4</sup> And he shall bring the bullock to the doorway of the tent of meeting before Jehovah; and he shall lean his hand upon the bullock's head, and kill the bullock before Jehovah.

<sup>5</sup> And the anointed priest shall take some of the bullock's blood, and bring it to the tent of meeting; <sup>6</sup> and the priest shall dip his finger in the blood, and sprinkle some of the blood seven times before Jehovah, before the veil of the sanctuary. <sup>7</sup> And the priest shall put some of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the tent of meeting; and all the blood of the bullock he shall pour out at the base of the altar of the burnt offering, which is at the doorway of the tent of meeting. <sup>8</sup> And all the fat of the bullock for the sin offering he shall remove from it: the fat that covers the inwards, and all the fat that is on the inwards, <sup>9</sup> and the two kidneys, and the fat that is on them, which is by

4 : 6. Sprinkle, a spurring action. So elsewhere when the finger was used.



the loins, and the caul above the liver with the kidneys he shall remove, <sup>10</sup> as it is taken from the ox of the peace offering; and the priest shall burn them on the altar of the burnt offering. <sup>11</sup> And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its offal, <sup>12</sup> even the whole bullock shall he take forth outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burnt.

<sup>13</sup> And if the whole congregation of Israel shall err, and the matter be hid from the eyes of the assembly, and they have done any one of the things that Jehovah has commanded shall not be done, and are guilty; <sup>14</sup> when the sin in which they have sinned is known, then the assembly shall bring a young bullock for a sin offering; and they shall bring it before the tent of meeting, <sup>15</sup> and the elders of the congregation shall lean their hands upon the head of the bullock before Jehovah, and one shall kill the bullock before Jehovah; <sup>16</sup> And the anointed priest shall bring some of the bullock's blood to the tent of meeting; <sup>17</sup> and the priest shall dip his finger in some of the blood, and sprinkle it seven times before Jehovah, before the veil. <sup>18</sup> And he shall put some of the blood upon the horns of the altar that is before Jehovah, which is in the tent of meeting, and all the blood he shall pour out at the base of the altar of the burnt offering, which is at the doorway of the tent of meeting. <sup>19</sup> And all its fat he shall remove from it, and burn it upon the altar. <sup>20</sup> And he shall do with the bullock as he did with the bullock of the sin offering, so shall he do with it; and the priest shall make atonement for them, and it shall be

forgiven them. <sup>21</sup> And he shall take forth the bullock outside the camp, and burn it as he burned the first bullock; it is a sin offering for the assembly.

<sup>22</sup> When a prince shall sin and do through error anything that Jehovah his God has commanded shall not be done, and is guilty; <sup>23</sup> or one has made known to him his sin in which he has sinned; he shall bring his oblation, a goat, a male without blemish; <sup>24</sup> and he shall lean his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before Jehovah; it is a sin offering. <sup>25</sup> And the priest shall take some of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and he shall pour out its blood at the base of the altar of burnt offering. <sup>26</sup> And all its fat he shall burn on the altar as the fat of the peace offering; and the priest shall make atonement for him on account of his sin, and it shall be forgiven him.

<sup>27</sup> And if any one of the common people sin through error, in doing any of the things that Jehovah has commanded shall not be done, and be guilty; <sup>28</sup> or one has made known to him his sin that he has sinned; then he shall bring his oblation, a goat, a female without blemish, for his sin that he has sinned; <sup>29</sup> And he shall lean his hand upon the head of the sin offering, and kill the sin offering in the place of the burnt offering. <sup>30</sup> And the priest shall take some of its blood with his finger, and put it upon the horns of the altar of burnt offering, and all its blood he shall pour out at the base of the altar. <sup>31</sup> And all its fat he shall remove, as the fat is removed from off the peace offering; and the priest shall burn it on the altar for an odor of delight to Jehovah;

and the priest shall make atonement for him and it shall be forgiven him.<sup>32</sup> And if he bring a lamb as his oblation for a sin offering; he shall bring a female without blemish.<sup>33</sup> And he shall lean his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering.<sup>34</sup> And the priest shall take some of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all its blood he shall pour out at the base of the altar.<sup>35</sup> And all its fat he shall remove, as the fat of the lamb is removed from the peace offering, and the priest shall burn them on the altar, according to the fire offerings of Jehovah; and the priest shall make atonement for the sin that he has committed, and it shall be forgiven him.

## CHAPTER V

<sup>1</sup> And when any one shall sin, having heard the voice of adjuration, and he being a witness, whether he has seen or known of it; if he do not tell it, then he shall bear his iniquity.<sup>2</sup> Or when any one shall touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or a carcass of unclean creeping things, and it be hid from him, and he be unclean, then he shall be guilty.<sup>3</sup> Or when he shall touch the uncleanness of man, whatever his uncleanness be, by which he is unclean, and it be hid from him, then when he knows of it he shall be guilty.<sup>4</sup> Or when any one shall swear, while babbling with his lips, to do evil, or to do good, whatever a man shall babble with an oath, and it be hid from him; then when he knows it he shall be guilty in any of these.<sup>5</sup> And it shall be when he is guilty in respect to one of these things, that he shall confess that wherein

he has sinned;<sup>6</sup> and he shall bring as his guilt offering to Jehovah for his sin that he has sinned a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him on account of his sin.<sup>7</sup> And if he cannot obtain so much as a lamb, then he shall bring for his guilt offering for that in which he has sinned two turtledoves, or two young pigeons, to Jehovah; one for a sin offering, and the other for a burnt offering.<sup>8</sup> And he shall bring them to the priest, and he shall offer that which is for the sin offering first, and he shall pinch off its head from its neck, but shall not divide it;<sup>9</sup> and he shall sprinkle some of the blood of the sin offering upon the side of the altar; and the rest of the blood he shall press out at the base of the altar, it is a sin offering.<sup>10</sup> And the second he shall offer as a burnt offering, according to the ordinance, and the priest shall make atonement for him on account of his sin that he has sinned, and it shall be forgiven him.

<sup>11</sup> But if he be not able to get two turtledoves, or two young pigeons, then he shall bring as his oblation for that in which he has sinned the tenth of an ephah of fine flour for a sin offering; he shall not put oil upon it, nor shall he put frankincense upon it; for it is a sin offering;<sup>12</sup> and he shall bring it to the priest, and the priest shall take his handful of it, for its memorial, and burn it on the altar, according to the fire offerings of Jehovah, it is a sin offering.<sup>13</sup> And the priest shall make atonement for him on account of his sin that he has sinned in one of these things, and it shall be forgiven him.<sup>14</sup> And it shall be the priest's, like the meal offering.

<sup>15</sup> And Jehovah spoke to Moses, saying, <sup>16</sup> When any one shall do a wrong, and sin through error, in the



holy things of Jehovah ; then he shall bring for his trespass offering to Jehovah a ram without blemish from the flock, with thy estimate of silver by shekels, according to the shekel of the sanctuary, for a trespass offering. <sup>16</sup> And he shall make good that in respect to which he has sinned in the holy thing, and he shall add its fifth to it, and give it to the priest ; and the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.

<sup>17</sup> And if any one shall sin, and do any of the things that Jehovah has commanded shall not be done, and he did not know it ; then he shall be guilty, and shall bear his iniquity.

<sup>18</sup> And he shall bring a ram without blemish from the flock, with thy estimate, for a trespass offering, to the priest ; and the priest shall make atonement for him on account of his error in which he has erred and knew it not, and it shall be forgiven him. <sup>19</sup> It is a trespass offering, he has certainly trespassed against Jehovah.

## CHAPTER VI

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> When any one shall sin, and do a wrong against Jehovah by lying to his neighbor about a deposit, or a trust, or a robbery, or has defrauded his neighbor, <sup>3</sup> or has found that which was lost and lies about it, and swears to a lie ; in any of all these things that a man does, sinning therein ; <sup>4</sup> then it shall be when he shall sin and be guilty, that he shall restore that which he took by robbery, or that in which he defrauded, or the deposit that was deposited with him, or the lost thing that he found, <sup>5</sup> or anything about which he shall swear falsely, he shall even restore it in full, and add its fifth to it, to him to whom it belongs he shall give it in the day of his trespass

offering. <sup>6</sup> And he shall bring as his trespass offering to Jehovah a ram without blemish from the flock, with thy estimate, for a trespass offering, to the priest ; <sup>7</sup> and the priest shall make atonement for him before Jehovah ; and it shall be forgiven him concerning anything that he shall do to be guilty therein.

<sup>8</sup> And Jehovah spoke to Moses, saying, <sup>9</sup> Command Aaron and his sons, saying, This is the law of the burnt offering : The burnt offering shall be on the fuel on the altar all night until morning, and the fire of the altar shall be burning in it. <sup>10</sup> And the priest shall put on his linen garment, and his linen drawers shall be put over his flesh ; and he shall take up the ashes to which the fire shall consume the burnt offering on the altar, and he shall put them beside the altar. <sup>11</sup> Then he shall put off his garments and put on other garments, and take forth the ashes outside the camp to a clean place.

<sup>12</sup> And the fire on the altar shall be burning in it, it shall not be put out ; and the priest shall burn wood on it every morning, and arrange the burnt offering upon it ; and he shall burn thereon the fat of the peace offerings. <sup>13</sup> Fire shall continually burn on the altar, it shall not go out.

<sup>14</sup> And this is the law of the meal offering : The sons of Aaron shall offer it before Jehovah, at the front of the altar. <sup>15</sup> And he shall take from it his handful, of the fine flour of the meal offering, and of its oil and all of the frankincense which is on the meal offering, and shall burn it on the altar for an odor of delight, as its memorial, to Jehovah ; <sup>16</sup> and that which is left of it shall Aaron and his sons eat ; unleavened shall it be eaten in a holy place, in the court of the tent of meeting they shall eat it. <sup>17</sup> It shall not be baked with leaven. I have

given it as their portion from my fire offerings ; it is most holy , like the sin offering , and like the trespass offering .  
<sup>18</sup> Every male among the sons of Israel may eat of it , as a perpetual allowance throughout your generations from the fire offerings of Jehovah ; whoever touches them shall be holy .

<sup>19</sup> And Jehovah spoke to Moses , saying , <sup>20</sup> This is the oblation of Aaron and of his sons that they shall bring to Jehovah in the day he is anointed : the tenth of an ephah of fine flour for a meal offering , perpetually , half of it in the morning , and half of it in the evening . <sup>21</sup> In a frying pan it shall be prepared with oil ; saturated with oil thou shalt bring it ; in broken pieces as a meal offering of fragments thou shalt offer it an odor of delight to Jehovah . <sup>22</sup> And the priest that is anointed in his stead of his sons shall offer it ; by a perpetual statute it shall be entirely burnt to Jehovah . <sup>23</sup> And every meal offering of a priest shall be wholly burnt , it shall not be eaten .

<sup>24</sup> And Jehovah spoke to Moses , saying , <sup>25</sup> Speak to Aaron and to his sons , saying , This is the law of the sin offering : In the place where the burnt offering is killed shall the sin offering be killed before Jehovah ; it is most holy . <sup>26</sup> The priest that offers it for sin shall eat it ; in a holy place shall it be eaten , in the court of the tent of meeting . <sup>27</sup> Every one that touches its flesh shall be holy ; and whoever spatters any of its blood upon his garments , that upon which he spatters it thou shalt wash in a holy place . <sup>28</sup> And the earthen vessel in which it is boiled shall be broken to pieces ; and if it has been boiled in a copper vessel , then that shall be scoured and rinsed in water . <sup>29</sup> Every male among the priests may eat of it ; it is most holy .  
<sup>30</sup> And no sin offering whose blood is brought into the tent of meeting to

make atonement in the holy place shall be eaten , it shall be burnt in fire .

## CHAPTER VII

<sup>1</sup> And this is the law of the trespass offering , it is most holy : <sup>2</sup> In the place where they kill the burnt offering they shall kill the trespass offering , and its blood one shall sprinkle upon the altar round about . <sup>3</sup> And he shall offer of it all its fat , the fat tail , and the fat that covers the inwards , <sup>4</sup> and the two kidneys , and the fat that is on them , which is by the loins , and the caul that is above the liver with the kidneys he shall remove ; <sup>5</sup> and the priest shall burn them on the altar , a fire offering to Jehovah , it is a trespass offering . <sup>6</sup> Every male among the priests may eat of it ; it shall be eaten in a holy place , it is most holy . <sup>7</sup> The trespass offering is like the sin offering , there is one law for them : the priest that makes atonement with it shall have it . <sup>8</sup> And the priest that offers any man's burnt offering , the skin of the burnt offering which he has offered shall be the priest's . <sup>9</sup> And every meal offering that is baked in the oven , and every one that is prepared in the pot , or in the frying pan , shall belong to the priest that offers it .  
<sup>10</sup> And every meal offering , poured over with oil , or dry , shall belong to all the sons of Aaron , to one as to another .

<sup>11</sup> And this is the law of the peace offering that one shall offer to Jehovah :

<sup>12</sup> If he offer it for a thanksgiving , then he shall offer with the sacrifice of thanksgiving unleavened cakes poured over with oil , and unleavened wafers anointed with oil , and cakes poured over with oil of fine flour , saturated .  
<sup>13</sup> With the cakes he shall offer as his oblation leavened bread with his peace offerings of thanksgiving . <sup>14</sup> And of it he shall offer one from every obla-



tion for a heave offering to Jehovah, it shall be for the priest that sprinkles the blood of the peace offering.<sup>15</sup> And the flesh of his peace offering of thanksgiving shall be eaten on the day of his oblation; he shall not leave any of it until morning.<sup>16</sup> But if the sacrifice of his oblation be a vow, or a freewill offering, on the day that he offers his sacrifice it shall be eaten, and on the morrow that which is left of it shall be eaten;<sup>17</sup> but that which is left of the flesh of the sacrifice till the third day shall be burnt with fire.<sup>18</sup> And if any of the flesh of the sacrifice of his peace offering be eaten at all on the third day it shall not be accepted, nor shall it be imputed to him that offers it; it will be an abomination, and the soul that eats of it shall bear his iniquity.<sup>19</sup> And the flesh that touches any unclean thing shall not be eaten; it shall be burnt with fire.<sup>20</sup> And as for the flesh, every one that is clean may eat flesh;<sup>21</sup> but the soul that eats flesh from the peace offering that is offered to Jehovah, having his uncleanness upon him, even that soul shall be cut off from his people.<sup>22</sup> And when any soul shall touch anything unclean, the uncleanness of man, or an unclean beast, or any unclean creeping thing, and eat of the flesh of the peace offering that is offered to Jehovah, that soul shall be cut off from his people.

<sup>23</sup> And Jehovah spoke to Moses, saying, <sup>24</sup> Speak to the sons of Israel, saying, Any fat of ox, or of sheep, or of goat ye shall not eat.<sup>25</sup> And the fat of an animal that has died, and the fat of that which is torn by beasts may be used for any other service, but ye shall not at all eat it.<sup>26</sup> For whoever eats the fat of an animal from which one offers a fire offering to Jehovah, the soul that eats it shall be cut off from his people.<sup>27</sup> And ye shall not

eat any blood of bird or of beast in all of your dwelling-places.<sup>28</sup> Any soul that eats any blood, even that soul shall be cut off from his people.

<sup>29</sup> And Jehovah spoke to Moses, saying, <sup>30</sup> Speak to the sons of Israel, saying, He that offers his peace offering to Jehovah shall bring from his peace offering his oblation to Jehovah;<sup>31</sup> his own hands shall bring it, the fire offerings of Jehovah; the fat with the breast shall he bring, the breast to wave as a wave offering before Jehovah;<sup>32</sup> and the priest shall burn the fat on the altar; but the breast shall be for Aaron and his sons.<sup>33</sup> And the right shoulder from your peace offerings ye shall give as a heave offering for the priest.<sup>34</sup> He among the sons of Aaron that offers the blood of the peace offerings and the fat shall have the right shoulder for his part; for the breast of the wave offering and the shoulder of the heave offering I have taken of the sons of Israel from their peace offerings, and have given them to Aaron the priest and to his sons for a perpetual allowance from the sons of Israel.

<sup>35</sup> This is the portion of Aaron and the portion of his sons from the fire offerings of Jehovah in the day he brought them to be priests to Jehovah,<sup>36</sup> which Jehovah commanded to be given to them from the sons of Israel, on the day he anointed them, a perpetual allowance throughout their generations.

<sup>37</sup> This is the law for the burnt offering, for the meal offering, and for the sin offering, and for the trespass offering, and for the consecrations, and for the peace offerings,<sup>38</sup> which Jehovah commanded Moses in mount Sinai, on the day that he commanded the sons of Israel to bring their oblations to Jehovah, in the wilderness of Sinai.

CHAPTER VIII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock for the sin offering, and the two rams, and the basket of unleavened bread; <sup>3</sup> and assemble thou all the congregation at the doorway of the tent of meeting. <sup>4</sup> And Moses did as Jehovah commanded him; and the congregation was assembled at the doorway of the tent of meeting. <sup>5</sup> And Moses said to the congregation, This is the thing that Jehovah has commanded to do. <sup>6</sup> And Moses brought Aaron and his sons, and washed them with water; <sup>7</sup> and he put upon him the tunic, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and girded him with the skilfully woven belt of the ephod, and bound it to him with it. <sup>8</sup> And he placed the breastplate upon him; and he put into the breastplate the Urim and the Thummim. <sup>9</sup> And he placed the turban upon his head; and upon the turban in front he put the golden plate, the holy diadem, as Jehovah commanded Moses. <sup>10</sup> And Moses took the anointing oil, and anointed the tabernacle and all that was in it, and sanctified them. <sup>11</sup> And he sprinkled some of it upon the altar seven times, and anointed the altar and all its utensils, and the laver and its base, to sanctify them. <sup>12</sup> And he poured some of the anointing oil upon Aaron's head, and anointed him, to sanctify him. <sup>13</sup> And Moses brought Aaron's sons, and put tunics upon them, and girded them with girdles, and bound caps upon them; as Jehovah commanded Moses. <sup>14</sup> And he brought the bullock for the sin offering; and

Aaron and his sons leaned their hands upon the head of the bullock for the sin offering. <sup>15</sup> And one slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar; and he poured the blood at the base of the altar, and sanctified it, to make atonement upon it. <sup>16</sup> And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys, and their fat, and Moses burned it on the altar. <sup>17</sup> And the bullock, and its skin, its flesh, and its offal, he burned with fire outside the camp, as Jehovah commanded Moses.

<sup>18</sup> And he brought the ram for the burnt offering; and Aaron and his sons leaned their hands upon the head of the ram. <sup>19</sup> And one killed it; and Moses sprinkled the blood upon the altar round about. <sup>20</sup> And he cut the ram into pieces; and Moses burned the head, and the pieces and the fat. <sup>21</sup> And he washed the inwards and the legs with the water; and Moses burnt the whole ram on the altar: it was a burnt offering for an odor of delight, a fire offering to Jehovah; as Jehovah commanded Moses.

<sup>22</sup> And he brought the second ram, the ram of consecration; and Aaron and his sons leaned their hands upon the head of the ram. <sup>23</sup> And one killed it; and Moses took some of its blood, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. <sup>24</sup> And he brought Aaron's sons, and Moses put some of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about. <sup>25</sup> And he took the fat, and the fat tail, and

Ver. 22. Consecration, Heb., a filling, *i. e.*, a fill-offering, the priest's hands being filled with it. See ver. 27. So consecration, or consecrate, throughout Leviticus.



all the fat that was on the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder; <sup>26</sup> and out of the basket of unleavened bread, that was before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them upon the fat, and upon the right shoulder; <sup>27</sup> and he put the whole upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before Jehovah. <sup>28</sup> And Moses took them from upon their hands, and burnt them on the altar upon the burnt offering. They were a consecration for an odor of delight; it was a fire offering to Jehovah. <sup>29</sup> And Moses took the breast, and waved it for a wave offering before Jehovah, it was Moses' portion from the ram of consecration; as Jehovah commanded Moses. <sup>30</sup> And Moses took some of the anointing oil, and some of the blood that was on the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

<sup>31</sup> And Moses said to Aaron and to his sons, Boil the flesh at the doorway of the tent of meeting; and there eat it with the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. <sup>32</sup> And that which is left of the flesh and of the bread ye shall burn with fire. <sup>33</sup> And ye shall not depart from the doorway of the tent of meeting for seven days, until the days of your consecration are completed; for during seven days shall he consecrate you; <sup>34</sup> as he has done this day, so Jehovah commanded to do, to make atonement for you; <sup>35</sup> and ye shall remain at the doorway of the tent of meeting day and night for seven days, and keep

the charge of Jehovah, that ye die not; for so have I been commanded. <sup>36</sup> And Aaron and his sons did all the things that Jehovah commanded by the hand of Moses.

## CHAPTER IX

<sup>1</sup> And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; <sup>2</sup> and he said to Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and bring them before Jehovah. <sup>3</sup> And to the sons of Israel thou shalt speak, saying, Fetch ye a goat for a sin offering, and a calf and a lamb, yearlings, without blemish, for a burnt offering; <sup>4</sup> also an ox and a ram for peace offerings, to sacrifice before Jehovah, and a meal offering poured over with oil; for to-day Jehovah will appear to you.

<sup>5</sup> And they fetched that which Moses commanded before the tent of meeting; and all the congregation drew near and stood before Jehovah. <sup>6</sup> And Moses said, This is the thing that Jehovah has commanded that ye shall do; and the glory of Jehovah will appear to you. <sup>7</sup> And Moses said to Aaron, Draw near to the altar, and offer thy sin offering and thy burnt offering, and make atonement for thyself and for the people; and offer the people's oblation, and make atonement for them, as Jehovah commanded.

<sup>8</sup> And Aaron drew near to the altar, and killed the calf for the sin offering that was for himself. <sup>9</sup> And the sons of Aaron brought the blood to him; and he dipped his finger into the blood, and put it upon the horns of the altar; and he poured out the blood at the base of the altar; <sup>10</sup> and the fat, and the kidneys, and the caul from the liver, from the sin offering, he burned on the altar, as Jehovah commanded Moses. <sup>11</sup> And the flesh and the skin

he burnt with fire outside the camp. <sup>12</sup> And he killed the burnt offering ; and the sons of Aaron presented to him the blood, and he sprinkled it upon the altar round about. <sup>13</sup> And they presented the burnt offering to him, its pieces and the head ; and he burnt them on the altar. <sup>14</sup> And he washed the inwards and the legs, and burnt them on the burnt offering on the altar.

<sup>15</sup> And he brought the people's oblation, and took the goat for the sin offering that was for the people, and killed it, and offered it for sin like the first. <sup>16</sup> And he brought the burnt offering, and offered it according to the ordinance. <sup>17</sup> And he brought the meal offering, and took a handful from it, and burnt it on the altar, besides the burnt offering of the morning. <sup>18</sup> And he killed the ox and the ram for the peace offering that was for the people ; and the sons of Aaron presented to him the blood, and he sprinkled it upon the altar round about, <sup>19</sup> and the fat from the ox and from the ram, the fat tail, and that which covers the inwards, and the kidneys, and the caul of the liver ; <sup>20</sup> and they placed the fat upon the breasts. And he burnt the fat on the altar ; <sup>21</sup> and the breasts and the right shoulder Aaron waved for a wave offering before Jehovah ; as Moses commanded. <sup>22</sup> And Aaron lifted up his hands toward the people, and blessed them. And he came down from offering the sin offering, and the burnt offering and peace offering. <sup>23</sup> And Moses and Aaron went into the tent of meeting ; and they came out, and blessed the people ; and the glory of Jehovah appeared to all the people. <sup>24</sup> And there came forth fire from before Jehovah, and consumed the burnt offering and the fat on the altar ; and when all the

people saw it they shouted aloud, and fell upon their faces.

## CHAPTER X

<sup>1</sup> And Nadab and Abihu, the sons of Aaron, took each his censer, and put fire in them, and placed incense upon it, and offered before Jehovah strange fire that he had not commanded them. <sup>2</sup> And there came forth fire from before Jehovah and devoured them, and they died before Jehovah. <sup>3</sup> And Moses said to Aaron, This is that which Jehovah spoke, saying, I will be sanctified in those that are near me, and before all the people I will be glorified. And Aaron was silent. <sup>4</sup> And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary outside the camp. <sup>5</sup> And they drew near, and carried them in their tunics outside the camp, as Moses had said. <sup>6</sup> And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Let not your hair go loose, nor shall ye rend your garments, that ye die not ; and he break forth in wrath upon all the congregation ; but your brethren, the whole house of Israel, shall bewail the burning that Jehovah has made. <sup>7</sup> And ye shall not depart from the doorway of the tent of meeting, lest ye die ; for the oil of the anointing of Jehovah is on you. And they did according to the word of Moses.

<sup>8</sup> And Jehovah spoke to Aaron, saying, <sup>9</sup> Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tent of meeting, that ye die not. It shall be a perpetual statute throughout your generations ; <sup>10</sup> and that ye may distinguish between the holy and the profane, and between the unclean and the clean ; <sup>11</sup> and that ye may teach the



sons of Israel all the statutes that Jehovah has spoken to them by the hand of Moses.

<sup>12</sup> And Moses spoke to Aaron, and to Eleazar, and to Ithamar, his sons that were left, saying, Take the meal offering that remains from the fire offerings of Jehovah, and eat it unleavened beside the altar; for it is most holy; <sup>13</sup> and ye shall eat it in a holy place, for it is thy allowance and the allowance of thy sons, from the fire offerings of Jehovah; for so I have been commanded. <sup>14</sup> And the breast of the wave offering, and the shoulder of the heave offering shall ye eat in a clean place; thou and thy sons and thy daughters with thee; for as thy allowance, and the allowance of thy sons, they are given from the peace offerings of the sons of Israel. <sup>15</sup> And the shoulder of the heave offering and the breast of the wave offering with the fire offerings of the fat they shall bring, to wave as a wave offering before Jehovah; and it shall be thine and thy sons with thee for a perpetual allowance; as Jehovah commanded.

<sup>16</sup> And Moses diligently sought for the goat of the sin offering, and behold it had been burnt; and he broke out in wrath upon Eleazar and Ithamar, the sons of Aaron that were left, saying, <sup>17</sup> Why did ye not eat the sin offering in the holy place? for it was most holy, and he gave that to you to bear the iniquity of the congregation, to make atonement for them before Jehovah. <sup>18</sup> Behold, its blood had not been brought inside the holy place; ye should indeed have eaten it in the holy place, as I commanded. <sup>19</sup> And Aaron said to Moses, Behold, this day they offered their sin offering and their burnt offering before Jehovah; and these things have happened to me; and had I eaten the sin offering to-

day would it have been pleasing to Jehovah? <sup>20</sup> And when Moses heard, it seemed well to him.

## CHAPTER XI

<sup>1</sup> And Jehovah spoke to Moses and to Aaron, saying to them, <sup>2</sup> Speak to the sons of Israel, saying, These are the animals that ye may eat of all the beasts that are on the earth: <sup>3</sup> everything that parts the hoof, and is cloven-footed, and that chews the cud, among the beasts, that may ye eat. <sup>4</sup> But these ye shall not eat of those that chew the cud, and of those that divide the hoof: the camel; because it chews the cud, but does not divide the hoof, it is unclean to you; <sup>5</sup> and the shaphan; because it chews the cud, but does not divide the hoof, it is unclean to you; <sup>6</sup> and the hare; because it chews the cud, but does not divide the hoof, it is unclean to you; <sup>7</sup> and the hog; because it divides the hoof, and is clovenfooted, but it does not chew the cud, it is unclean to you. <sup>8</sup> Of their flesh ye shall not eat, and their carcass ye shall not touch; they are unclean to you.

<sup>9</sup> These may ye eat of all that are in the waters: everything that has fins and scales in the waters, in the seas and in the streams, them ye may eat. <sup>10</sup> But everything that has not fins and scales in the seas and in the streams, of all the reptiles of the waters, and of the animals that are in the waters, they shall be an abomination to you. <sup>11</sup> They shall be even an abomination to you; ye shall not eat of their flesh, and ye shall treat their carcasses as an abomination. <sup>12</sup> Everything that has not fins and scales in the waters shall be an abomination to you.

<sup>13</sup> And these ye shall treat as an abomination of the birds; they shall not be eaten, they are an abomina-

Ver. 5. Shaphan, the root of the Heb. word meaning to cover, or hide.

tion: the great vulture, and the sea eagle, and the golden vulture, <sup>14</sup> and the black kite, and the red kite after its kind; <sup>15</sup> every raven after its kind; <sup>16</sup> and the ostrich, and the owl, and the gull, and the hawk after its kind; <sup>17</sup> and the little owl, and the cormorant, and the great owl, <sup>18</sup> and the ibis, and the pelican, and the vulture, <sup>19</sup> and the stork, the plover after its kind, and the hoopoe, and the bat. <sup>20</sup> Every creeping thing that has wings, that goes on all fours, shall be an abomination to you. <sup>21</sup> But these ye may eat of every creeping thing that has wings that goes on all fours, that has legs above its feet to leap with on the earth, <sup>22</sup> these of them ye may eat: the grasshopper after its kind, and the bald locust after its kind, and the cricket after its kind, and the locust after its kind. <sup>23</sup> But every winged creeping thing that has four feet shall be an abomination to you, <sup>24</sup> and for these ye shall be unclean; every one that touches their carcass shall be unclean until evening. <sup>25</sup> Every one that carries any of their carcass shall wash his clothes, and be unclean until evening. <sup>26</sup> The carcass of any beast that divides the hoof, but is not cloven-footed and does not chew the cud shall be unclean to you; every one that touches them shall be unclean. <sup>27</sup> And everything going upon its paws, among all the beasts that go on all fours, shall be unclean to you; every one that touches their carcass shall be unclean until evening. <sup>28</sup> And he that carries their carcass shall wash his clothes, and be unclean until evening; they shall be unclean to you. <sup>29</sup> And these shall be unclean to you among the creeping things that creep upon the earth: the weasel, and the mouse, and the great lizard after its kind, <sup>30</sup> and the gecko, and the green lizard and the red lizard,

and the sand lizard, and the chameleon; <sup>31</sup> these shall be unclean to you among all the creeping things; every one that touches them when dead shall be unclean until evening. <sup>32</sup> And everything upon which any of them when dead shall fall shall be unclean; whether it be any wooden utensil, or raiment, or skin, or sackcloth, any article with which any work is done, it shall be put into water, and be unclean until evening; then it shall be clean. <sup>33</sup> And every earthen utensil into which any of them falls, anything that is in it shall be unclean, and ye shall break it to pieces. <sup>34</sup> Any kind of food that is to be eaten, upon which water from such a utensil comes, shall be unclean; and all drink that is to be drunk in every such utensil shall be unclean. <sup>35</sup> And everything upon which any of their carcass falls shall be unclean: whether it be oven or ranges for pots, they shall be broken down, they are unclean; and they shall be unclean to you. <sup>36</sup> But a fountain, or cistern containing a collection of water shall be clean; but anything touching their carcass shall be unclean. <sup>37</sup> And when any of their carcass falls upon any sowing seed that is to be sown, it shall be clean. <sup>38</sup> But when water is put upon the seed, and any of their carcass falls upon it, it shall be unclean to you. <sup>39</sup> And when any beast that is food for you dies, he that touches its carcass shall be unclean until evening. <sup>40</sup> And he that eats of its carcass shall wash his clothes, and be unclean until evening; and he that carries its carcass shall wash his clothes, and be unclean until evening. <sup>41</sup> And every creeping thing that creeps upon the earth shall be an abomination; it shall not be eaten. <sup>42</sup> Everything that goes upon the belly, and everything that goes upon all fours, and everything



that has many feet, even all the creeping things that creep upon the earth, ye shall not eat them ; for they are an abomination. <sup>43</sup> Make not yourselves abominable with any creeping thing that creeps, neither shall ye make yourselves unclean with them, and become defiled by them ; <sup>44</sup> for I, Jehovah, am your God, and ye shall sanctify yourselves, and ye shall become holy, for I am holy ; and ye shall not defile yourselves with any manner of creeping thing that moves upon the earth. <sup>45</sup> For I am Jehovah, who am bringing you up from the land of Egypt to be your God ; and ye shall be holy, for I am holy.

<sup>46</sup> This is the law of the beasts, and of the birds, and of every living thing that moves in the waters, and of every animal that creeps upon the earth ; <sup>47</sup> to distinguish between the clean and the unclean, and between the animal that may be eaten and the animal that shall not be eaten.

## CHAPTER XII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to the sons of Israel, saying, When a woman shall conceive seed, and bear a male child, then she shall be unclean seven days ; as the days of the uncleanness of her sickness shall she be unclean. <sup>3</sup> And on the eighth day the flesh of his foreskin shall be circumcised. <sup>4</sup> And she shall continue in the blood of her purification thirty-three days ; she shall not touch anything holy, nor enter into the sanctuary until the completion of the days of her purification. <sup>5</sup> And if she bear a female child, then she shall be unclean two weeks, as in her uncleanness ; and she shall continue in the blood of purification sixty-six days. <sup>6</sup> And when the days of her purification are completed, for a son, or for a daughter,

she shall bring a yearling lamb for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, to the door of the tent of meeting, to the priest ; <sup>7</sup> and he shall offer it before Jehovah, and make atonement for her ; and she shall be cleansed from the fountain of her blood. This is the law for the one that brings forth, in the case of the male, or the female. <sup>8</sup> And if she be not able to get so much as a lamb, then she shall bring two turtledoves, or two young pigeons, one for a burnt offering, and one for a sin offering ; and the priest shall make atonement for her, and she shall be clean.

## CHAPTER XIII

<sup>1</sup> And Jehovah spoke to Moses and Aaron, saying, <sup>2</sup> When a man shall have in the skin of his flesh a swelling, or scab, or bright spot, then it shall be in the skin of his flesh a leprosy spot ; and he shall be brought to Aaron the priest, or to one of his sons the priests ; <sup>3</sup> and the priest shall look at the spot in the skin of the flesh ; and when the hair in the spot is turned white, and the appearance of the spot is deeper than the skin of his flesh, it is a leprosy spot ; and when the priest has looked on him, he shall pronounce him unclean. <sup>4</sup> And if there is a white, bright spot in the skin of his flesh, and its appearance is not deeper than the skin, and the hair of it has not turned white ; then the priest shall shut up the one smitten seven days. <sup>5</sup> And the priest shall look at him on the seventh day ; and, behold, if in his eyes the spot has stopped, the spot has not spread in the skin ; then the priest shall shut him up seven days a second time. <sup>6</sup> And the priest shall look at him on the seventh day a second time ; and, behold, if the

spot is pale, and the spot has not spread in the skin, then the priest shall pronounce him clean; it is a scab; and he shall wash his clothes, and be clean. <sup>7</sup> But if the scab shall really spread in the skin after he has been seen by the priest for his cleansing, then he shall be seen again by the priest; <sup>8</sup> and the priest shall look, and, behold, if the scab has spread in the skin, then the priest shall pronounce him unclean; it is a leprosy.

<sup>9</sup> When the leprosy spot shall be in a man, he shall be brought to the priest; <sup>10</sup> and the priest shall look at him; and, behold, if there is a white swelling in the skin, and it has turned the hair white, and there is a spot of raw flesh in the swelling; <sup>11</sup> it is settled leprosy in the skin of his flesh, and the priest shall pronounce him unclean; he shall not shut him up; for he is unclean. <sup>12</sup> And if leprosy break out in the skin, and the leprosy cover all the skin of the one smitten, from his head to his feet, according to all the viewing of the priest; <sup>13</sup> then the priest shall look; and, behold, if the leprosy has covered all his flesh, he shall pronounce clean the one smitten; it is all turned white, he is clean. <sup>14</sup> But when raw flesh appears in him he shall be unclean. <sup>15</sup> And the priest shall look at the raw flesh, and pronounce him unclean; for the raw flesh is unclean, it is leprosy. <sup>16</sup> Or when the raw flesh shall turn, and be changed to white, then he shall come to the priest; <sup>17</sup> and the priest shall look at him; and, behold, if the spot has turned to white; then the priest shall pronounce clean the one smitten; he is clean.

<sup>18</sup> And when there shall be in the skin of the flesh an ulcer, and it shall be healed, <sup>19</sup> and in the place of the

ulcer there be a white swelling, or a white, bright, reddish spot, then it shall be shown to the priest; <sup>20</sup> and the priest shall look at it, and, behold, if its appearance is deeper than the skin, and its hair is turned white, then the priest shall pronounce him unclean; it is a leprosy spot that has broken out in the ulcer. <sup>21</sup> But if the priest shall look at it, and, behold, there is no white hair in it, and if it is not deeper than the skin, and is pale; then the priest shall shut him up seven days; <sup>22</sup> and if it shall really spread in the skin, then the priest shall pronounce him unclean; it is a plague. <sup>23</sup> But if the bright spot remains in its place, and has not spread, it is the scar of the ulcer; and the priest shall pronounce him clean.

<sup>24</sup> Or when there shall be in the skin of the flesh a burning by fire, and the live flesh of the burning has a reddish white bright spot, or white; <sup>25</sup> then the priest shall look at it; and, behold, if the hair in the bright spot be turned white, and its appearance is deeper than the skin; it is a leprosy spot that has broken out in the burning; and the priest shall pronounce him unclean; it is the leprosy spot. <sup>26</sup> But if the priest shall look at it, and, behold, there be no white hair in the bright spot, and it be not deeper than the skin, and is pale; then the priest shall shut him up seven days. <sup>27</sup> And the priest shall look at him on the seventh day; if it be really spread in the skin, then the priest shall pronounce him unclean; it is a leprosy spot. <sup>28</sup> But if the bright spot remains in its place, and has not spread in the skin, and is pale; it is a swelling of the burning, and the priest shall pronounce him clean; for it is a scar of the burning.

Ver. 6. Pale, not angry looking or inflamed.

Ver. 11. Settled, long established.

Ver. 12. According to all the viewing, *i. e.*, wherever the priest looks.



<sup>29</sup> When a man or woman has a spot on the head or the beard ; <sup>30</sup> then the priest shall look at the spot ; and, behold, if its appearance is deeper than the skin, and there is in it thin yellow hair ; then the priest shall pronounce him unclean : it is a scall, it is leprosy of the head, or beard. <sup>31</sup> And when the priest shall look at the spot of the scall, and, behold, its appearance is not deeper than the skin, and there is no black hair in it ; then the priest shall shut up the one smitten with the scall seven days ; <sup>32</sup> and on the seventh day the priest shall look at the spot ; and, behold, if the scall has not spread, and there is no yellow hair in it, and the appearance of the scall is not deeper than the skin ; <sup>33</sup> then he shall shave himself, but the scall shall he not shave ; and the priest shall shut up him that has the scall seven days a second time. <sup>34</sup> And on the seventh day the priest shall look at the scall ; and, behold, if the scall has not spread in the skin, and its appearance is not deeper than the skin ; then the priest shall pronounce him clean ; and he shall wash his clothes, and he shall be clean. <sup>35</sup> But if the scall shall really spread in the skin after his cleansing ; <sup>36</sup> then the priest shall look at him ; and, behold, if the scall has spread in the skin, the priest shall not search for the yellow hair, he is unclean. <sup>37</sup> But if in his eyes the scall be at a stay, and black hair has grown up in it ; the scall is healed, he is clean ; and the priest shall pronounce him clean.

<sup>38</sup> And when a man or a woman has in the skin of their flesh bright spots, white bright spots ; <sup>39</sup> then the priest shall look at them ; and, behold, if the bright spots in the skin of their flesh are pale white, it is a freckled spot that has broken out in the skin, he is clean. <sup>40</sup> And when a man's

head shall lose its hair, he is bald, yet he is clean. <sup>41</sup> And if from the front of his head the hair shall fall off, he is forehead bald, yet he is clean. <sup>42</sup> And when there shall be in the bald crown, or bald forehead, a white reddish spot, it is a leprosy breaking out in his bald crown, or his bald forehead. <sup>43</sup> Then the priest shall look at it ; and, behold, if the swelling of the spot is reddish white in his bald crown, or in his bald forehead, like the appearance of leprosy in the skin of the flesh ; <sup>44</sup> he is a leprous man, he is unclean ; the priest shall surely pronounce him unclean ; his spot is in his head. <sup>45</sup> And as for the leper in whom is the spot, his clothes shall be rent, and the hair of his head shall be let loose, and he shall cover his lip, and shall cry, Unclean, unclean. <sup>46</sup> All the days that the spot shall be in him he shall be defiled ; he is unclean ; he shall dwell alone ; outside the camp shall his dwelling place be.

<sup>47</sup> And when there shall be in a garment a leprosy spot, a woolen garment, or a linen garment, <sup>48</sup> or in the warp, or in the woof, of linen, or of woolen, or in leather, or anything made of leather ; <sup>49</sup> and if the spot be greenish, or reddish in the garment, or in the leather, or in the warp, or in the woof, or in any article of leather, it is a leprosy spot, and shall be showed to the priest. <sup>50</sup> And the priest shall look at the spot, and shut up him that has the spot seven days. <sup>51</sup> And he shall look at the spot on the seventh day. When the spot has spread in the garment, or in the warp, or in the woof, or in the leather, for whatever service the leather is to be made up ; the spot is a malignant leprosy ; it is unclean. <sup>52</sup> And he shall burn the garment, or the warp, or the woof, of wool, or of linen, or any article of leather, in

which the spot is; for it is a malignant leprosy; it shall be burnt in the fire. <sup>53</sup> And if the priest shall look at it, and, behold, the spot has not spread in the garment, or in the warp, or in the woof, or in the article of leather; <sup>54</sup> then the priest shall command that they wash the thing that has the spot in it, and he shall shut it up seven days a second time. <sup>55</sup> And the priest shall look at the spot after it is washed; and, behold, if the spot has not changed its appearance, and the spot has not spread, it is unclean; thou shalt burn it in the fire; it is a deep corroding, on the wrong side or on the right side. <sup>56</sup> And if the priest look, and, behold, the spot is pale after it has been washed; then he shall tear it from the garment, or from the skin, or from the warp, or from the woof; <sup>57</sup> And if it still appears in the garment, or in the warp, or in the woof, or in the article of leather; it is spreading; thou shalt burn that which has the spot in it with fire. <sup>58</sup> And the garment, or the warp, or the woof, or any article of leather, that thou shalt wash, if the spot departs from them, then it shall be washed a second time, and it shall be clean. <sup>59</sup> This is the law of the leprosy spot of the garment of wool or linen, or of the warp, or of the woof, or of any article of leather, to pronounce it clean, or to pronounce it unclean.

## CHAPTER XIV

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> This shall be the law of the leper in the day of his cleansing: He shall be brought to the priest; <sup>3</sup> and the priest shall go forth outside the camp; and the priest shall look, and, behold, if the leprosy spot is healed from the leper, <sup>4</sup> then shall the priest command to take for the one that is to be

cleansed two living clean birds, and cedar wood, and scarlet and hyssop; <sup>5</sup> and the priest shall command to kill one of the birds over an earthen vessel, over fresh water. <sup>6</sup> As for the live bird, he shall take it, and the cedar wood, and the scarlet and the hyssop, and he shall dip them and the live bird in the blood of the bird that was killed over the fresh water; <sup>7</sup> and he shall sprinkle upon the one that is to be cleansed from the leprosy seven times, and shall pronounce him clean; and he shall let the live bird go over the fields. <sup>8</sup> And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe in water, and he shall be clean; and afterward he shall come into the camp, and he shall dwell outside his tent seven days. <sup>9</sup> And it shall be on the seventh day, that he shall shave all his hair off his head, and his beard and his eyebrows, even all his hair he shall shave off; and he shall wash his clothes, and shall bathe his flesh in water, and he shall be clean. <sup>10</sup> And on the eighth day he shall take two male lambs without blemish, and one yearling ewe lamb without blemish, and three tenths of fine flour for a meal offering, poured over with oil, and one log of oil. <sup>11</sup> And the priest that cleanses him shall cause the man that is to be cleansed and these things to stand before Jehovah at the doorway of the tent of meeting. <sup>12</sup> And the priest shall take one male lamb, and offer it for a trespass offering, and the log of oil; and he shall wave them for a wave offering before Jehovah; <sup>13</sup> and he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary; for, like the sin offering, the trespass offering is the priest's; it is most holy. <sup>14</sup> And the priest shall



take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of the one that is to be cleansed, and upon the thumb of his right hand and upon the great toe of his right foot. <sup>15</sup> And the priest shall take some of the log of oil, and pour it upon the palm of his own left hand; <sup>16</sup> and the priest shall dip his right finger into some of the oil that is on his left palm, and shall sprinkle some of the oil with his finger seven times before Jehovah. <sup>17</sup> And some of the rest of the oil that is on his palm the priest shall put upon the tip of the right ear of the one that is to be cleansed, and upon the thumb of his right hand and upon the great toe of his right foot, upon the blood of the trespass offering. <sup>18</sup> And that which is left of the oil that is on the priest's palm he shall put upon the head of the one that is to be cleansed; and the priest shall make atonement for him before Jehovah. <sup>19</sup> And the priest shall offer the sin offering, and make atonement for the one that has been cleansed from his uncleanness; and afterward he shall kill the burnt offering; <sup>20</sup> and the priest shall offer the burnt offering and the meal offering upon the altar; and the priest shall make atonement for him and he shall be clean. <sup>21</sup> And if he be poor, and cannot get so much; then he shall fetch one lamb for a trespass offering to be waved, to make atonement for him, and one tenth of fine flour poured over with oil for a meal offering, and a log of oil; <sup>22</sup> and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be for a sin offering and the other for a burnt offering. <sup>23</sup> And he shall bring them on the eighth day to the priest for his cleansing, to the doorway of the tent of meeting, before Jehovah. <sup>24</sup> And the priest shall take the lamb of the trespass offering and

the log of oil, and the priest shall wave them for a wave offering before Jehovah. <sup>25</sup> And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of the one that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. <sup>26</sup> And the priest shall pour some of the oil upon the palm of his own left hand; <sup>27</sup> and the priest shall sprinkle with his right finger some of the oil that is on his left palm seven times before Jehovah. <sup>28</sup> And the priest shall put some of the oil that is on his palm upon the tip of the right ear of the one that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering. <sup>29</sup> And that which is left of the oil that is on the priest's palm he shall put upon the head of the one that is to be cleansed, to make atonement for him before Jehovah. <sup>30</sup> And he shall offer one of the turtledoves, or of the young pigeons, such as he can get, <sup>31</sup> that he is able to get, the one for a sin offering and the other for a burnt offering, with the meal offering; and the priest shall make atonement for the one that is to be cleansed before Jehovah. <sup>32</sup> This is the law about him in whom is the leprosy spot, who cannot get that which is for his cleansing. <sup>33</sup> And Jehovah spoke to Moses and to Aaron, saying, <sup>34</sup> When ye shall come into the land of Canaan, which I am going to give to you for a possession, and I put a leprosy spot in a house of the land of your possession; <sup>35</sup> then he that owns the house shall come and tell the priest, saying, It looks to me as if there was a spot in the house; <sup>36</sup> and the priest shall command that they empty the house before the priest

goes in to look at the spot, that nothing that is in the house may be unclean; and afterward the priest shall go in to see the house; <sup>37</sup> and he shall look at the spot, and, behold, if the spot is in the walls of the house, hollow streaks, greenish, or reddish, and their appearance is deeper than the wall; <sup>38</sup> then the priest shall go out of the house to the entrance of the house, and he shall shut up the house seven days; <sup>39</sup> and the priest shall return on the seventh day, and he shall look; and, behold, if the spot has spread in the walls of the house; <sup>40</sup> then the priest shall command that they take out the stones in which the spot is, and they shall throw them in an unclean place outside the city; <sup>41</sup> and he shall cause the house to be scraped off inside round about, and they shall pour the mortar that they scrape off in an unclean place outside the city; <sup>42</sup> and they shall take other stones, and put them in the place of those stones; and he shall take other mortar and plaster the house. <sup>43</sup> And if the spot again break out in the house, after he has taken out the stones, and after he has scraped the house, and after it is plastered; <sup>44</sup> then the priest shall come and look at it, and, behold, if the spot has spread in the house, it is a malignant leprosy in the house; it is unclean. <sup>45</sup> And he shall tear down the house, its stones, and its timber and all the mortar of the house; and he shall take them forth outside the city to an unclean place. <sup>46</sup> And he that goes into the house during all the days that he shut it up shall be unclean until evening. <sup>47</sup> And he that lies in the house shall wash his clothes; and he that eats in the house shall wash his clothes. <sup>48</sup> But if the priest shall indeed come in, and look at it, and, behold, the spot has not spread in the

house after the house was plastered; then the priest shall pronounce the house clean, because the spot is healed. <sup>49</sup> And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop; <sup>50</sup> and he shall kill one of the birds over an earthen vessel, over fresh water; <sup>51</sup> and he shall take the cedar wood, and the hyssop, and the scarlet, and the live bird, and dip them in the blood of the bird that was killed and the fresh water, and shall sprinkle the house seven times; <sup>52</sup> and he shall cleanse the house with the blood of the bird and the fresh water, and with the live bird, and the cedar wood, and the hyssop, and the scarlet; <sup>53</sup> and he shall let the live bird go outside the city over the open fields; and he shall make atonement for the house, and it shall be clean.

<sup>54</sup> This is the law for every kind of leprosy spot, and for the scall, <sup>55</sup> and for the leprosy of a garment, and of a house, <sup>56</sup> and for a swelling, and for a scab, and for a bright spot, <sup>57</sup> for their guidance in the day it is unclean, and in the day it is clean: this is the law of leprosy.

## CHAPTER XV

<sup>1</sup> And Jehovah spoke to Moses and to Aaron, saying, <sup>2</sup> Speak to the sons of Israel, and say to them, When any man shall have a flowing from his flesh, because of his flowing he shall be unclean. <sup>3</sup> And this shall be his uncleanness in his flowing; whether his flesh runs with his flowing, or his flesh be stopped from his flowing, this shall be his uncleanness: <sup>4</sup> every bed upon which he that has the flowing lies shall be unclean; and every article upon which he shall sit shall be unclean. <sup>5</sup> And any man that touches his bed shall wash his clothes, and



bathe in water, and be unclean until the evening. <sup>6</sup> And he that sits on the article on which he that has the flowing has sat shall wash his clothes, and bathe in water, and be unclean until evening. <sup>7</sup> And he that touches the flesh of the one that has the flowing shall wash his clothes, and bathe in water, and be unclean until evening. <sup>8</sup> And when the one that has the flowing shall spit upon one that is clean, then he shall wash his clothes, and bathe in water, and be unclean until evening. <sup>9</sup> And every seat upon which the one that has the flowing shall ride shall be unclean. <sup>10</sup> And every one that touches any thing that was under him shall be unclean until the evening; and the one that carries them shall wash his clothes, and bathe in water, and be unclean until the evening. <sup>11</sup> And any one whom he that has the flowing touches, if he has not rinsed his hands in water, shall wash his clothes, and bathe in water, and be unclean until the evening. <sup>12</sup> And an earthen utensil which he that has the flowing shall touch shall be broken to pieces, and every wooden utensil shall be rinsed in water.

<sup>13</sup> And when he that has the flowing shall be clean from his flowing, then he shall count for himself seven days for his cleansing, and he shall wash his clothes, and bathe his flesh in fresh water, and he shall be clean. <sup>14</sup> And on the eighth day he shall take for himself two turtledoves, or two young pigeons, and come before Jehovah to the doorway of the tent of meeting, and he shall give them to the priest. <sup>15</sup> And the priest shall offer them, one as a sin offering, and the other as a burnt offering; and the priest shall make atonement for him before Jehovah on account of his flowing.

<sup>16</sup> And when there shall come from a man seed of copulation, then he shall wash all his flesh in water, and be unclean until the evening. <sup>17</sup> And any clothing and any skin on which shall be seed of copulation shall be washed with water, and be unclean until the evening. <sup>18</sup> And the woman with whom a man shall lie with seed of copulation, they shall both bathe in water, and be unclean until the evening.

<sup>19</sup> And when a woman shall have a flowing, and her flowing in her flesh is blood, she shall be in her separation seven days; and every one that touches her shall be unclean until the evening. <sup>20</sup> And every thing that she lies upon in her separation shall be unclean; everything that she sits upon shall be unclean. <sup>21</sup> And every one that touches her bed shall wash his clothes, and bathe in water, and be unclean until the evening. <sup>22</sup> And every one that touches any article that she shall sit upon shall wash his clothes, and bathe in water, and be unclean until the evening. <sup>23</sup> And if it be on the bed, or on the article that she sits on, when he touches it he shall be unclean until the evening. <sup>24</sup> And if a man lies with her at all, and her uncleanness be on him, he shall be unclean seven days; and every bed that he lies on shall be unclean. <sup>25</sup> And when a woman shall have a flowing of her blood many days out of the time of her separation, or when she shall have a flow beyond the time of her separation; all the days of the flowing of her uncleanness shall be as the days of her separation: she shall be unclean. <sup>26</sup> Every bed that she shall lie on all the days of her flowing shall be to her as the bed of her separation; and every article that she shall sit on

Ver. 19. Separation, uncleanness, defilement.

Ver. 24. Uncleanness, same word as rendered "separation."

shall be unclean, as the uncleanness of her separation; <sup>27</sup> and every one that touches them shall be unclean, and he shall wash his clothes, and bathe in water, and be unclean until the evening. <sup>28</sup> But if she has become clean from her flowing, then she shall count for herself seven days, and afterward she shall be clean. <sup>29</sup> And on the eighth day she shall take for herself two turtledoves, or two young pigeons, and bring them to the priest, to the doorway of the tent of meeting. <sup>30</sup> And the priest shall offer the one as a sin offering and the other as a burnt offering; and the priest shall make atonement for her before Jehovah on account of the flowing of her uncleanness.

<sup>31</sup> And ye shall separate the sons of Israel from their uncleanness, that they die not in their uncleanness when they make unclean my tabernacle that is among them. <sup>32</sup> This is the law of the one that has a flowing, and of the one whose seed of copulation comes from him so that he becomes unclean thereby, <sup>33</sup> and of her that is sick in her separation, and of the one that has a flowing, for the male and for the female, and for a man that lies with her that is unclean.

## CHAPTER XVI

<sup>1</sup> And Jehovah spoke to Moses after the death of the two sons of Aaron, when they drew near before Jehovah and died; <sup>2</sup> and Jehovah said to Moses, Speak to Aaron thy brother, that he come not at all times into the sanctuary inside the veil, to the front of the mercy seat, which is on the ark, that he die not; for I will appear in the cloud above the mercy seat. <sup>3</sup> With this shall Aaron come into the sanctuary: with a young bullock for a sin offer-

ing, and a ram for a burnt offering. <sup>4</sup> He shall put on the holy linen tunic, and the linen drawers shall be on his flesh, and he shall be girded with a linen girdle, and with the linen turban shall he be attired, these are holy garments; and he shall bathe his flesh in water, and put them on.

<sup>5</sup> And he shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering. <sup>6</sup> And Aaron shall offer the bullock of the sin offering that is for himself, and make atonement for himself and for his house. <sup>7</sup> And he shall take the two goats, and cause them to stand before Jehovah at the door of the tent of meeting. <sup>8</sup> And Aaron shall cast lots for the two goats: one lot for Jehovah, and the other lot for Azazel. <sup>9</sup> And Aaron shall bring the goat on which the lot for Jehovah fell, and he shall offer it as a sin offering. <sup>10</sup> And the goat on which the lot for Azazel fell shall be caused to stand alive before Jehovah, to make atonement with it, to let it go for Azazel into the wilderness.

<sup>11</sup> And Aaron shall bring the bullock of the sin offering that is for himself, and make atonement for himself and for his house. And he shall kill the bullock of the sin offering that is for himself; <sup>12</sup> and he shall take a censer full of coals of fire from off the altar, from before Jehovah, and his hands full of incense spices beaten fine, and bring them inside the veil; <sup>13</sup> and he shall put the incense upon the fire before Jehovah, and the cloud of incense shall cover the mercy seat that is over the testimony, that he die not. <sup>14</sup> And he shall take some of the blood of the bullock, and sprinkle it with his finger upon the mercy seat in front; and before the mercy seat shall he

Ver. 2. Mercy seat, Heb., covering.

Ver. 8. Azazel, the root of the word probably meant to remove, or separate.

Ver. 14. Upon, or before. So ver. 15.



sprinkle some of the blood with his finger seven times.

<sup>15</sup> Then he shall kill the goat of the sin offering that is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat and before the mercy seat. <sup>16</sup> And he shall make atonement for the sanctuary, because of the uncleanness of the sons of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting that dwells with them in the midst of their uncleanness. <sup>17</sup> And there shall be no man in the tent of meeting when he goes in to make atonement in the sanctuary, until he comes out, and has made atonement for himself, and for his house, and for all the assembly of Israel. <sup>18</sup> And he shall go out to the altar that is before Jehovah, and make atonement for it, and he shall take some of the blood of the bullock and some of the blood of the goat, and put it upon the horns of the altar round about. <sup>19</sup> And he shall sprinkle upon it some of the blood with his finger seven times, and cleanse it, and sanctify it from the uncleanness of the sons of Israel.

<sup>20</sup> And when he has finished making atonement for the sanctuary, and the tent of the meeting, and the altar, he shall bring the live goat. <sup>21</sup> And Aaron shall lean his two hands upon the head of the live goat, and confess over it all the iniquities of the sons of Israel, and all their transgressions, even all their sins, and he shall put them upon the head of the goat, and send it away by the hand of a man ready into the wilderness. <sup>22</sup> And the goat shall bear away upon it all their iniquities to a solitary land; and he shall let the goat go in the wilderness.

<sup>23</sup> And Aaron shall go into the tent of meeting, and take off the linen garments, which he put on when he went into the sanctuary, and leave them there. <sup>24</sup> And he shall bathe his flesh with water in the holy place, and put on his garments, and go out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. <sup>25</sup> And the fat of the sin offering he shall burn on the altar. <sup>26</sup> And the one that lets go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. <sup>27</sup> And the bullock of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the sanctuary, they shall take forth outside the camp, and they shall burn in the fire their skins, and their flesh and their offal. <sup>28</sup> And the one that burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

<sup>29</sup> And it shall be to you for a perpetual statute: in the seventh month, on the tenth day of the month, ye shall afflict your souls, ye shall not do any work, the native or the sojourner that sojourns among you; <sup>30</sup> for on this day he shall make atonement for you, to cleanse you; from all your sins you shall be clean before Jehovah. <sup>31</sup> It shall be a sabbath of rest to you, and ye shall afflict your souls; it shall be a perpetual statute. <sup>32</sup> And the priest whom they shall anoint, and who shall be consecrated to act as priest in his father's stead, shall make the atonement; and he shall put on the linen clothes, even the holy garments; <sup>33</sup> and he shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting, and for the altar; and he shall make atone-

ment for the priests, and for all the people of the assembly. <sup>13</sup> And this shall be to you for a perpetual statute, to make atonement for the sons of Israel on account of all their sins once a year. And he did as Jehovah commanded Moses.

## CHAPTER XVII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to Aaron, and to his sons, and to all the sons of Israel, and say to them, This is the thing which Jehovah has commanded, saying, <sup>3</sup> Any man of the house of Israel that kills an ox, or a lamb, or goat, in the camp, or that kills it outside the camp, <sup>4</sup> and does not bring it to the doorway of the tent of meeting, to offer an oblation to Jehovah before the tabernacle of Jehovah; blood shall be imputed to that man; he has shed blood, and that man shall be cut off from among his people: <sup>5</sup> in order that the sons of Israel may bring their sacrifices that they sacrifice in the open field, even that they may bring them to Jehovah, to the doorway of the tent of meeting, to the priest, and offer them as peace offerings to Jehovah. <sup>6</sup> And the priest shall sprinkle the blood upon the altar of Jehovah at the doorway of the tent of meeting, and burn the fat for an odor of delight to Jehovah. <sup>7</sup> And they shall not again sacrifice their sacrifices to he-goats, after which they go whoring. A perpetual statute shall this be to them throughout their generations.

<sup>8</sup> And thou shalt say to them, Any man of the house of Israel, or of the sojourners who shall sojourn among them, that offers a burnt offering, or sacrifice, <sup>9</sup> and does not bring it to the doorway of the tent of meeting to offer it to Jehovah; even that man shall be cut off from his people.

<sup>10</sup> And any man of the house of Israel, or of the sojourners that sojourn among them, that shall eat any blood; I will even set my face against the soul that eats blood, and will cut him off from among his people. <sup>11</sup> For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives; for the blood makes atonement by the life. <sup>12</sup> Therefore have I said to the sons of Israel, No soul of you shall eat blood, nor shall the sojourner that sojourns among you eat blood. <sup>13</sup> And any man of the sons of Israel, or of the sojourners that sojourn among them, who shall take game, any beast or bird that may be eaten, he shall pour out its blood, and cover it with dust. <sup>14</sup> For as to the life of all flesh, its blood is as its life; and I said to the sons of Israel, The blood of any flesh ye shall not eat; for the life of all flesh is its blood; every one of those eating it shall be cut off. <sup>15</sup> And every soul that shall eat an animal that has died, or one that has been torn to pieces, whether he be a native or a sojourner, he shall wash his clothes, and bathe in water, and be unclean until evening, then he shall be clean. <sup>16</sup> And if he does not wash them, nor bathe his flesh, then he shall bear his iniquity.

## CHAPTER XVIII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to the sons of Israel, and say to them, I am Jehovah your God. <sup>3</sup> According to the deeds of the land of Egypt wherein ye dwelt ye shall not do; and according to the deeds of the land of Canaan whither I am going to bring you ye shall not do, and in their ordinances ye shall not walk. <sup>4</sup> But my judgments ye shall do, and my ordinances ye shall observe to walk in them; I am Jehovah



your God ; <sup>6</sup> and ye shall observe my ordinances and my judgments ; and the man that does them shall live by them. I am Jehovah.

<sup>6</sup> No man of you shall approach to any of his blood relations, to uncover their nakedness, I am Jehovah. <sup>7</sup> The nakedness of thy father, even the nakedness of thy mother, thou shalt not uncover, she is thy mother, thou shalt not uncover her nakedness. <sup>8</sup> The nakedness of thy father's wife thou shalt not uncover, it is the nakedness of thy father. <sup>9</sup> The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, born at home, or born abroad, their nakedness thou shalt not uncover. <sup>10</sup> The nakedness of the daughter of thy son, or the daughter of thy daughter, their nakedness thou shalt not uncover ; for they are thy nakedness. <sup>11</sup> The nakedness of the daughter of thy father's wife, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. <sup>12</sup> The nakedness of thy father's sister thou shalt not uncover, she is thy father's blood relation. <sup>13</sup> The nakedness of thy mother's sister thou shalt not uncover, for she is thy mother's blood relation. <sup>14</sup> The nakedness of thy father's brother thou shalt not uncover, thou shalt not approach to his wife, she is thy aunt. <sup>15</sup> The nakedness of thy daughter-in-law thou shalt not uncover, she is thy son's wife, thou shalt not uncover her nakedness. <sup>16</sup> The nakedness of thy brother's wife thou shalt not uncover, it is thy brother's nakedness. <sup>17</sup> The nakedness of a woman and of her daughter thou shalt not uncover, neither shalt thou take her son's daughter, or her daughter's daughter to uncover her nakedness, they are blood relations ; it is wickedness. <sup>18</sup> And thou shalt not take a woman

along with her sister while she is living, to be a rival, to uncover her nakedness. <sup>19</sup> And thou shalt not approach to a woman in the separation of her uncleanness to uncover her nakedness. <sup>20</sup> And thou shalt not lie carnally with thy neighbor's wife, to become unclean by her. <sup>21</sup> And thou shalt not give of thy seed to pass through to Molech, nor profane the name of thy God. I am Jehovah. <sup>22</sup> Thou shalt not lie with a man as with a woman, it is abomination. <sup>23</sup> Neither shalt thou lie with any beast to become unclean by it ; neither shall any woman stand before any beast, to lie with it, it is foul pollution. <sup>24</sup> Make not yourselves unclean in any of these things ; for in all these the nations are made unclean whom I am going to cast out from before you ; <sup>25</sup> and the land is unclean, and I have visited its iniquity upon it, and the land has vomited out her inhabitants. <sup>26</sup> But ye shall keep my ordinances and my judgments, and ye shall not commit any of these abominations, the native, or the sojourner that sojourns among you ; (<sup>27</sup> for all these abominations have the men of the land done, who were before you, and the land is unclean ; ) <sup>28</sup> that the land may not vomit you out also, when ye make it unclean, as it vomited out the nation that was before you. <sup>29</sup> For every one that shall commit any of these abominations, the souls committing them shall be cut off from among their people. <sup>30</sup> And ye shall keep my charge, so as not to commit any of the abominable ordinances that have been committed before you, and that ye may not make yourselves unclean by them. I am Jehovah your God.

## CHAPTER XIX

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to all the congregation of

the sons of Israel, and say to them, Ye shall be holy; for I Jehovah your God am holy.

<sup>3</sup> Ye shall fear each man his mother and his father, and my sabbaths ye shall keep. I am Jehovah your God.

<sup>4</sup> Turn ye not to idols, nor make for yourselves molten gods. I am Jehovah your God.

<sup>5</sup> And when ye sacrifice a peace offering to Jehovah, for your acceptance ye shall sacrifice it. <sup>6</sup> It shall be eaten on the day ye offer it and on the morrow; and that which is left until the third day shall be burnt in the fire.

<sup>7</sup> And if it be eaten at all on the third day, it is abominable; it shall not be accepted; <sup>8</sup> and each one of those eating it shall bear his iniquity, because he has profaned the holy thing of Jehovah; and that soul shall be cut off from his people.

<sup>9</sup> And when ye reap the harvest of your land, thou shalt not completely reap the corners of the field, neither shalt thou gather the gleanings of thy harvest. <sup>10</sup> And thou shalt not glean thy vineyard, neither shalt thou glean the scattered grapes of thy vineyard; thou shalt leave them for the poor and the sojourner. I am Jehovah your God.

<sup>11</sup> Ye shall not steal, nor deceive, nor lie a man to his neighbor. <sup>12</sup> And ye shall not swear by my name to a falsehood, and profane the name of thy God. I am Jehovah. <sup>13</sup> Thou shalt not oppress thy neighbor, nor rob him; the wages of a hired servant shall not lodge with thee until morning. <sup>14</sup> Thou shalt not curse one deaf, nor put a stumblingblock before one blind, but thou shalt fear thy God. I am Jehovah. <sup>15</sup> Ye shall not be unrighteous in judgment; thou shalt not be partial to the weak, nor favor the great; with righteousness shalt thou judge thy neighbor. <sup>16</sup> Thou shalt not

go about as a talebearer among thy people; thou shalt not rise up against the blood of thy neighbor. I am Jehovah. <sup>17</sup> Thou shalt not hate thy brother in thy heart; thou shalt surely correct thy neighbor, and not bear sin on account of him. <sup>18</sup> Thou shalt not take vengeance, nor keep anger against the sons of thy people, but thou shalt love thy neighbor as thyself. I am Jehovah.

<sup>19</sup> Ye shall keep my ordinances. Thou shalt not cause thy beast to gender with one of a different kind; thou shalt not sow thy field with two kinds of seed; neither shall a garment of two kinds of material mixed come upon thee.

<sup>20</sup> And when a man shall lie with a woman, with the seed of copulation, and she be a maidservant betrothed to a man, and she has not been at all redeemed, nor freed; there shall be chastisement; they shall not be put to death; because she was not set free. <sup>21</sup> And he shall bring his trespass offering to Jehovah, to the door of the tent of meeting, a ram for a trespass offering. <sup>22</sup> And the priest shall make atonement for him with the ram of the trespass offering before Jehovah on account of his sin which he has sinned; and he shall be forgiven of his sin which he has sinned.

<sup>23</sup> And when ye shall come into the land, and shall plant every kind of tree for food, then ye shall treat their fruit as uncircumcised; three years shall it be to you as uncircumcised; it shall not be eaten. <sup>24</sup> But in the fourth year all their fruit shall be holy for praising Jehovah. <sup>25</sup> And in the fifth year ye shall eat their fruit, to add to you their increase. I am Jehovah your God.

<sup>26</sup> Ye shall not eat anything with the blood; ye shall not practise divination nor sorcery. <sup>27</sup> Ye shall not round



the corners of your heads, neither shalt thou mar the corners of thy beard.

<sup>28</sup> Ye shall not make any cuttings in your flesh for a life, nor print any marks upon you. I am Jehovah. <sup>29</sup> Do not make common thy daughter, to cause her to be a whore, that the land may not fall to whoredom, and the land be full of wickedness.

<sup>30</sup> Ye shall keep my sabbaths and reverence my sanctuary. I am Jehovah.

<sup>31</sup> Turn not to the necromancers, nor seek the wizards, to become unclean by them. I am Jehovah. <sup>32</sup> Thou shalt rise up before a gray headed man, and honor the face of an old man, and fear thy God. I am Jehovah. <sup>33</sup> And when a sojourner sojourns with thee in your land, ye shall not maltreat him.

<sup>34</sup> As one of your native born shall the sojourner that sojourns with you be to you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt. I am Jehovah your God.

<sup>35</sup> Ye shall not be unrighteous in judgment, in scales, in weight, or in measure. <sup>36</sup> Right balances, right weights, a right ephah and a right hin shall ye have. I am Jehovah your God, who brought you out from the land of Egypt. <sup>37</sup> And ye shall observe all my ordinances, and all my judgments, and do them. I am Jehovah.

## CHAPTER XX

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> And thou shalt say to the sons of Israel, Any man of the sons of Israel, or of the sojourners that sojourn in Israel, who shall give any of his seed to Molech, shall surely be put to death; the people of the land shall stone him with stones. <sup>3</sup> And I myself will set my face against that man, and will cut him off from among my people; because he has given his seed to Molech, in order to make unclean my sanctuary, and to profane my holy name.

<sup>4</sup> And if the people of the land shall indeed hide their eyes from that man, when he gives of his seed to Molech, so as not to kill him; <sup>5</sup> then I myself will set my face against that man and against his family, and will cut off him and all that go whoring after him, to go whoring after Molech, from among their people.

<sup>6</sup> And the soul that turns to the necromancers, or to the wizards, to go whoring after them, I will set my face against that soul, and will cut him off from among his people. <sup>7</sup> And ye shall sanctify yourselves, and be holy; for I am Jehovah your God. <sup>8</sup> And ye shall keep my ordinances, and do them; I am Jehovah who sanctifies you. <sup>9</sup> For any man that curses his father or his mother shall surely be put to death; his father or his mother he has cursed; his blood shall be on him.

<sup>10</sup> And a man that commits adultery with the wife of a man, that shall commit adultery with the wife of his neighbor, the adulterer and the adulteress shall surely be put to death. <sup>11</sup> And a man that shall lie with the wife of his father, the nakedness of his father he has uncovered, both of them shall surely be put to death; their blood shall be on them. <sup>12</sup> And a man that shall lie with his daughter-in-law, both of them shall surely be put to death; they have wrought a foul pollution; their blood shall be on them. <sup>13</sup> And a man that shall lie with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be on them. <sup>14</sup> And a man that shall take a woman and her mother, it is wickedness; they shall burn with fire him and them, that there may not be wickedness among you. <sup>15</sup> And a man that shall lie with a beast shall surely be put to death, and the beast ye shall slay. <sup>16</sup> And a woman that shall

approach to any beast, and lie with it, thou shalt kill the woman and the beast; they shall surely be put to death; their blood shall be on them. <sup>17</sup> And a man that shall take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she see his nakedness; it is a disgrace; they shall be cut off in the sight of the sons of their people; he has uncovered his sister's nakedness; he shall bear his iniquity. <sup>18</sup> And a man that shall lie with a woman that is unwell, and shall uncover her nakedness; he has made naked her fountain, and she has uncovered the fountain of her blood, and both of them shall be cut off from among their people. <sup>19</sup> And the nakedness of the sister of thy mother thou shalt not uncover, or of the sister of thy father; for a blood relation he has made naked, they shall bear their iniquity. <sup>20</sup> And a man that shall lie with his aunt, he has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless. <sup>21</sup> And a man that shall take the wife of his brother, it is uncleanness, he has uncovered his brother's nakedness; they shall be childless.

<sup>22</sup> And ye shall keep all my ordinances and all my judgments, and do them; and so the land, whither I am going to bring you to dwell in it shall not vomit you out. <sup>23</sup> And ye shall not walk in the ordinances of the nation which I am going to cast out from before you; for all these things they have done, and I am disgusted with them; <sup>24</sup> and I said to you, Ye shall inherit their land, and I will give it to you to possess it, a land flowing with milk and honey. I am Jehovah your God who separated you from the peoples. <sup>25</sup> And ye shall distinguish between the clean beasts and the unclean, and between the unclean birds

and the clean; and ye shall not make yourselves abominable by beasts or by birds, or by any thing by which the ground teems, which I have separated for you to pronounce unclean. <sup>26</sup> And ye shall be holy to me; for I Jehovah am holy, and have separated you from the peoples to be mine. <sup>27</sup> And when there shall be in a man or a woman a spirit of necromancy or of witchcraft, they shall surely be put to death; they shall stone them with stones; their blood shall be on them.

## CHAPTER XXI

<sup>1</sup> And Jehovah said to Moses, Speak to the priests the sons of Aaron, and say to them, There shall none make himself unclean among his people for the dead; <sup>2</sup> but for his blood relation that is near to him, for his mother, or for his father, or for his son, or for his daughter, or for his brother, <sup>3</sup> or for his sister a virgin, that is near to him, who has not had a husband, for her he may make himself unclean. <sup>4</sup> He shall not make himself unclean, being a chief man among his people, to profane himself. <sup>5</sup> They shall not make a baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. <sup>6</sup> They shall be holy to their God, and not profane the name of their God; for the fire offerings of Jehovah, the food of their God they do offer; and they shall be holy.

<sup>7</sup> A woman that is a harlot, or one profaned they shall not take, or a woman divorced from her husband they shall not take; for he [the priest] is holy to his God. <sup>8</sup> And thou shalt sanctify him; for he offers the food of thy God: he shall be holy to thee; for I Jehovah who sanctify you am holy.

<sup>9</sup> And the daughter of a priest,



when she profanes herself to be a harlot, she profanes her father; she shall be burnt with fire. <sup>10</sup> And he that is the high priest among his brethren, upon whose head the anointing oil shall be poured, and who shall consecrate himself to put on the garments, shall not let his hair go loose, nor rend his clothes; <sup>11</sup> neither shall he go in to any dead body; he shall not make himself unclean for his father, or for his mother; <sup>12</sup> neither shall he depart from the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is on him. I am Jehovah.

<sup>13</sup> And he shall take a woman in her virginity. <sup>14</sup> A widow, or a divorced woman, or one profaned, a harlot, these shall he not take; but a virgin from his people he shall take for a wife; <sup>15</sup> that he may not profane his seed among his people; for I am Jehovah who sanctifies him.

<sup>16</sup> And Jehovah spoke to Moses, saying, <sup>17</sup> Speak to Aaron, saying, Any man of thy seed throughout their generations in whom there shall be a blemish shall not draw near to offer the food of his God. <sup>18</sup> For no man in whom there is a blemish shall draw near: a man blind, or lame, or flat-nosed, or long-nosed, <sup>19</sup> or a man that is broken-footed, or broken-handed, <sup>20</sup> or a hunchback, or a dwarf, or has a blemish in his eye, or is scurvy, or scabbed, or has his testicles crushed; <sup>21</sup> no man of the seed of Aaron the priest that has a blemish shall come near to offer the fire offerings of Jehovah; there is a blemish in him, he shall not come near to offer the food of his God. <sup>22</sup> The food of his God, of the most holy things and of the holy things, he may eat; <sup>23</sup> only he shall not go in to the veil, nor come near to the altar, be-

cause there is a blemish in him, that he may not profane my sanctuaries; for I am Jehovah who sanctifies them. <sup>24</sup> And Moses spoke to Aaron, and to his sons and to all the sons of Israel.

## CHAPTER XXII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to Aaron and his sons, that they abstain from the holy things of the sons of Israel which they consecrate to me, that they may not profane my holy name. I am Jehovah. <sup>3</sup> Say to them, Throughout your generations every one of all your seed that shall draw near to the holy things which the sons of Israel shall consecrate to Jehovah having his uncleanness on him; that soul shall be cut off from before me. I am Jehovah. <sup>4</sup> Any man of the seed of Aaron that is a leper, or has a flowing, shall not eat of the holy things until he be clean. And he that touches anything defiled by the dead, or a man whose seed comes from him, <sup>5</sup> or a man that shall touch any creeping thing by which he shall become unclean, or a man by whom he shall become unclean, whatever his uncleanness; <sup>6</sup> the soul that shall touch any such shall be unclean until evening, and shall not eat of the holy things, unless he has bathed his flesh with water, <sup>7</sup> and when the sun is down he shall be clean, and afterwards he may eat of the holy things, because it is his food. <sup>8</sup> An animal that has died, or been torn to pieces he shall not eat, to become unclean by it. I am Jehovah.

<sup>9</sup> And they shall keep my charge, that they may not bear sin on account of it, and die thereby, when they profane it. I Jehovah sanctify them. <sup>10</sup> No outsider shall eat a holy thing; a sojourner of the priest, or a hired servant, shall not eat a holy thing. <sup>11</sup> But

<sup>22</sup> : 10. Sojourner, one residing with him.

when a priest shall get a soul purchased with his money, he may eat of it, and he that is born in his house, they may eat of his food. <sup>12</sup> And when a priest's daughter is married to an outsider, she shall not eat of the heave offering of the holy things. <sup>13</sup> But when a priest's daughter shall become a widow, or be divorced, and have no seed, and she return to her father's house, as in her youth, she may eat of her father's food; but no outsider shall eat of it.

<sup>14</sup> And when a man shall eat a holy thing by mistake, then he shall add its fifth to it, and shall give it to the priest with the holy thing. <sup>15</sup> And they shall not profane the holy things of the sons of Israel, those that they heave for Jehovah, <sup>16</sup> and cause them to bear the iniquity of trespass, when they eat their holy things; for I am Jehovah who sanctifies them.

<sup>17</sup> And Jehovah spoke to Moses, saying, <sup>18</sup> Speak to Aaron, and to his sons, and to all the sons of Israel, and say to them, Any man of the house of Israel, or of the sojourners in Israel, that shall bring his oblation for any of their vows, and for any of their free will offerings, which they shall offer to Jehovah for a burnt offering, <sup>19</sup> for your acceptance it shall be without blemish, a male of the herd, of the sheep, or of the goats. <sup>20</sup> Anything in which there is a blemish ye shall not offer; for it shall not be acceptable for you. <sup>21</sup> And when a man shall bring a peace offering to Jehovah, to fulfill a vow, or for a free will offering, of the herd or of the flock, it shall be without blemish for acceptance; there shall be no blemish in it.

<sup>22</sup> One blind, or broken, or wounded, or having sores, or scurvy, or scabbed, ye shall not offer these to Jehovah; and a fire offering from them ye shall not place upon the altar to Jehovah.

<sup>23</sup> Either an ox, or a sheep that has a member too large, or too small, thou mayest offer as a free will offering; but for a vow it will not be accepted. <sup>24</sup> Ye shall not offer to Jehovah that which is emasculated, by being bruised or crushed, or has been torn or cut; and in your land ye shall not do this. <sup>25</sup> Nor from the hand of a foreigner shall ye offer the food of your God of any of these; for their corruption is in them, a blemish is in them; they will not be accepted for you.

<sup>26</sup> And Jehovah spoke to Moses, saying, <sup>27</sup> When an ox, or a sheep, or a goat, is brought forth, then it shall be seven days under its dam; and from the eighth day and onwards it will be accepted for an oblation of a fire offering to Jehovah. <sup>28</sup> And either an ox, or a sheep, ye shall not kill it and its young in one day. <sup>29</sup> And when ye sacrifice a sacrifice of thanksgiving to Jehovah, for your acceptance ye shall sacrifice it. <sup>30</sup> On that day it shall be eaten; ye shall leave none of it until morning. I am Jehovah. <sup>31</sup> And ye shall keep my commandments, and do them. I am Jehovah. <sup>32</sup> And ye shall not profane my holy name; and I will be sanctified among the sons of Israel. I am Jehovah who sanctifies you, <sup>33</sup> who brought you out from the land of Egypt to be your God, I am Jehovah.

## CHAPTER XXIII

<sup>1</sup> And Jehovah spoke to Moses, saying; <sup>2</sup> Speak to the sons of Israel, and say to them, The appointed times of Jehovah that ye shall proclaim as holy convocations, these are my appointed times: <sup>3</sup> Six days shall work be done, and on the seventh day shall be a sabbatical rest, a holy convocation; ye shall do no work: it shall be a sabbath to Jehovah in all your dwellings.

<sup>4</sup> These are the festivals of Jehovah,



holy convocations that ye shall proclaim in their appointed times : <sup>5</sup> In the first month, on the fourteenth day of the month at evening shall be a passover to Jehovah. <sup>6</sup> And on the fifteenth day of this month shall be the feast of unleavened bread to Jehovah : seven days ye shall eat unleavened bread. <sup>7</sup> On the first day ye shall have a holy convocation ; ye shall do no work of labor. <sup>8</sup> And ye shall offer a fire offering to Jehovah seven days ; on the seventh day shall be a holy convocation ; ye shall do no work of labor.

<sup>9</sup> And Jehovah spoke to Moses, saying, <sup>10</sup> Speak to the sons of Israel, and say to them, When ye shall come into the land that I am going to give to you, and shall reap its harvest, then ye shall bring the sheaf of the firstfruits of your harvest to the priest ; <sup>11</sup> and he shall wave the sheaf before Jehovah for your acceptance ; on the morrow after the sabbath the priest shall wave it. <sup>12</sup> And ye shall offer on the day that ye wave the sheaf a male lamb without blemish, a yearling, for a burnt offering to Jehovah ; <sup>13</sup> and for its meal offering two tenths of fine flour poured over with oil, as a fire offering to Jehovah, an odor of delight ; and its libation of wine the fourth of a hin. <sup>14</sup> And ye shall not eat bread, nor parched grain, nor early grain, until this selfsame day, until ye have brought the oblation of your God : it shall be a perpetual ordinance throughout your generations in all your dwellings.

<sup>15</sup> And ye shall count to you from the morrow after the sabbath, from the day you bring the sheaf of the wave offering, seven complete sabbaths ; <sup>16</sup> to the morrow after the seventh sabbath ye shall count fifty days, and ye shall offer a new meal

offering to Jehovah : <sup>17</sup> ye shall bring from your dwellings two loaves of bread of two tenths as a wave offering ; they shall be of fine flour ; they shall be baked with leaven, as firstfruits to Jehovah. <sup>18</sup> And ye shall offer with the bread seven yearling lambs without blemish, and one young bullock, and two rams ; they shall be for a burnt offering to Jehovah ; with their meal offering and their libations, a fire offering of an odor of delight to Jehovah. <sup>19</sup> And ye shall offer one yearling goat for a sin offering, and two yearling lambs for a peace offering. <sup>20</sup> And the priest shall wave them with the bread of the firstfruits as a wave offering before Jehovah, with the two lambs ; they shall be holy to Jehovah for the priest. <sup>21</sup> And ye shall make proclamation on this selfsame day, there shall be a holy convocation to you ; ye shall do no work of labor ; it shall be a perpetual statute in all your dwellings throughout all your generations.

<sup>22</sup> And when ye reap the harvest of your land, thou shalt not finish the corners of thy field when thou reapest, neither shalt thou gather up the gleanings of thy harvest ; thou shalt leave them for the poor and for the sojourners. I am Jehovah your God.

<sup>23</sup> And Jehovah spoke to Moses, saying, <sup>24</sup> Speak to the sons of Israel, saying, In the seventh month, on the first day of the month, there shall be to you a sabbatical rest, a memorial of blowing of trumpets, a holy convocation. <sup>25</sup> Ye shall do no work of labor ; and ye shall offer a fire offering to Jehovah.

<sup>26</sup> And Jehovah spoke to Moses, saying, <sup>27</sup> Surely on the tenth of this month is the day of atonement : there shall be to you a holy convocation ; and ye shall afflict your souls, and of-

fer a fire offering to Jehovah. <sup>28</sup> And ye shall do no work in this selfsame day ; for it is a day of atonement, to make atonement for you before Jehovah your God. <sup>29</sup> For every soul that shall not be afflicted in this selfsame day shall be cut off from among his people. <sup>30</sup> And every soul that shall do any work in this selfsame day, I will destroy that soul from among his people. <sup>31</sup> Ye shall do no work ; it shall be a perpetual statute throughout your generations in all your dwellings. <sup>32</sup> It shall be to you a sabbatical rest, and ye shall afflict your souls. In the ninth day of the month at evening, from evening to evening, ye shall celebrate your sabbath.

<sup>33</sup> And Jehovah spoke to Moses, saying, <sup>34</sup> Speak to the sons of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days to Jehovah. <sup>35</sup> On the first day a holy convocation, ye shall do no work of labor. <sup>36</sup> Seven days ye shall offer a fire offering to Jehovah ; on the eighth day there shall be a holy convocation to you, and ye shall offer a fire offering to Jehovah ; it is a religious assembly ; ye shall do no work of labor.

<sup>37</sup> These are the festivals of Jehovah which ye shall proclaim as holy convocations, to offer a fire offering to Jehovah ; burnt offering, and meal offering, sacrifice and libations, each on its own day ; <sup>38</sup> besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your free will offerings, which ye shall give to Jehovah.

<sup>39</sup> Surely on the fifteenth day of the seventh month, when ye gather the increase of the land, ye shall celebrate the feast of Jehovah seven days ; on the first day a sabbatical rest, and on the eighth day a sabbatical rest. <sup>40</sup> Ye

shall take to you on the first day fruit of beautiful trees, branches of palm trees, and boughs of thick trees and willows of the brook ; and ye shall rejoice before Jehovah your God seven days. <sup>41</sup> And ye shall celebrate it as a feast to Jehovah seven days in the year ; it shall be a perpetual statute throughout your generations ; ye shall celebrate it in the seventh month. <sup>42</sup> Ye shall dwell in booths seven days ; all that are home born in Israel shall dwell in booths ; <sup>43</sup> in order that your generations may know that I caused the sons of Israel to dwell in booths when I brought them out from the land of Egypt. I am Jehovah your God. <sup>44</sup> And Moses declared to the sons of Israel the festivals of Jehovah.

## CHAPTER XXIV

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Command the sons of Israel that they bring to thee pure beaten olive oil for the light, to set up a lamp continually. <sup>3</sup> Outside the veil of the testimony, in the tent of meeting shall Aaron set it in order from evening to morning before Jehovah continually ; it shall be a perpetual statute throughout your generations. <sup>4</sup> Upon the pure lampstand he shall arrange the lamps before Jehovah continually.

<sup>5</sup> And thou shalt take fine flour and bake it in twelve cakes ; there shall be two tenths in each cake. <sup>6</sup> And thou shalt place them in two piles upon the pure table before Jehovah. <sup>7</sup> And thou shalt put upon each pile pure frankincense, that it may be to the bread for a memorial, a fire offering to Jehovah. <sup>8</sup> Each sabbath day he shall set it in order before Jehovah continually, being taken from the sons of Israel by an everlasting covenant. <sup>9</sup> And it shall be Aaron's and his sons' ; and they shall eat it in a holy



place; for it is most holy to him from the fire offerings of Jehovah, a perpetual allowance.

<sup>10</sup> And there had come out in the midst of the sons of Israel the son of an Israelite woman, and he was the son of an Egyptian man, and the son of the Israelite woman and a man of the Israelites strove together in the camp; <sup>11</sup> and the Israelite woman's son blasphemed the Name, and cursed. And they brought him to Moses. (And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.)

<sup>12</sup> And they put him in the ward, that it might be made clear to them concerning the decision of Jehovah.

<sup>13</sup> And Jehovah spoke to Moses, saying,

<sup>14</sup> Take forth the one that cursed outside the camp, and let all that heard him lean their hands upon his head, and let all the congregation stone him.

<sup>15</sup> And thou shalt speak to the sons of Israel, saying, When any man shall curse his God he shall bear his sin.

<sup>16</sup> And he that blasphemeth the name of Jehovah shall surely be put to death, all the congregation shall certainly stone him; the sojourner like the native when he blasphemeth the Name shall be put to death.

<sup>17</sup> And when a man shall smite the life of any man he shall surely be put to death. <sup>18</sup> And the one smiting the life of a beast shall make it good: a life for a life. <sup>19</sup> And when a man shall put a blemish in his neighbor; as he has done, so shall it be done to him. <sup>20</sup> A breaking for a breaking; an eye for an eye; a tooth for a tooth; as he shall put a blemish in a man, so shall it be put in him. <sup>21</sup> And the one that smites a beast shall make it good; and the one that smites a man shall be put to death. <sup>22</sup> Ye shall have one judgment, the sojourner shall be as the native; for I am Jehovah your God.

<sup>23</sup> And Moses spoke to the sons of Israel, and they took forth the one that had cursed to the outside of the camp, and they stoned him with stones. And the sons of Israel did as Jehovah commanded Moses.

## CHAPTER XXV

<sup>1</sup> And Jehovah spoke to Moses in Mount Sinai, saying, <sup>2</sup> Speak to the sons of Israel, and say to them, When ye come into the land which I am going to give to you, the land shall celebrate a sabbath to Jehovah. <sup>3</sup> Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in its increase; <sup>4</sup> and in the seventh year there shall be a sabbath of sabbatical rest to the land, a sabbath to Jehovah; thou shalt not sow thy field, nor prune thy vineyard.

<sup>5</sup> That which grows of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather; a year of sabbatical rest it shall be to the land. <sup>6</sup> And the sabbath of the land shall be for food for you: for thee, and for thy servant, and for thy maidservant, and for thy hired servant, and for thy sojourner, those sojourning with thee, <sup>7</sup> and for thy cattle, and for the beast that is in thy land, shall all its increase be to eat.

<sup>8</sup> And thou shalt count to thee seven sabbaths of years, seven years seven times; and the days of the seven sabbaths of years shall be to thee forty-nine years. <sup>9</sup> And thou shalt cause the signal trumpet to sound on the tenth day of the seventh month, on the day of atonement ye shall cause the trumpet to sound through all your land. <sup>10</sup> And ye shall sanctify the fiftieth year, and proclaim liberty in all the land to all the inhabitants thereof. It shall be a jubilee to you; and ye shall return each man to his

possession, and each man to his family ye shall return.<sup>11</sup> A jubilee shall the fiftieth year be to you: ye shall not sow, and ye shall not reap that which grows of itself in it, nor gather of its undressed vines;<sup>12</sup> for it is a jubilee; it shall be holy to you; from the field ye shall eat its increase.<sup>13</sup> In this year of jubilee ye shall return each man to his possession.<sup>14</sup> And when ye shall sell aught to thy neighbor, or buy from the hand of thy neighbor, do not oppress one another.<sup>15</sup> According to the number of years after the jubilee shalt thou buy of thy neighbor, and according to the number of years of increase he shall sell to thee.<sup>16</sup> According to the multitude of years thou shalt multiply its price, and according to the fewness of years thou shalt diminish its price, for the number of the crops he sells to thee.<sup>17</sup> And ye shall not oppress one another; and thou shalt fear thy God; for I am Jehovah your God.

<sup>18</sup> And ye shall do my ordinances, and keep my judgments and do them; and ye shall dwell on the land securely.<sup>19</sup> And the land shall yield its fruit, and ye shall eat to satisfaction, and ye shall dwell securely on it.<sup>20</sup> And when ye shall say, What shall we eat in the seventh year? behold, we are not to sow, nor gather in our increase.<sup>21</sup> Then I will command my blessing upon you in the sixth year, and it shall produce the increase for the three years.<sup>22</sup> And ye shall sow the eighth year; and ye shall eat yet of the old increase until the ninth year, until its increase comes in ye shall eat of the old store.

<sup>23</sup> And the land shall not be sold in perpetuity; for the land is mine; for sojourners and dwellers are ye with me.<sup>24</sup> And in all the land of your possession ye shall grant a redemption for the land.

<sup>25</sup> When thy brother becomes poor, and sells some of his possession, then his redeemer that is next of kin to him shall come and redeem that which his brother sold.<sup>26</sup> And when a man has no redeemer, but his own hand has secured sufficient to redeem it;<sup>27</sup> then let him compute the years of what he sold, and restore the surplus to the man to whom he sold it; and he shall return to his possession.<sup>28</sup> But if he cannot secure sufficient to restore it to him, then that which he sold shall remain in the hand of the one buying it until the year of jubilee; and in the jubilee it shall go out, and he shall return to his possession.

<sup>29</sup> And when a man shall sell a dwelling house in a walled city, then its right of redemption shall exist until the completion of the year of its sale, a full year its right of redemption shall exist.<sup>30</sup> And if it is not redeemed by the completion of its full year, then the house that is in the walled city shall be established in perpetuity to the one that bought it throughout his generations; it shall not go out in the jubilee.<sup>31</sup> But houses of the villages that have no walls round about them shall be reckoned as the fields of the country: their right of redemption shall remain, and they shall go out in the jubilee.<sup>32</sup> And as for the cities of the Levites, the houses of the cities of their possession, there shall exist a perpetual right of redemption to the Levites.<sup>33</sup> And when one of the Levites shall redeem, then the house in the city of his possession that was sold, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the sons of Israel.<sup>34</sup> But the pasture land of their cities shall not be sold; for it is their perpetual possession.

<sup>35</sup> And when thy brother becomes



poor, and his hand wavers with thee ; then thou shalt help him ; as a sojourner and a stranger he shall live with thee. <sup>36</sup> Do not take from him interest, or increase ; but fear thy God, and let thy brother live with thee. <sup>37</sup> Thou shalt not give him thy money for interest, nor give him thy food for increase. <sup>38</sup> I am Jehovah your God, who brought you out from the land of Egypt, to give you the land of Canaan, to be your God.

<sup>39</sup> And when thy brother with thee becomes poor, and is sold to thee ; thou shalt not impose upon him the service of a bondservant. <sup>40</sup> As a hired servant, and as a sojourner he shall be with thee, and shall serve thee until the year of jubilee ; <sup>41</sup> then he shall go out from thee, he and his children with him, and return to his own family, and to the possession of his fathers he shall return. <sup>42</sup> For they are my servants whom I brought out from the land of Egypt ; they shall not be sold with the sale of a bondservant. <sup>43</sup> Thou shalt not rule over him with rigor, but shalt fear thy God. <sup>44</sup> And as for thy bondservants, and thy bondmaids that thou shalt have, of the nations that are round about you, from them ye shall buy bondservants and bondmaids. <sup>45</sup> And also of the sons of the strangers that sojourn among you, of them shall ye buy, and of their families that are with you, whom they shall have begotten in your land ; and they shall be to you for a possession. <sup>46</sup> And ye shall take them as an inheritance for your sons after you, to hold as a possession ; for ever ye shall cause them to serve ; but your brethren the sons of Israel, ye shall not rule one another with rigor.

<sup>47</sup> And when a sojourner or a resident with thee becomes rich, and thy

brother with him becomes poor, and sells himself to a sojourner, a resident with thee, or to the stock of the sojourner's family ; <sup>48</sup> after he is sold he shall have the right of redemption ; one of his brothers may redeem him, <sup>49</sup> or his uncle, or his cousin may redeem him, or any of his blood relations of his family may redeem him ; or if he be able he may redeem himself. <sup>50</sup> And he shall compute with the one that bought him from the year that he was sold to him to the year of jubilee ; and the price of his sale shall be according to the number of years, according to the days of a hired servant shall he be with him. <sup>51</sup> If there are still many years, according to them he shall give back the price of his redemption from the price of his purchase. <sup>52</sup> And if there remain but few years until the year of jubilee, then he shall compute with him, and according to his years he shall give back the price of his redemption. <sup>53</sup> As a servant hired by the year he shall be with him ; he shall not rule him with rigor in thy sight.

<sup>54</sup> And if he be not redeemed by these, then he shall go out in the year of jubilee, he and his children with him. <sup>55</sup> For the sons of Israel are servants to me ; they are my servants whom I brought out from the land of Egypt. I am Jehovah your God.

## CHAPTER XXVI

<sup>1</sup> Ye shall not make for you idols, and a graven image or statue ye shall not set up for you, and a sculptured stone ye shall not place in your land, to prostrate yourselves to it ; for I am Jehovah your God. <sup>2</sup> Ye shall keep my sabbaths, and reverence my sanctuary. I am Jehovah. <sup>3</sup> If ye shall walk in my ordinances, and keep my

Ver. 39. Bondservant, or slave.

Ver. 47. Becomes rich, Heb., when his hand attains.

Ver. 49. If he be able, if his hand has attained.

commandments and do them ; <sup>4</sup> then I will give your rains in their season, and the land shall yield her increase, and the trees of the field shall yield their fruit. <sup>5</sup> And threshing shall reach for you to the vintage, and the vintage shall reach to the sowing ; and ye shall eat your bread to satisfaction, and ye shall dwell securely in your land. <sup>6</sup> And I will give peace in the land, and ye shall lie down with no one making afraid ; and I will cause the evil beast to cease from the land, and the sword shall not pass through your land. <sup>7</sup> And ye shall pursue your enemies, and they shall fall before you by the sword. <sup>8</sup> And five of you shall chase a hundred, and a hundred of you shall chase ten thousand ; and your enemies shall fall before you by the sword. <sup>9</sup> And I will regard you, and make you fruitful, and multiply you, and establish my covenant with you. <sup>10</sup> And ye shall eat that which is stored up, and that which is stored up ye shall take out from before the new. <sup>11</sup> And I will place my tabernacle among you ; and my soul shall not abhor you. <sup>12</sup> And I will walk among you, and will be your God, and ye shall be my people. <sup>13</sup> I am Jehovah your God, who brought you out from the land of Egypt, that ye should not be bond-servants to them ; and I broke the bows of your yoke, and caused you to walk upright.

<sup>14</sup> But if ye shall not hearken to me, and shall not do all these commandments ; <sup>15</sup> and if ye shall despise my ordinances, or if your soul shall abhor my judgments, so as not to do all my commandments, to break my covenant ; <sup>16</sup> also I will do this to you : I will even appoint over you terror, consumption, and burning fever, that consume the eyes, and cause the soul to pine away ; and ye shall sow your seed in vain, for your enemies shall eat it.

<sup>17</sup> And I will set my face against you, and ye shall be smitten before your enemies ; they that hate you shall subdue you ; and ye shall flee when no one pursues you. <sup>18</sup> And if ye do not hearken to me through these things ; then I will continue to chasten you seven times for your sins. <sup>19</sup> And I will break your strong pride ; and I will make your heavens as iron, and your land as copper ; <sup>20</sup> and your strength shall be spent in vain ; and your land shall not yield her increase, and the trees of the land shall not yield their fruit.

<sup>21</sup> And if ye walk contrary to me, and will not hearken to me ; I will continue to smite you seven times according to your sins. <sup>22</sup> And I will send against you the beast of the field, and it shall bereave you, and destroy your cattle and make you few in number ; and your ways shall be desolate. <sup>23</sup> And if by these things ye shall not be corrected by me, but walk contrary to me ; <sup>24</sup> then will I also walk contrary to you, and I will smite you, even I, yet seven times for your sins. <sup>25</sup> And I will bring upon you a sword that shall avenge the covenant ; and ye shall be gathered into your cities, and I will send a pestilence into the midst of you ; and ye shall be delivered into the hand of the enemy. <sup>26</sup> When I break your staff of bread, ten women shall bake your bread in one oven, and they shall return your bread by weight ; and ye shall eat but shall not be satisfied.

<sup>27</sup> And if by this ye shall not hearken to me, but walk contrary to me ; <sup>28</sup> then I will walk contrary to you also in wrath ; and I, even I, will chastise you seven times for your sins. <sup>29</sup> And ye shall eat the flesh of your sons, and the flesh of your daughters ye shall eat. <sup>30</sup> And I will destroy your high places, and cut down your sun images,



and cast your corpses upon the corpses of your idols, and my soul shall abhor you. <sup>31</sup> And I will make your cities a desolation, and lay waste your sanctuaries, and I will not smell of your odor of delight. <sup>32</sup> And I myself will lay waste the land, and your enemies that shall dwell in it shall be astonished at it. <sup>33</sup> And you I will scatter among the nations, and will draw a sword after you; and your land shall be a waste, and your cities a desolation. <sup>34</sup> Then shall the land enjoy her sabbaths, all the days it is laid waste and ye are in the land of your enemies; then shall the land rest, and enjoy her sabbaths. <sup>35</sup> All the days it is laid waste it shall rest; because it did not rest in your sabbaths, when ye dwelt on it. <sup>36</sup> And as for those that are left of you, I will send a timidity into their hearts in the land of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when no one pursues. <sup>37</sup> And they shall stumble one upon another, as it were on account of a sword, when no one pursues; and ye shall not have the power of standing before your enemies. <sup>38</sup> And ye shall perish among the nations, and the land of your enemies shall devour you. <sup>39</sup> And those that are left of you shall pine away by their iniquities in the lands of your enemies; and also by the iniquities of their fathers with them they shall pine away. <sup>40</sup> And when they shall confess their iniquity and the iniquity of their fathers, (in their acting treacherously against me, and also because they walked contrary to me, <sup>41</sup> and I walked contrary to them, and brought them into the land of their enemies;) or if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity;

<sup>42</sup> then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. <sup>43</sup> And the land shall be forsaken of them; and shall enjoy her sabbaths, when it is laid waste without them; and they shall receive the punishment of their iniquity; because, even because they despised my judgments, and my ordinances their soul abhorred. <sup>44</sup> And yet even for this, when they are in the land of their enemies, I will not despise them, nor abhor them, to consume them, to break my covenant with them; for I am Jehovah their God. <sup>45</sup> But I will for their sakes remember the covenant of the first ones, whom I brought out from the land of Egypt in the sight of the nations, to be their God, I Jehovah.

<sup>46</sup> These are the ordinances and judgments and laws that Jehovah gave between him and the sons of Israel in mount Sinai by the hand of Moses.

## CHAPTER XXVII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to the sons of Israel, and say to them, When a man will fulfill a vow according to thy estimate of persons for Jehovah; <sup>3</sup> then thy estimate shall be in the case of a male from twenty years old, to sixty years old, thy estimate shall be fifty shekels of silver, according to the shekel of the sanctuary. <sup>4</sup> And if it be a female, then thy estimate shall be thirty shekels. <sup>5</sup> And if it be from five years old to twenty years old, then thy estimate for a male shall be twenty shekels, and for a female ten shekels. <sup>6</sup> And if it be from a month old to five years old, then thy estimate shall be for a male five shekels of silver, and for a female thy estimate shall be three

Ver. 41. Accept of, etc., Heb., lit., and they enjoy their punishment, i. e., receive it gladly as just.

shekels of silver. <sup>7</sup> And if it be from sixty years old and upwards; if it be a male, then thy estimate shall be fifty shekels, and for a female ten shekels.

<sup>8</sup> But if he be too poor for thy estimate, then they shall place him before the priest, and the priest shall estimate him; according to the ability of the one that vowed shall the priest estimate him.

<sup>9</sup> And if it be a beast from which they bring an oblation to Jehovah, all that one gives of it to Jehovah shall be holy. <sup>10</sup> He shall not alter it, nor change it, a good one for a bad one, or a bad one for a good one; and if he does indeed exchange a beast for a beast, then it and the one exchanged shall be holy. <sup>11</sup> And if it be any unclean beast from which they do not bring an oblation to Jehovah, then he shall place the beast before the priest; <sup>12</sup> and the priest shall estimate it, distinguishing between good and bad; according to the estimate of the priest so shall it be. <sup>13</sup> But if he shall indeed redeem it, then he shall add a fifth to thy estimate.

<sup>14</sup> And when a man shall sanctify his house to be holy to Jehovah, then the priest shall estimate it, distinguishing between good and bad; as the priest shall estimate it, so shall it stand. <sup>15</sup> And if the one sanctifying it shall redeem his house, then he shall add a fifth of the money of thy estimate to it, and it shall be his. <sup>16</sup> And if a man shall sanctify to Jehovah part of the land of his patrimony, then thy estimate shall be according to its sowing: the sowing of a homer of barley at fifty shekels of silver. <sup>17</sup> If he shall sanctify his land from the year of jubilee, at thy estimate it shall stand. <sup>18</sup> And if he shall sanctify his land after the jubilee, then the priest shall compute to him the money according to

the years that remain till the year of the jubilee, and it shall be deducted from thy estimate. <sup>19</sup> And if the one sanctifying the land shall indeed redeem it, then he shall add a fifth of the money of thy estimate to it, and it shall be established to him. <sup>20</sup> And if he does not redeem the land, or if he has sold the land to another man, it shall not be redeemed any more. <sup>21</sup> But the land, when it goes out in the jubilee, shall be holy to Jehovah, as land that is devoted; its patrimony shall be the priest's. <sup>22</sup> And if a man sanctify to Jehovah land that he has bought, which is not part of the land of his patrimony; <sup>23</sup> then the priest shall compute for him the price of thy estimate to the year of jubilee; and he shall give thy estimate on that day, a thing holy to Jehovah. <sup>24</sup> In the year of jubilee the land shall return to him from whom he bought it, to whom the patrimony of the land belonged. <sup>25</sup> And all thy estimates shall be according to the shekels of the sanctuary: the shekel shall be twenty gerahs.

<sup>26</sup> Only a firstling of the beasts, which is to be devoted as a firstling to Jehovah, a man shall not sanctify; whether ox or sheep; it is Jehovah's. <sup>27</sup> And if it be of the unclean beasts, then he shall redeem it at thy estimate, and shall add its fifth to it; or if it be not redeemed, then it shall be sold at thy estimate. <sup>28</sup> Only, no devoted thing that a man shall devote to Jehovah of all that he has, whether man or beast, or land of his patrimony, shall be sold or redeemed; every devoted thing is most holy to Jehovah. <sup>29</sup> No one devoted, who shall be devoted of men, shall be redeemed; he shall surely be put to death. <sup>30</sup> And all the tithe of the land, of the seed of the land, and of the fruit of the trees, is Jehovah's.



<sup>31</sup> And if a man shall indeed redeem any of his tithes, he shall add its fifth to it. <sup>32</sup> And all the tithe of the herd, or of the flock, of all that passes under the rod, the tenth shall be holy to Jehovah. <sup>33</sup> He shall not search whether it is a good one or a bad

one, nor shall he exchange it; and if he does indeed exchange it, then both it and the one exchanged shall be holy; it shall not be redeemed.

<sup>34</sup> These are the commandments that Jehovah commanded Moses for the sons of Israel in mount Sinai.

# NUMBERS

## CHAPTER I

<sup>1</sup> And Jehovah spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year of their going forth from the land of Egypt, saying, <sup>2</sup> Take ye the sum of all the congregation of the sons of Israel, according to their families, according to their fathers' houses, the number of names, all the males, according to their polls; <sup>3</sup> from twenty years old and upwards, every one that can go out to war in Israel; ye shall enroll them according to their hosts, thou and Aaron. <sup>4</sup> And there shall be with you a man for each tribe, a man that is head of his fathers' house.

<sup>5</sup> And these are the names of the men that shall stand with you: for Reuben, Elizur the son of Shedeur; <sup>6</sup> for Simeon, Shelumiel the son Zurishaddai; <sup>7</sup> for Judah, Nathon the son of Amminadab; <sup>8</sup> for Issachar, Nethaneel the son of Zuar; <sup>9</sup> for Zebulun, Eliab the son of Helon; <sup>10</sup> for the sons of Joseph: for Ephraim, Elishama the son of Ammihud; for Manasseh, Gamaliel the son of Pe-

dahzur; <sup>11</sup> for Benjamin, Abidan the son of Gideoni; <sup>12</sup> for Dan, Ahiezer the son of Ammishaddai; <sup>13</sup> for Asher, Pagiel the son of Ocran; <sup>14</sup> for Gad, Eliasaph the son of Deuel; <sup>15</sup> for Naphtali, Ahira the son of Enan.

<sup>16</sup> These are the renowned of the congregation, princes of the tribes of their fathers, heads of the thousands of Israel.

<sup>17</sup> And Moses and Aaron took these men who had been designated by name; <sup>18</sup> and they assembled all the congregation together on the first day of the second month; and they gave their descent according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, according to their polls. <sup>19</sup> As Jehovah commanded Moses so he enrolled them in the wilderness of Sinai.

<sup>20</sup> And there were of the sons of Reuben the firstborn of Israel, their descendants, according to their families, according to their fathers' houses, the number of names, according to their polls, all the males from twenty years old and upward, every one that could go out to war, <sup>21</sup> those enrolled of the

Ver. 4. Fathers' house, a division of a tribe, including families.

Ver. 16. Renowned, or called to councils; Heb., called princes; Heb., exalted.

Thousands, a division of a tribe.

Ver. 20. Descendants, or generations.

tribe of Reuben were forty-six thousand and five hundred.

<sup>22</sup> Of the sons of Simeon, their descendants, according to their families, according to their fathers' houses, those enrolled of them, the number of names, according to their polls, all the males from twenty years old and upward, every one that could go out to war, <sup>23</sup> those enrolled of the tribe of Simeon were fifty-nine thousand and three hundred.

<sup>24</sup> Of the sons of Gad, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>25</sup> those enrolled of the tribe of Gad were forty-five thousand six hundred and fifty.

<sup>26</sup> Of the sons of Judah, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>27</sup> those enrolled of the tribe of Judah were seventy-four thousand and six hundred.

<sup>28</sup> Of the sons of Issachar, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>29</sup> those enrolled of the tribe of Issachar were fifty-four thousand and four hundred.

<sup>30</sup> Of the sons of Zebulun, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>31</sup> those enrolled of the tribe of Zebulun were fifty-seven thousand and four hundred.

<sup>32</sup> Of the sons of Joseph: of the sons of Ephraim, their descendants, according to their families, according to their fathers' houses, the number

of names, from twenty years old and upward, every one that could go out to war, <sup>33</sup> those enrolled of the tribe of Ephraim were forty thousand and five hundred.

<sup>34</sup> Of the sons of Manasseh, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>35</sup> those enrolled of the tribe of Manasseh were thirty-two thousand and two hundred.

<sup>36</sup> Of the sons of Benjamin, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>37</sup> those enrolled of the tribe of Benjamin were thirty-five thousand and four hundred.

<sup>38</sup> Of the sons of Dan, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>39</sup> those enrolled of the tribe of Dan were sixty-two thousand and seven hundred.

<sup>40</sup> Of the sons of Asher, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>41</sup> those enrolled of the tribe of Asher were forty-one thousand and five hundred.

<sup>42</sup> Of the sons of Naphtali, their descendants, according to their families, according to their fathers' houses, the number of names, from twenty years old and upward, every one that could go out to war, <sup>43</sup> those enrolled of the tribe of Naphtali were fifty-three thousand and four hundred.

<sup>44</sup> These are the enrolled whom Moses enrolled, and Aaron and the princes of Israel, the twelve men, a



man for each fathers' house. <sup>48</sup> And all the enrolled of the sons of Israel, according to their fathers' houses, from twenty years old and upward, all that could go out to war in Israel, <sup>49</sup> all that were enrolled were six hundred and three thousand and five hundred and fifty.

<sup>47</sup> But the Levites according to the tribe of their fathers were not enrolled among them.

<sup>48</sup> And Jehovah spoke to Moses, saying, <sup>49</sup> Surely the tribe of Levi thou shalt not enroll, nor take their sum among the sons of Israel; <sup>50</sup> but thou shalt appoint the Levites over the tabernacle of the testimony, and over all its utensils, and over all the things that belong to it; they shall carry the tabernacle and all its utensils; and they shall minister to it, and shall encamp round about the tabernacle.

<sup>51</sup> And when the tabernacle journeys the Levites shall take it down; and when the tabernacle encamps, the Levites shall set it up. And the outsider that comes near shall be put to death. <sup>52</sup> And the sons of Israel shall encamp each by his own camp, and each by his own standard, throughout their hosts. <sup>53</sup> But the Levites shall encamp round about the tabernacle of the testimony, that there may not be a breaking forth of wrath upon the congregation of the sons of Israel. And the Levites shall keep the charge of the tabernacle of the testimony.

<sup>54</sup> And the sons of Israel did according to all that Jehovah commanded Moses, so did they.

## CHAPTER II

<sup>1</sup> And Jehovah spoke to Moses, and to Aaron, saying, <sup>2</sup> The sons of Israel shall encamp each by his own standard, by the ensign of their fathers' houses; opposite the tent of meeting

round about shall they encamp. <sup>3</sup> And those encamping on the east toward the sunrise shall be the standard of the camp of Judah according to their hosts; and as prince to the sons of Judah shall be Nashon the son of Amminadab. <sup>4</sup> And his host, those enrolled of them, were seventy-four thousand and six hundred. <sup>5</sup> And those encamping by him shall be the tribe of Issachar; and as prince to the sons of Issachar shall be Nethaneel the son of Zuar; <sup>6</sup> and his host, those enrolled of it, were fifty-four thousand and four hundred; <sup>7</sup> the tribe of Zebulun; and as prince to the sons of Zebulun shall be Eliab the son of Helon; <sup>8</sup> and his host, those enrolled of it, were fifty-seven thousand and four hundred. <sup>9</sup> All the enrolled belonging to the camp of Judah were a hundred and eighty-six thousand and four hundred, according to their hosts. These shall break camp first.

<sup>10</sup> The standard of the camp of Reuben on the south, according to their hosts; and as prince to the sons of Reuben shall be Elizur the son of Shedeur. <sup>11</sup> And those that were enrolled of his host were forty-six thousand and five hundred. <sup>12</sup> And those encamping by him shall be the tribe of Simeon; and as prince to the sons of Simeon shall be Shelumiel the son of Zurishaddai. <sup>13</sup> And the enrolled of his host were fifty-nine thousand and three hundred; <sup>14</sup> the tribe of Gad; and as prince to the sons of Gad shall be Eliasaph the son of Reuel; <sup>15</sup> and the enrolled of his host were forty-five thousand and six hundred and fifty. <sup>16</sup> All the enrolled belonging to the camp of Reuben were a hundred and fifty-one thousand four hundred and fifty, according to their hosts. And they shall break camp second.

Ver. 51. Journeys, Heb., to break camp, pull up stakes.

Ver. 53. Charge, Heb., keeping.

<sup>17</sup> Then the tent of meeting with the camp of the Levites shall journey in the midst of the camps; as they encamp so shall they journey, each in his place according to their standards.

<sup>18</sup> The standard of the camp of Ephraim, according to their hosts, on the west; and as prince to the sons of Ephraim shall be Elishama the son of Ammihud; <sup>19</sup> and the enrolled of his host were forty thousand and five hundred; <sup>20</sup> and by him the tribe of Manasseh; and as prince to the sons of Manasseh shall be Gamaliel the son of Pedahzur; <sup>21</sup> and the enrolled of his host were thirty-two thousand and two hundred; <sup>22</sup> and the tribe of Benjamin; and as prince to the sons of Benjamin shall be Abidan the son of Gideoni; <sup>23</sup> and the enrolled of his host were thirty-five thousand and four hundred. <sup>24</sup> All the enrolled belonging to the camp of Ephraim were a hundred and eight thousand and one hundred; according to their hosts. These shall break camp third.

<sup>25</sup> The standard of the camp of Dan on the north, according to their hosts; and as prince to the sons of Dan shall be Ahiezer the son of Ammishaddai; <sup>26</sup> and the enrolled of his host were sixty-two thousand and seven hundred; <sup>27</sup> and those encamping by him shall be the tribe of Asher; and as prince to the sons of Asher shall be Pagiel the son of Ocran; <sup>28</sup> and the enrolled of his host were forty-one thousand and five hundred; <sup>29</sup> and the tribe of Naphtali; and as prince to the sons of Naphtali shall be Ahira the son of Enan; <sup>30</sup> and the enrolled of his host were fifty-three thousand and four hundred. <sup>31</sup> All the enrolled belonging to the camp of Dan were a hundred and fifty-seven thousand and six

hundred. These shall break camp last, according to their standards.

<sup>32</sup> These were the enrolled of the sons of Israel according to their fathers' houses: all of the enrolled of the camps, according to their hosts, were six hundred and three thousand and five hundred and fifty. <sup>33</sup> But the Levites were not enrolled among the sons of Israel; as Jehovah commanded Moses. <sup>34</sup> And the sons of Israel did according to all that Jehovah commanded Moses: thus they encamped according to their standards, and thus they broke camp, each according to their families, according to their fathers' houses.

### CHAPTER III

<sup>1</sup> And these are the generations of Aaron and Moses, in the day that Jehovah spoke with Moses in mount Sinai. <sup>2</sup> And these are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar and Ithamar.

<sup>3</sup> These are the names of the sons of Aaron, the anointed priests whom he consecrated to act as priests. <sup>4</sup> And Nadab and Abihu died before Jehovah when they offered strange fire before Jehovah, in the wilderness of Sinai, and they had no children; and Eleazar and Ithamar acted as priests in the sight of Aaron their father.

<sup>5</sup> And Jehovah spoke to Moses, saying, <sup>6</sup> Bring near the tribe of Levi, and cause them to stand before Aaron the priest, that they may minister to him. <sup>7</sup> And they shall keep his charge, and the charge of all the congregation before the tent of meeting, to do the service of the tabernacle. <sup>8</sup> And they shall keep all the utensils of the tent of meeting, and the charge of the sons of Israel, to do the service of the tabernacle. <sup>9</sup> And thou shalt give the

Ver. 1. Generations, or descendants.

Ver. 3. Whom he consecrated, Heb., whose hand he filled.

Ver. 4. Strange fire, outside, another kind.



Levites to Aaron and to his sons : they are wholly given to him from the sons of Israel. <sup>10</sup> And thou shalt appoint Aaron and his sons, and they shall keep their priesthood ; and the outsider that comes near shall be put to death.

<sup>11</sup> And Jehovah spoke to Moses, saying, <sup>12</sup> As for me, behold, I have taken the Levites from among the sons of Israel instead of every firstborn that opens the womb among the sons of Israel ; and the Levites shall be mine ; <sup>13</sup> because every firstborn is mine. On the day that I smote every firstborn in the land of Egypt, I sanctified to myself every firstborn in Israel, both man and beast ; they are mine. I am Jehovah.

<sup>14</sup> And Jehovah spoke to Moses in the wilderness of Sinai, saying, <sup>15</sup> Enroll the sons of Levi, according to their fathers' houses, according to their families ; every male from a month old and upward shalt thou enroll them. <sup>16</sup> And Moses enrolled them according to the word of Jehovah, as he was commanded.

<sup>17</sup> And these were the sons of Levi by their names : Gershon, and Kohath and Merari. <sup>18</sup> And these are the names of the sons of Gershon, according to their families : Libni and Shimei. <sup>19</sup> And the sons of Kohath, according to their families : Amram, and Izehar, Hebron and Uzziel. <sup>20</sup> And the sons of Merari, according to their families : Mahli and Mushi. These are the families of the Levites according to their fathers' houses.

<sup>21</sup> Belonging to Gershon was the family of the Libnites and the family of the Shimites ; these are the families of the Gershonites. <sup>22</sup> Those enrolled of them, the number of all the males, from a month old and upward, those enrolled of them were seven thousand and five hundred. <sup>23</sup> The families of

the Gershonites encamped behind the tabernacle on the west. <sup>24</sup> And as prince of a fathers' house to the Gershonites was Eliasaph the son of Lael. <sup>25</sup> And the charge of the sons of Gershon in the tent of meeting was the tabernacle, and the tent, its covering, and the screen at the doorway of the tent of meeting, <sup>26</sup> and the hangings of the court, and the screen at the doorway of the court, which is by the tabernacle, and by the altar round about, and its cords for all its service.

<sup>27</sup> And belonging to Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites : these are the families of the Kohathites, <sup>28</sup> the number of all the males, from a month old and upward, eight thousand and six hundred, keepers of the charge of the sanctuary. <sup>29</sup> The families of the sons of Kohath encamped at the side of the tabernacle on the south. <sup>30</sup> And as prince of a fathers' house to the families of the Kohathites was Elizaphan the son of Uzziel. <sup>31</sup> And their charge was the ark, and the table, and the lampstand, and the altars, and the utensils of the sanctuary with which they minister, and the screen, and all its service. <sup>32</sup> And as prince of the princes of the Levites was Eleazar the son of Aaron, the priest, having the oversight of those keeping the charge of the sanctuary.

<sup>33</sup> Belonging to Merari was the family of the Mahlites, and the family of the Mushites ; these are the families of Merari. <sup>34</sup> And those enrolled of them, the number of all the males from a month old and upward, were six thousand and two hundred. <sup>35</sup> And as prince of a fathers' house to the families of Merari was Zuriel the son of Abihail. They encamped at the side of the tabernacle on the north.

<sup>36</sup> And the appointed charge of the sons of Merari was the boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its utensils, and all its service, <sup>37</sup> and the pillars of the court round about, and their sockets, and their pins and their cords.

<sup>38</sup> And those encamping before the tabernacle on the east, before the tent of meeting, toward the sunrise, were Moses; and Aaron and his sons; they were keeping the charge of the sanctuary for the charge of the sons of Israel. And the stranger that comes near shall be put to death. <sup>39</sup> All the enrolled of the Levites whom Moses and Aaron enrolled at the command of Jehovah, according to their families, all the males from a month old and upward, were twenty-two thousand.

<sup>40</sup> And Jehovah said to Moses, Enroll every firstborn male of the sons of Israel from a month old and upward, and take the number of their names.

<sup>41</sup> And thou shalt take the Levites for me (I am Jehovah) instead of every firstborn among the sons of Israel; and the cattle of the Levites instead of every firstling among the cattle of the sons of Israel. <sup>42</sup> And Moses enrolled as Jehovah commanded him every firstborn among the sons of Israel. <sup>43</sup> And all the firstborn males, the number of names, from a month old and upward, of those enrolled of them, were twenty-two thousand two hundred and seventy-three.

<sup>44</sup> And Jehovah spoke to Moses, saying, <sup>45</sup> Take the Levites instead of all the firstborn among the sons of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine, I am Jehovah. <sup>46</sup> And for the redemption of the two hundred and seventy-three of the firstborn of the sons of Israel that are in excess of the

Levites, <sup>47</sup> thou shalt take five shekels for each poll, according to the shekel of the sanctuary shalt thou take them; (the shekel is twenty gerahs;) <sup>48</sup> and thou shalt give the money, the redemption of those in excess of them, to Aaron and to his sons. <sup>49</sup> And Moses took the redemption money from those that were in excess of them that were redeemed by the Levites; <sup>50</sup> from the firstborn of the sons of Israel took he the money: one thousand three hundred and sixty-five shekels, according to the shekel of the sanctuary; <sup>51</sup> and Moses gave the money of them that were redeemed to Aaron and to his sons, according to the word of Jehovah, as Jehovah commanded Moses.

## CHAPTER IV

<sup>1</sup> And Jehovah spoke to Moses and to Aaron, saying, <sup>2</sup> Take the sum of the sons of Kohath from among the sons of Levi, according to their families, according to their fathers' houses, <sup>3</sup> from thirty years old and upward to fifty years old, every one that can enter into the service, to do the work in the tent of meeting. <sup>4</sup> This shall be the service of the sons of Kohath in the tent of meeting: the most holy things.

<sup>5</sup> And when they break camp, Aaron and his sons shall go in and take down the veil of the screen, and cover the ark of the testimony with it; <sup>6</sup> and they shall place on it the covering of sealskin, and shall spread over it a cloth wholly of blue, and shall place its staves. <sup>7</sup> And upon the table of shewbread they shall spread a cloth of blue, and put on it the dishes, and the pans, and the bowls, and the libation cups; and the continual bread shall be on it; <sup>8</sup> and they shall spread over them a cloth of scarlet, and cover that with a covering of sealskin, and shall place its staves.

Ver. 41. I am Jehovah, or, for me Jehovah.

Cattle, beasts.

Ver. 7. Shewbread, Heb., face or presence.



<sup>9</sup> And they shall take a cloth of blue, and cover the lampstand of the light, and its lamps, and its tongs, and its snuff-dishes, and all its oil utensils with which they minister to it; <sup>10</sup> and they shall put it and all its utensils within a covering of sealskin, and put it upon the frame. <sup>11</sup> And over the golden altar they shall spread a cloth of blue, and cover that with a covering of sealskin, and place its staves. <sup>12</sup> And they shall take all the utensils of ministry, with which they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of sealskin, and put them on the frame. <sup>13</sup> And they shall cleanse the altar of ashes, and spread over it a cloth of purple; <sup>14</sup> and they shall put upon it all its utensils with which they minister at it: the censers, the fleshhooks, and the shovels, and the basins, all the utensils of the altar; and they shall spread over it a covering of sealskin, and place its staves. <sup>15</sup> And Aaron and his sons shall finish covering the sanctuary, and all the utensils of the sanctuary, when they break camp; and afterwards the sons of Kohath shall go in to carry them; and they shall not touch the holy things, lest they die. These things are the burden of the sons of Kohath in the tent of meeting.

<sup>16</sup> And Eleazar the son of Aaron the priest shall have the oversight of the oil for the light, and the incense of spices, and the continual meal offering, and the anointing oil, the oversight of all the tabernacle, and of all that is in it, both sanctuary and its utensils.

<sup>17</sup> And Jehovah spoke to Moses and to Aaron, saying, <sup>18</sup> Do not cut off the tribe of the families of the Kohathites from among the Levites; <sup>19</sup> but this do for them, that they may live and not die when they approach the most holy things: Aaron and his sons shall go in, and appoint each man to his

service and to his burden; <sup>20</sup> and let them not go in and see the holy things for an instant, and die.

<sup>21</sup> And Jehovah spoke to Moses, saying, <sup>22</sup> Take also the sum of the sons of Gershon, according to their fathers' houses, according to their families; <sup>23</sup> from thirty years old and upward to fifty years old thou shalt enroll them, every one that can enter in to perform the service, to do the work in the tent of meeting. <sup>24</sup> This is the service of the families of the Gershonites, in respect to serving, and in respect to burdens: <sup>25</sup> they shall carry the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is on it above, and the screen for the doorway of the tent of meeting, <sup>26</sup> and the hangings of the court, and the screen for the doorway of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the utensils of their service, and all that is made for them; so shall they serve. <sup>27</sup> According to the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in respect to all their burdens and all their service; and ye shall appoint to them in charge all their burdens. <sup>28</sup> This is the service of the families of the sons of the Gershonites in the tent of meeting; and their charge shall be under the hand of Ithamar the son of Aaron the priest.

<sup>29</sup> As for the sons of Merari, thou shalt enroll them according to their families, according to their fathers' houses, <sup>30</sup> from thirty years old and upward to fifty years old thou shalt enroll them, every one that can enter into the service, to do the work of the tent of meeting. <sup>31</sup> And this is the charge of their burden, in respect to all their service, in the tent of meeting: the boards of the tabernacle, and its bars,

and its pillars, and its sockets, <sup>32</sup> and the pillars of the court round about, and their sockets, and their pins, and their cords, with respect to all their utensils, and with respect to all their service; and by name ye shall appoint the utensils of the charge of their burden. <sup>33</sup> This is the service of the families of the sons of Merari, according to all their service in the tent of meeting under the hand of Ithamar the son of Aaron the priest.

<sup>34</sup> And Moses and Aaron and the princes of the congregation enrolled the sons of the Kohathites according to their families, and according to their fathers' house, <sup>35</sup> from thirty years old and upward to fifty years old, every one that could enter into the service, for the work in the tent of meeting. <sup>36</sup> And those that were enrolled of them, according to their families, were two thousand seven hundred and fifty. <sup>37</sup> These were the enrolled of the families of the Kohathites, all those serving in the tent of meeting, whom Moses and Aaron enrolled according to the command of Jehovah by the hand of Moses.

<sup>38</sup> And the enrolled of the sons of Gershon, according to their families, according to their fathers' house, <sup>39</sup> from thirty-years old and upward to fifty years old, every one that could enter into the service, for the work in the tent of meeting, <sup>40</sup> even those that were enrolled of them, according to their families, according to their fathers' house, were two thousand and six hundred and thirty. <sup>41</sup> These were the enrolled of the families of the sons of Gershon, all those serving in the tent of meeting, whom Moses and Aaron enrolled according to the command of Jehovah.

<sup>42</sup> And the enrolled of the families of the sons of Merari, according to

their families, according to their fathers' house, <sup>43</sup> from thirty years old and upward to fifty years old, every one that could enter into the service, for the work in the tent of meeting, <sup>44</sup> even those that were enrolled of them, according to their families, were three thousand and two hundred. <sup>45</sup> These were the enrolled of the families of the sons of Merari, whom Moses and Aaron enrolled according to the command of Jehovah by the hand of Moses.

<sup>46</sup> All of the enrolled of the Levites, whom Moses and Aaron and the princes of Israel enrolled, according to their families, and according to their fathers' houses, <sup>47</sup> from thirty years old and upward to fifty years old, every one that could enter in to do the work of the service, and the work of the burdens in the tent of meeting, <sup>48</sup> even those that were enrolled of them were eight thousand and five hundred and eighty. <sup>49</sup> According to the command of Jehovah they enrolled them by the hand of Moses, each man according to his service, and according to his burden, and his enrolled things, as Jehovah commanded Moses.

## CHAPTER V

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Command the sons of Israel that they send out of the camp every leper, and every one that has a flowing, and every one that is unclean for one dead. <sup>3</sup> Both male and female ye shall send out, outside the camp ye shall send them; that they may not make unclean their camps, in the midst of which I am dwelling. <sup>4</sup> And the sons of Israel did so; and they sent them outside the camp; as Jehovah spoke to Moses, so did the sons of Israel.

Ver. 49. Enrolled things, *i. e.*, of the tabernacle, assigned to him.

Ver. 2. One dead, Heb., a life.



<sup>6</sup> And Jehovah spoke to Moses, saying, <sup>7</sup> Speak to the sons of Israel, When a man or woman shall commit any of the sins of men, to deal treacherously with Jehovah, and that person be guilty; <sup>8</sup> then they shall confess their sin which they have done; and he shall restore his trespass in full, and its fifth he shall add to it, and give it to him against whom he has trespassed. <sup>9</sup> But if the man have no redeemer to whom the trespass may be restored; the trespass that is restored to Jehovah shall be the priest's; besides the ram of the atonement by which he makes atonement for him.

<sup>10</sup> And every heave offering of all the holy things of the sons of Israel, which they bring to the priest, shall be his. <sup>11</sup> And a man's holy things shall be his: whatever any man gives to the priest shall be his.

<sup>12</sup> And Jehovah spoke to Moses, saying, <sup>13</sup> Speak to the sons of Israel, and say to them, When any man's wife goes aside and deals treacherously with him, <sup>14</sup> and a man lies with her carnally, and it is hid from the eyes of her husband, and is kept close, and she is made unclean, and there is no witness against her, and she was not caught in the act; <sup>15</sup> and the spirit of jealousy comes upon him, and he is jealous of his wife, and she is become unclean; or if the spirit of jealousy comes upon him, and he is jealous of his wife, and she has not become unclean; <sup>16</sup> then the man shall bring his wife to the priest, and he shall bring her oblation for her, the tenth of an ephah of barley meal; he shall not pour oil upon it nor put frankincense upon it; for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to remembrance. <sup>17</sup> And the priest shall bring her near, and stand her before Jehovah. <sup>18</sup> And the priest shall take holy water in an

earthen vessel; and some of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water. <sup>19</sup> And the priest shall stand the woman before Jehovah, and loosen the woman's hair, and place the meal offering of memorial on her hands, which is the meal offering of jealousy; and the priest shall have in his hand the water of bitterness that causes the curse. <sup>20</sup> And the priest shall cause her to swear; and shall say to the woman, If a man has not lain with thee, and if thou hast not gone aside to uncleanness while being under thy husband, be thou free from this water of bitterness that causes the curse. <sup>21</sup> But if thou hast gone aside while being under thy husband, and if thou hast become unclean, and some man has lain with thee besides thy husband; <sup>22</sup> then the priest shall cause the woman to swear with an oath of cursing; and the priest shall say to the woman, Jehovah make thee a curse and an oath among thy people, when Jehovah makes thy thigh to fall away and thy belly to swell; <sup>23</sup> and this water that causes the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to fall away. And the woman shall say, Amen. <sup>24</sup> And the priest shall write these curses in a book, and he shall wash them out into the water of bitterness; <sup>25</sup> and he shall cause the woman to drink the water of bitterness that causes the curse; and the water that causes the curse shall enter into her for bitterness. <sup>26</sup> Then the priest shall take the meal offering of jealousy out of the woman's hand and shall wave the meal offering before Jehovah, and offer it upon the altar; <sup>27</sup> and the priest shall take a handful from the meal offering, i memorial, and burn it on the altar and afterwards he shall cause the

woman to drink the water. <sup>27</sup> And when he has caused her to drink the water, then it shall come to pass, that if she has become unclean, and has dealt treacherously with her husband, the water that causes the curse shall enter into her for bitterness, and her belly shall swell, and her thigh shall fall away; and the woman shall become a curse among her people. <sup>28</sup> And if the woman has not become unclean, but is clean; then she shall be free, and shall conceive seed. <sup>29</sup> This is the law of jealousy, when a wife goes aside while being under her husband, and becomes unclean; <sup>30</sup> or when the spirit of jealousy comes upon a man, and he is jealous of his wife; then shall he stand the woman before Jehovah, and the priest shall execute upon her all this law. <sup>31</sup> And the man shall be free from iniquity; and that woman shall bear her iniquity.

## CHAPTER VI

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to the sons of Israel, and say to them, When a man or a woman shall make a special vow, a vow of a Nazirite, to separate himself to Jehovah; <sup>3</sup> he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, nor vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat grapes, fresh or dried. <sup>4</sup> All the days of his separation shall he eat nothing that is made from the wine vine, from the seeds to the skin. <sup>5</sup> All the days of his vow of separation a razor shall not come upon his head; until the completion of the days that he separates himself to Jehovah he shall be holy; he shall let the locks of the hair of his head grow. <sup>6</sup> All the days of his separating himself to Jehovah he shall not come in to a dead person. <sup>7</sup> He

shall not make himself unclean for his father, or for his mother, or for his brother, or for his sister, when they die; because the consecration of his God is upon his head. <sup>8</sup> All the days of his separation he shall be holy to Jehovah. <sup>9</sup> And when one shall die very suddenly by him, and he shall make unclean his consecrated head; then he shall shave his head on the day of his cleansing, on the seventh day shall he shave it. <sup>10</sup> And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the doorway of the tent of meeting; <sup>11</sup> and the priest shall offer one for a sin offering, and one for a burnt offering, and make atonement for him, because he sinned in reference to the dead, and he shall sanctify his head on that day. <sup>12</sup> And he shall separate to Jehovah the days of his separation, and he shall bring a yearling lamb for a trespass offering; and the first days shall fall; because his separation was made unclean.

<sup>13</sup> And this is the law of the Nazirite: on the day of the completion of his separation, he shall be brought to the doorway of the tent of meeting; <sup>14</sup> and he shall bring his oblation to Jehovah: one yearling he-lamb without blemish for a burnt offering, and one yearling ewe lamb without blemish for a sin offering, and one ram without blemish for a peace offering, <sup>15</sup> and a basket of unleavened bread, cakes of fine flour poured over with oil, and unleavened wafers anointed with oil, and their meal offering and their drink offerings. <sup>16</sup> And the priest shall bring them before Jehovah, and shall offer his sin offering and his burnt offering; <sup>17</sup> and he shall offer the ram as a peace offering to Jehovah, with the basket of unleavened bread; and the priest shall offer his meal offering and his drink



offering. <sup>18</sup> And the Nazirite shall shave his separation head at the doorway of the tent of meeting, and he shall take the hair of his separation head, and put it in the fire that is under the peace offering. <sup>19</sup> And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he has shaved his separation head; <sup>20</sup> and the priest shall wave them for a wave offering before Jehovah. This shall be a holy thing for the priest together with the breast of the wave offering, and the shoulder of the heave offering. And afterwards the Nazirite may drink wine. <sup>21</sup> This is the law of the Nazirite who shall make a vow, his oblation to Jehovah for his separation, besides that which he is able to get, according to the vow which he shall vow, thus he shall do according to the law of his separation.

<sup>22</sup> And Jehovah spoke to Moses, saying, <sup>23</sup> Speak to Aaron and to his sons, saying, Thus shall ye bless the sons of Israel, saying to them,

<sup>24</sup> Jehovah bless thee, and keep thee;

<sup>25</sup> Jehovah make his face shine upon thee, and be gracious to thee;

<sup>26</sup> Jehovah lift up his face to thee, and give thee peace. <sup>27</sup> And they shall put my name upon the sons of Israel, and I will bless them.

## CHAPTER VII

<sup>1</sup> And it came to pass on the day that Moses finished setting up the tabernacle, and had anointed it, and sanctified it, and all its utensils, and the altar and all its utensils, and had anointed them, and sanctified them; <sup>2</sup> that the princes of Israel, the heads of their fathers' houses, brought offerings, they were the princes of the

tribes, they were the ones standing over the enrolled; <sup>3</sup> and they brought their oblation before Jehovah: six covered wagons, and twelve oxen, a wagon for each two of the princes, and an ox for each one; and they brought them before the tabernacle.

<sup>4</sup> And Jehovah spoke to Moses, saying, <sup>5</sup> Receive these from them, that they may be for performing the service of the tent of meeting; and thou shalt give them to the Levites, to each man according to his service. <sup>6</sup> And Moses took the wagons and the oxen, and gave them to the Levites. <sup>7</sup> Two wagons and four oxen he gave to the sons of Gershon, according to their service; <sup>8</sup> And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest. <sup>9</sup> But to the sons of Kohath he gave none; because the service of the sanctuary belonged to them, and they were to carry it upon their shoulders.

<sup>10</sup> And the princes brought offerings for the dedication of the altar in the day that it was anointed, even the princes brought their oblation before the altar. <sup>11</sup> And Jehovah said to Moses, One prince each day they shall offer their oblation for the dedication of the altar.

<sup>12</sup> And the one that offered his oblation on the first day was Nashon the son of Amminadab, of the tribe of Judah. <sup>13</sup> And his oblation was one silver dish, a hundred and thirty shekels its weight; one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering; <sup>14</sup> one gold spoon of ten shekels full of incense; <sup>15</sup> one young bullock, one ram, one yearling lamb, for a burnt offering; <sup>16</sup> one goat for a sin offering; <sup>17</sup> and for a peace

offering, two oxen, five rams, five he-goats, five yearling lambs; this was the oblation of Nashon the son of Amminadab.

<sup>18</sup> On the second day Nethaneel the son of Zuar, prince of Issachar, offered. <sup>19</sup> He offered for his oblation one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering; <sup>20</sup> one gold spoon of ten shekels full of incense; <sup>21</sup> one young bullock, one ram, one yearling lamb, for a burnt offering; <sup>22</sup> one goat for a sin offering; <sup>23</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs; this was the oblation of Nethaneel the son of Zuar.

<sup>24</sup> And on the third day Eliab the son of Helon, prince of the sons of Zebulun; <sup>25</sup> his oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering; <sup>26</sup> one gold spoon of ten shekels full of incense; <sup>27</sup> one young bullock, one ram, one yearling lamb, for a burnt offering; <sup>28</sup> one goat for a sin offering; <sup>29</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs; this was the oblation of Eliab the son of Helon.

<sup>30</sup> On the fourth day Elizur the son of Shedeur, prince of the sons of Reuben; <sup>31</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering; <sup>32</sup> one gold spoon of ten shekels full of incense; <sup>33</sup> one young bullock, one ram, one yearling lamb, for a burnt offering; <sup>34</sup> one goat for a sin

offering; <sup>35</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs; this was the oblation of Elizur the son of Shedeur.

<sup>36</sup> On the fifth day Shelumiel the son of Zurishaddai, the prince of the sons of Simeon; <sup>37</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering; <sup>38</sup> one gold spoon of ten shekels full of incense; <sup>39</sup> one young bullock, one ram, one yearling lamb, for a burnt offering; <sup>40</sup> one goat for a sin offering; <sup>41</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs; this was the oblation of Shelumiel the son of Zurishaddai.

<sup>42</sup> On the sixth day Eliasaph the son of Deuel, prince of the sons of Gad. <sup>43</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering; <sup>44</sup> one gold spoon of ten shekels full of incense; <sup>45</sup> one young bullock, one ram, one yearling lamb for a burnt offering; <sup>46</sup> one goat for a sin offering; <sup>47</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs; this was the oblation of Eliasaph the son of Deuel.

<sup>48</sup> On the seventh day Elishama the son of Ammihud, prince of the sons of Ephraim; <sup>49</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering; <sup>50</sup> one gold spoon of ten shekels full of incense; <sup>51</sup> one young bullock, one ram, one yearling lamb,



for a burnt offering ; <sup>52</sup> one goat for a sin offering ; <sup>53</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs ; this was the oblation of Elishama the son of Ammihud.

<sup>54</sup> On the eighth day Gamaliel the son of Pedahzur, prince of the sons of Manasseh. <sup>55</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering ; <sup>56</sup> one gold spoon of ten shekels full of incense ; <sup>57</sup> one young bullock, one ram, one yearling lamb, for a burnt offering ; <sup>58</sup> one goat for a sin offering ; <sup>59</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs ; this was the oblation of Gamaliel the son of Pedahzur.

<sup>60</sup> On the ninth day Abidan the son of Gideon, prince of the sons of Benjamin. <sup>61</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering ; <sup>62</sup> one gold spoon of ten shekels full of incense ; <sup>63</sup> one young bullock, one ram, one yearling lamb for a burnt offering ; <sup>64</sup> one goat for a sin offering ; <sup>65</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs ; this was the oblation of Abidan the son of Gideon.

<sup>66</sup> On the tenth day Ahiezer the son of Ammishaddai, prince of the sons of Dan. <sup>67</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering ; <sup>68</sup> one gold spoon of ten shekels full of incense ; <sup>69</sup> one young bullock, one ram, one yearling lamb,

for a burnt offering ; <sup>70</sup> one goat for a sin offering ; <sup>71</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs ; this was the oblation of Ahiezer the son of Ammishaddai.

<sup>72</sup> On the eleventh day Pagiel the son of Ocran, the prince of the sons of Asher. <sup>73</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering ; <sup>74</sup> one gold spoon of ten shekels full of incense ; <sup>75</sup> one young bullock, one ram, one yearling lamb, for a burnt offering ; <sup>76</sup> one goat for a sin offering ; <sup>77</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs ; this was the oblation of Pagiel the son of Ocran.

<sup>78</sup> On the twelfth day Ahira the son of Enan, prince of the sons of Naphtali. <sup>79</sup> His oblation was one silver dish, a hundred and thirty shekels its weight, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour poured over with oil for a meal offering ; <sup>80</sup> one gold spoon of ten shekels full of incense ; <sup>81</sup> one young bullock, one ram, one yearling lamb, for a burnt offering ; <sup>82</sup> one goat for a sin offering ; <sup>83</sup> and for a peace offering, two oxen, five rams, five he-goats, five yearling lambs ; this was the oblation of Ahira the son of Enan.

<sup>84</sup> This was the dedication of the altar, on the day when it was anointed, from the princes of Israel : twelve silver dishes, twelve silver bowls, twelve gold spoons ; <sup>85</sup> each silver dish a hundred and thirty shekels, each bowl seventy ; all the silver of the vessel two thousand and four hundred shekels, according to the shekel of the sanctuary ; <sup>86</sup> twelve gold spoons full

of incense, each spoon ten shekels, according to the shekel of the sanctuary; all the gold of the spoons a hundred and twenty shekels. <sup>87</sup> All the cattle for the burnt offering, twelve bullocks, twelve rams, twelve yearling lambs, with their meal offering; and twelve goats for a sin offering; <sup>88</sup> and all the cattle for the peace offerings, twenty-four bullocks, sixty rams, sixty he-goats, sixty yearling lambs. This was the dedication of the altar after it was anointed.

<sup>89</sup> And on Moses' going into the tent of meeting to speak with him, he heard the voice speaking to him from upon the mercy seat, which was on the ark of the testimony, from between the cherubim; and he spoke to him.

### CHAPTER VIII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to Aaron, and say to him, When thou settest up the lamps, the seven lamps shall give light toward the front of the lampstand. <sup>3</sup> And Aaron did so; toward the front of the lampstand he set up its lamps, as Jehovah commanded Moses. <sup>4</sup> And this was the work of the lampstand: turned work of gold, even to its base and its flowers it was turned work, according to the form that Jehovah had showed Moses, so he had made the lampstand.

<sup>5</sup> And Jehovah spoke to Moses, saying, <sup>6</sup> Take the Levites from among the sons of Israel, and cleanse them. <sup>7</sup> And thus shalt thou do to them to cleanse them: Sprinkle upon them water of expiation, and let them pass a razor over all their flesh, and let them wash their clothes, and make themselves clean. <sup>8</sup> Then let them take a young bullock, and its meal offering, fine flour poured over with oil; and a second young bullock shalt thou take for a sin offering. <sup>9</sup> And

thou shalt bring the Levites before the tent of meeting; and thou shalt cause to assemble the whole congregation of the sons of Israel. <sup>10</sup> And thou shalt bring the Levites before Jehovah; and the sons of Israel shall lean their hands upon the Levites; <sup>11</sup> and Aaron shall wave the Levites before Jehovah as a wave offering from the sons of Israel, that they may be to perform the service of Jehovah. <sup>12</sup> And the Levites shall lean their hands upon the heads of the bullocks; and thou shalt offer the one for a sin offering, and the other for a burnt offering, to Jehovah, to make atonement for the Levites. <sup>13</sup> And thou shalt stand the Levites before Aaron, and before his sons, and wave them as a wave offering to Jehovah.

<sup>14</sup> Thus shalt thou separate the Levites from among the sons of Israel; and the Levites shall be mine. <sup>15</sup> And after that shall the Levites go in to do the service of the tent of meeting. And thus thou shalt cleanse them and wave them as a wave offering. <sup>16</sup> For they are wholly given to me from among the sons of Israel; instead of the firstborn that opens any womb from the sons of Israel, have I taken them as mine. <sup>17</sup> For every firstborn among the sons of Israel is mine, both man and beast; on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. <sup>18</sup> And I have taken the Levites instead of every firstborn among the sons of Israel. <sup>19</sup> And so I have given the Levites as a gift to Aaron and to his sons from among the sons of Israel to perform the service of the sons of Israel in the tent of meeting, and to make atonement for the sons of Israel; that there may not be a plague among the sons of Israel, by the sons of Israel coming near to the sanctuary.

Ver. 2. Settest up, on the lampstand.

Ver. 4. Form, appearance.



<sup>20</sup> And Moses, and Aaron and all the congregation of the sons of Israel, did to the Levites according to all that Jehovah commanded Moses concerning the Levites; so did the sons of Israel to them. <sup>21</sup> And the Levites purified themselves from sin, and they washed their clothes; and Aaron waved them as a wave offering before Jehovah; and Aaron made atonement for them to cleanse them. <sup>22</sup> And after that the Levites went in to perform their service in the tent of meeting before Aaron, and before his sons; as Jehovah had commanded Moses concerning the Levites; so did they to them.

<sup>23</sup> And Jehovah spoke to Moses, saying, <sup>24</sup> This is what belongs to the Levites: from twenty-five years old and upward one shall go in to do the work of the service of the tent of meeting; <sup>25</sup> and from fifty years old one shall retire from the work of the service; and shall not serve longer; <sup>26</sup> but he shall minister with his brethren in the tent of meeting, to keep the charge, and shall do no service. Thus shalt thou do to the Levites in their charges.

## CHAPTER IX

<sup>1</sup> And Jehovah spoke to Moses in the wilderness of Sinai, in the second year of their coming out from the land of Egypt, in the first month, saying, <sup>2</sup> And let the sons of Israel keep the passover in its appointed season. <sup>3</sup> On the fourteenth day of this month, at evening, ye shall keep it in its appointed season; according to all its statutes; and according to all its ordinances shall ye keep it. <sup>4</sup> And Moses spoke to the sons of Israel, that they should keep the passover. <sup>5</sup> And they kept the passover in the first month, on the fourteenth day of the month at evening, in the wilderness of Sinai, according to all that Jehovah com-

manded Moses, so did the sons of Israel.

<sup>6</sup> And there were men that had become unclean by the dead body of a man, so that they were not able to keep the passover on that day; and they came before Moses, and before Aaron on that day. <sup>7</sup> And those men said to him, We are made unclean by the dead body of a man; why are we kept back that we may not offer the oblation of Jehovah in its appointed season among the sons of Israel? <sup>8</sup> And Moses said to them, Stand still, and I will hear what Jehovah will command concerning you.

<sup>9</sup> And Jehovah spoke to Moses, saying, <sup>10</sup> Speak to the sons of Israel, saying, When any man of you or of your descendants shall become unclean by reason of a dead body, or be on a journey afar off, yet he shall keep the passover to Jehovah. <sup>11</sup> In the second month, on the fourteenth day at evening they shall keep it, with unleavened bread and bitter herbs they shall eat it. <sup>12</sup> They shall leave none of it till the morning, nor break any bone of it; according to all the statute of the passover they shall keep it. <sup>13</sup> But the man that is clean, and is not on a journey, and refrains from keeping the passover, that same soul shall be cut off from among his people; because he brought not the oblation of Jehovah in its appointed season, that man shall bear his sin. <sup>14</sup> And when a sojourner shall sojourn with you, and shall keep the passover to Jehovah; according to the statute of the passover, and according to its ordinance, so shall he keep it; ye shall have one statute, both for the sojourner and for the native of the land.

<sup>15</sup> On the day that the tabernacle was set up the cloud covered the tabernacle, the tent of the testimony; and

at evening it was over the tabernacle as the appearance of fire until the morning.<sup>16</sup> So it was continually; the cloud covered it, and it had the appearance of fire by night.<sup>17</sup> And when the cloud was taken up from over the tent, then after that the sons of Israel broke camp; and in the place where the cloud settled down, there the sons of Israel encamped.<sup>18</sup> At the command of Jehovah the sons of Israel broke camp, and at the command of Jehovah they encamped; all the days that the cloud abode upon the tabernacle they remained encamped.<sup>19</sup> And when the cloud tarried upon the tabernacle many days, then the sons of Israel kept the charge of Jehovah, and did not break camp.<sup>20</sup> And if it was that the cloud was few days upon the tabernacle; according to the command of Jehovah they encamped, and according to the command of Jehovah they broke camp.<sup>21</sup> And if it was that the cloud remained from evening till morning, and the cloud was taken up in the morning, then they broke camp; or for a day and a night, and then the cloud was taken up, then they broke camp.<sup>22</sup> Or for two days, or a month, or a year, while the cloud tarried upon the tabernacle, abiding upon it, the sons of Israel remained encamped, and did not break camp; and when it was taken up they broke camp.<sup>23</sup> At the command of Jehovah they encamped, and at the command of Jehovah they broke camp; they kept the charge of Jehovah, at the command of Jehovah by the hand of Moses.

## CHAPTER X

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Make for thee two silver trumpets; of turned work thou shalt make them; and they shall be to thee for

calling the congregation, and for breaking up the camps.<sup>3</sup> And when they shall blow with them, all the congregation shall assemble themselves to thee at the doorway of the tent of meeting.<sup>4</sup> And if they blow with one, the princes, the heads of the thousands of Israel, shall gather themselves to thee.<sup>5</sup> When ye blow an alarm, then the camps encamping on the east shall break camp.<sup>6</sup> When ye blow a second alarm, then the camps encamping on the south shall break camp; they shall blow an alarm for their breaking camp.<sup>7</sup> But in gathering the assembly ye shall blow, but ye shall not sound an alarm.<sup>8</sup> And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a perpetual statute throughout your generations.<sup>9</sup> And when ye go into a battle in your land against the adversary oppressing you, ye shall blow an alarm with the trumpets; and ye shall be remembered before Jehovah your God, and ye shall be saved from your enemies.<sup>10</sup> Also in the day of your gladness, and in your appointed feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over your peace offerings; that they may be to you for a memorial before your God, me Jehovah your God.

<sup>11</sup> And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from upon the tabernacle of the testimony.<sup>12</sup> And the sons of Israel took their journey according to their journeyings from the wilderness of Sinai; and the cloud settled down in the wilderness of Paran.<sup>13</sup> And they broke up at the beginning according to the command of Jehovah by the hand of Moses.<sup>14</sup> First the

Ver. 22. A year, Heb., days, an indefinite time.

Ver. 10. Me Jehovah, or I am Jehovah.

Ver. 12. Took their journey, Heb., pull up, break up camp; so throughout.



standard of the camp of the sons of Judah according to their hosts set forward ; and over his host was Nashon the son of Amminadab, <sup>15</sup> and over the host of the tribe of the sons of Issachar was Nethaneel the son of Zuar. <sup>16</sup> And over the host of the tribe of the sons of Zebulun was Eliab the son of Helon. <sup>17</sup> Then the tabernacle was taken down, and the sons of Gershon and the sons of Merari set forward carrying the tabernacle.

<sup>18</sup> Then the standard of the camp of Reuben according to their hosts set forward ; and over his host was Elizur the son of Shedeur. <sup>19</sup> And over the host of the tribe of the sons of Simeon was Shelumiel the son of Zurishaddai. <sup>20</sup> And over the host of the tribe of the sons of Gad was Eliasaph the son of Deuel. <sup>21</sup> Then the Kohathites set forward, carrying the sacred things ; and they had set up the tabernacle by the time these came.

<sup>22</sup> Then the standard of the camp of the sons of Ephraim according to their hosts set forward ; and over his host was Elishama the son of Ammihud. <sup>23</sup> And over the host of the tribe of the sons of Manasse was Gamaliel the son of Pedahzur. <sup>24</sup> And over the host of the tribe of the sons of Benjamin was Abidan the son of Gideoni.

<sup>25</sup> Then the standard of the camp of the sons of Dan, who brought up the rear of all the camps, according to their hosts set forward ; and over his host was Ahiezer the son of Ammishaddai. <sup>26</sup> And over the host of the tribe of the sons of Asher was Pagiel the son of Ocran. <sup>27</sup> And over the host of the tribe of the sons of Naphtali was Ahira the son of Enan. <sup>28</sup> These were the breakings up of the sons of Israel according to their hosts. And they journeyed.

<sup>29</sup> And Moses said to Hobab, the son

of Raguel the Midianite, Moses' father-in-law, We are going to journey to the place of which Jehovah said, I will give it to you ; come thou with us, and we will do thee good ; for Jehovah has spoken good concerning Israel. <sup>30</sup> And he said to him, I will not go ; but to my own land, and to my kindred I will go. <sup>31</sup> And he said, I pray thee, do not leave us ; forasmuch as thou knowest our encamping in the wilderness, and thou shalt be to us for eyes. <sup>32</sup> And it shall be, when thou goest with us, it shall even be, that what goodness Jehovah shall do to us, the same will we do to thee.

<sup>33</sup> And they journeyed from the mount of Jehovah a three days' journey ; and the ark of the covenant of Jehovah was journeying before them in the three days' journey, to search out a resting place for them. <sup>34</sup> And the cloud of Jehovah was over them daily in their journeying from the camping place.

<sup>35</sup> And it came to pass, when the ark set forward, that Moses said,

Rise up O Jehovah, and let thy enemies be scattered ;

And let them that hate thee flee before thee.

<sup>36</sup> And when it settled down he said, Return, O Jehovah to the tens of thousands of the thousands of Israel.

## CHAPTER XI

<sup>1</sup> And the people were as those complaining of evil in the ears of Jehovah ; and Jehovah heard, and his anger burned ; and the fire of Jehovah burnt among them, and devoured in the outskirts of the camp. <sup>2</sup> And the people cried to Moses, and Moses prayed to Jehovah, and the fire subsided. <sup>3</sup> And they called the name of that place Taberah ; because the fire of Jehovah burnt among them.

Ver. 14. Set forward, Heb., break camp ; so throughout.

Ver. 3. Taberah, *i. e.*, burning.

<sup>4</sup> And the motley crowd that was among them longed with earnestness; even the sons of Israel wept again, and said, Oh! that we had flesh to eat. <sup>5</sup> We remember the fish that we ate in Egypt for nothing, the cucumbers, and the melons, and the leeks, and the onions, and the garlic; <sup>6</sup> but now our soul is dried away; our eyes have nothing at all to look to except the manna. <sup>7</sup> And the manna was like coriander seeds, and its appearance like the appearance of bdellium. <sup>8</sup> And the people went about, and gathered it, and ground it in mills, or beat it in mortars, and boiled it in pots, and made cakes of it; and the taste of it was like the taste of oiled cakes. <sup>9</sup> And when the dew descended upon the camp at night, the manna descended along with it.

<sup>10</sup> And Moses heard the people weeping throughout their families, each man at the doorway of his tent; and the anger of Jehovah burned greatly, and it was evil in the sight of Moses. <sup>11</sup> And Moses said to Jehovah, Why hast thou afflicted thy servant? and why have I not found favor in thy sight, that thou layest the burden of all this people upon me? <sup>12</sup> Did I conceive all this people? or did I beget them, that thou shouldest say to me, Carry them in thy bosom, as a nurse carries a suckling, to the land which thou swarest to their fathers? <sup>13</sup> Whence shall I have flesh to give to all this people? for they weep to me, saying, Give us flesh, that we may eat. <sup>14</sup> I am not able, myself alone, to carry all this people, for it is too heavy for me. <sup>15</sup> And if thou art going to deal thus with me, kill me, I pray thee, kill, if I have found favor in thy sight; and let me not see my evil.

<sup>16</sup> And Jehovah said to Moses, Gather for me seventy men of the

elders of Israel, whom thou knowest to be the elders of the people, and its officers; and fetch them to the tent of meeting, and let them stand there with thee. <sup>17</sup> And I will come down, and talk with thee there; and I will take of the spirit that is on thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. <sup>18</sup> And say thou to the people, Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of Jehovah, saying, Oh, that we had flesh to eat! for it was well with us in Egypt. And Jehovah will give you flesh, and ye shall eat, <sup>19</sup> not for one day shall ye eat, nor two days, nor five days, nor ten days, nor twenty days; <sup>20</sup> but even a whole month, until it shall come out at your nostrils, and become loathsome to you; because ye have despised Jehovah who is in the midst of you, and have wept before him, saying, Wherefore did we come out from Egypt?

<sup>21</sup> And Moses said, Six hundred thousand foot soldiers are the people in whose midst I am, and thou hast said, I will give them flesh, and they shall eat a whole month. <sup>22</sup> Shall the flocks and the herds be killed for them, to suffice them? or shall all the fish of the sea be gathered for them, to suffice them? <sup>23</sup> And Jehovah said to Moses, Shall the hand of Jehovah be shortened? now thou shalt see whether my word shall befall thee or not.

<sup>24</sup> And Moses went out and told the people the words of Jehovah. And he gathered seventy men of the elders of the people, and caused them to stand round about the tent. <sup>25</sup> And Jehovah came down in the cloud, and spoke to him, and took of the spirit that was on him, and put it upon the seventy elders; and it came to pass



that when the spirit rested upon them, they prophesied; but they did not continue. <sup>26</sup> But there remained two of the men in the camp, the name of the one was Eldad; and the name of the other Medad; and the spirit rested upon them; and they were among those that were written down, but they had not gone out to the tabernacle; and they prophesied in the camp. <sup>27</sup> And there ran a young man, and told Moses, and said, Eldad and Medad are prophesying in the camp. <sup>28</sup> And Joshua the son of Nun, the minister of Moses, of his young men, answered, and said, My lord Moses, prohibit them. <sup>29</sup> And Moses said to him, Art thou jealous for my sake? Oh, that all Jehovah's people were prophets! that Jehovah would put his spirit upon them. <sup>30</sup> And Moses returned into the camp, he and the elders of Israel.

<sup>31</sup> And there went forth a wind from Jehovah, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and about a day's journey on that side, around the camp, and about two cubits above the face of the earth.

<sup>32</sup> And the people rose up all that day and all that night, and all the next day, and gathered the quails; he that gathered least gathered ten homers; and they spread them all abroad for themselves around the camp. <sup>33</sup> And while the flesh was yet between their teeth, before it was chewed, the wrath of Jehovah burned against the people, and Jehovah smote the people a very great smiting. <sup>34</sup> And they called the name of that place, Kibroth-hattaavah; because there they buried the people that lusted. <sup>35</sup> And the people journeyed from Kibroth-hattaavah to Hazeroth; and they remained at Hazeroth.

## CHAPTER XII

<sup>1</sup> And Miriam and Aaron spoke against Moses because of the Cushite woman that he had married; for he had married a Cushite woman. <sup>2</sup> And they said, Has Jehovah indeed spoken by Moses only? has he not spoken by us also? And Jehovah heard it. <sup>3</sup> Now the man Moses was very meek, the most so of all the men that were on the face of the earth. <sup>4</sup> And Jehovah said suddenly to Moses, and to Aaron, and to Miriam, Go out ye three to the tent of meeting. And they three went out. <sup>5</sup> And Jehovah came down in a pillar of cloud, and stood at the entrance of the tent; and he called Aaron and Miriam; and they two went. <sup>6</sup> And he said, Hear now my words: If there be a prophet of Jehovah among you, in a vision I will make myself known to him, in a dream I will speak to him. <sup>7</sup> Not so is my servant Moses, he is faithful in all my house; <sup>8</sup> with him will I speak mouth to mouth, even by an appearance, and not in enigmas, and the form of Jehovah shall he behold; wherefore then were ye not afraid to speak against my servant, against Moses? <sup>9</sup> And the anger of Jehovah was kindled against them; and he departed. <sup>10</sup> And the cloud removed from upon the tent; and, behold, Miriam was smitten with leprosy, white as snow; and Aaron turned toward Miriam, and, behold, she was smitten with leprosy. <sup>11</sup> And Aaron said to Moses, O my lord, I beseech thee, lay not sin upon us, because we have done foolishly, and because we have sinned. <sup>12</sup> Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.

<sup>13</sup> And Moses cried to Jehovah, saying, Mighty God, I beseech thee,

heal her, I pray. <sup>24</sup> And Jehovah said to Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. <sup>25</sup> And Miriam was shut out from the camp seven days; and the people did not break camp until Miriam had been received in again. <sup>26</sup> And afterwards the people journeyed from Hazeroth, and encamped in the wilderness of Paran.

## CHAPTER XIII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Send thou men, that they may spy out the land of Canaan, which I am going to give to the sons of Israel; of each tribe of their fathers shall ye send one man, every one a prince among them. <sup>3</sup> And Moses sent them from the wilderness of Paran, according to the command of Jehovah; all of the men were heads of the sons of Israel.

<sup>4</sup> And these were their names: of the tribe of Reuben, Shammua the son of Zaccur, <sup>5</sup> of the tribe of Simeon, Shaphat the son of Hori; <sup>6</sup> of the tribe of Judah, Caleb the son of Jephunneh; <sup>7</sup> of the tribe of Issachar, Igal the son of Joseph; <sup>8</sup> of the tribe of Ephraim, Hoshea the son of Nun; <sup>9</sup> of the tribe of Benjamin, Palti the son of Raphu; <sup>10</sup> of the tribe of Zebulun, Gaddiel the son of Sodi; <sup>11</sup> of the tribe of Joseph: of the tribe of Manasseh, Gaddi the son of Susi; <sup>12</sup> of the tribe of Dan, Ammiel the son of Gemalli; <sup>13</sup> of the tribe of Asher, Sethur, the son of Michael; <sup>14</sup> of the tribe of Naphtali, Nahbi the son of Vophsi; <sup>15</sup> of the tribe of Gad, Geuel the son of Machi. <sup>16</sup> These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

<sup>17</sup> And Moses sent them to spy out

the land of Canaan, and said to them, Go up here into the South, and go up into the mountain; <sup>18</sup> and see the land; what it is, and the people that dwells on it, whether it is strong or weak, few or many; <sup>19</sup> and what the land is that it dwells in, whether it is good or bad; and what the cities are that it dwells in, whether in camps or fortified places; <sup>20</sup> and what the land is, whether it is fertile or poor, whether there are trees in it or not. And ye shall be courageous, and fetch some of the fruit of the land. Now the time was the season of the first ripe grapes.

<sup>21</sup> So they went up; and spied out the land from the wilderness of Zin to Rehob, where one enters Hamath. <sup>22</sup> And they went up into the South, and came to Hebron; and Ahiman, Sheshai, and Talmi, the sons of Anak, were there. (Now Hebron was built seven years before Zoan of Egypt.) <sup>23</sup> And they came to the valley of Eshcol, and cut from there a branch with one cluster of grapes, and it was carried on a pole by two; and some of the pomegranates, and some of the figs. <sup>24</sup> That place was called the valley of Eshcol, because of the cluster which the sons of Israel cut from there. <sup>25</sup> And they returned from spying out the land at the end of forty days.

<sup>26</sup> And they went, and came to Moses, and to Aaron, and to all the congregation of the sons of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them, and to all the congregation, and shewed them the fruit of the land. <sup>27</sup> And they recounted to him, and said, We came into the land whither thou didst send us, and surely it is flowing with milk and honey; and this is its fruit. <sup>28</sup> Nevertheless the people is strong

Ver. 14. Received, Heb., gathered.

Ver. 24. Eshcol, *i. e.*, cluster.



that is dwelling in the land, and the cities are fortified, and very great; and moreover we saw the sons of Anak there. <sup>29</sup> The Amalekites dwell in the land of the South; and the Hittites, and the Jebusites; and the Amorites, dwell in the mountain; and the Canaanites dwell by the sea, and by the side of the Jordan. <sup>30</sup> And Caleb quieted the people before Moses, and said, We will surely go up, and possess it; for we are indeed able to do it. <sup>31</sup> But the men that went up with him said, We are not able to go up against the people; for it is stronger than we. <sup>32</sup> And they brought out to the sons of Israel an evil report about the land which they had spied out, saying, The land through which we passed to spy it out is a land that devours its inhabitants; and all the people that we saw in the midst of it are men of a great stature. <sup>33</sup> And there we saw the giants, the sons of Anak, who are of the giants; and we were in our own sight like grasshoppers, and so we were in their sight.

## CHAPTER XIV

<sup>1</sup> And all the congregation lifted up and gave forth their voice; and the people wept in that night. <sup>2</sup> And all the sons of Israel murmured against Moses and against Aaron and the whole congregation said to them, would that we had died in the land of Egypt! or would that we had died in the wilderness! <sup>3</sup> And why is Jehovah bringing us into this land, to fall by the sword, that our wives and our little ones should become a booty? Is it not better for us to return to Egypt? <sup>4</sup> And they said one to another, Let us appoint a head, and let us return to Egypt. <sup>5</sup> Then Moses and Aaron fell on their faces before all the assembly of the congregation of the sons of Israel.

<sup>6</sup> And Joshua the son of Nun, and Caleb the son of Jephunneh, of those that spied out the land, rent their clothes; <sup>7</sup> and they spoke to all the congregation of the sons of Israel, saying, The land which we passed through to spy it out is an exceedingly good land. <sup>8</sup> If Jehovah delights in us, then he will bring us into this land, and give it to us; a land that is flowing with milk and honey. <sup>9</sup> Only do not rebel against Jehovah; and as for you, do not fear the people of the land; for they are our food; their shade has departed from over them, but Jehovah is with us, fear them not. <sup>10</sup> But all the congregation said, Stone them with stones. And the glory of Jehovah appeared in the tent of meeting before all the sons of Israel.

<sup>11</sup> And Jehovah said to Moses, How long will this people despise me? and how long will they not believe in me, by all the signs that I have wrought in the midst of them? <sup>12</sup> I will smite them with the pestilence, and dispose them, and I will make thee to become a nation greater and mightier than they.

<sup>13</sup> And Moses said to Jehovah, Both the Egyptians have heard that thou hast brought up this people by thy might from among them; <sup>14</sup> and it has been told to the inhabitants of this land; they have heard that thou, Jehovah, art in the midst of this people, that thou Jehovah art seen eye to eye, and that thy cloud stands over them, and that thou goest before them, by day in a pillar of cloud, and in a pillar of fire by night. <sup>15</sup> And shouldest thou kill this people as one man, then the nations who have heard of thy fame will say, <sup>16</sup> Because Jehovah was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness. <sup>17</sup> And

now, I beseech thee, let the power of the Lord be great, according as thou hast spoken, saying, <sup>18</sup> Jehovah is slow of anger, and abundant in loving-kindness, forgiving iniquity and transgression, and will by no means clear the guilty, visiting the iniquity of fathers upon children, upon the third generation and upon the fourth generation ; <sup>19</sup> pardon, I pray thee, the iniquity of this people, according to the greatness of thy loving-kindness, and as thou hast forgiven this people from Egypt even until now. <sup>20</sup> And Jehovah said, I pardon them according to thy word ; <sup>21</sup> But nevertheless as I live, and as all the earth shall be filled with the glory of Jehovah, <sup>22</sup> none of the men that saw my glory, and my signs, which I did in Egypt and in the wilderness, and have tempted me now ten times, and have not obeyed my voice, <sup>23</sup> shall see the land of which I swore to their fathers, neither shall any of them that despise me see it. <sup>24</sup> But my servant Caleb, because there was another spirit in him, and he followed me fully, him will I bring into the land whither he went ; and his seed shall possess it.

<sup>25</sup> Now the Amalekite and the Canaanite dwelt in the valley. Tomorrow turn ye and journey into the wilderness by the way to the Red sea.

<sup>26</sup> And Jehovah spoke to Moses, and to Aaron, saying, <sup>27</sup> How long [shall I endure the murmurings of] this evil congregation which they are murmuring against me ? The murmurings of the sons of Israel which they murmur against me I have heard. <sup>28</sup> Say to them, As I live, is the declaration of Jehovah, as ye have spoken in my ears so will I do to you : <sup>29</sup> your corpses shall fall in this wilderness, and none that were enrolled of you, even of all your number, from twenty years old and upward, who have murmured against

me, <sup>30</sup> shall come into the land which I lifted up my hand to cause you to dwell in, except Caleb the son of Jephunneh, and Joshua the son of Nun. <sup>31</sup> But your little ones, of whom ye said, They will become a booty, them will I bring in, and they shall know the land which ye have despised. <sup>32</sup> But as for you, your corpses shall fall in this wilderness. <sup>33</sup> And your sons shall be wandering in the wilderness forty years, and shall bear your whoredoms, until your corpses be consumed in the wilderness. <sup>34</sup> According to the number of the days that ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation. <sup>35</sup> I Jehovah have spoken, I will surely do this to all this evil congregation that are gathered together against me ; in this wilderness they shall be consumed, and there they shall die.

<sup>36</sup> And the men that Moses had sent to spy out the land, and who had returned, and made all the congregation murmur against him by bringing out an evil report about the land, <sup>37</sup> even those men that brought out the evil report about the land, died by the plague before Jehovah. <sup>38</sup> But Joshua the son of Nun, and Caleb the son of Jephunneh, of the men that went to spy out the land remained alive. <sup>39</sup> And Moses spoke these words to all the sons of Israel ; and the people mourned greatly.

<sup>40</sup> And they arose early in the morning, and went up to the top of the mountain, saying, Here are we, and we will go up to the place which Jehovah has said ; for we have sinned. <sup>41</sup> And Moses said, Why is this that ye are going to transgress the command of Jehovah ? and this will not prosper. <sup>42</sup> Go not up for Jehovah is not among you ; that ye may not be smitten be-



fore your enemies. <sup>43</sup> For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; for, because ye have turned from after Jehovah, Jehovah will not be with you. <sup>44</sup> But they acted presumptuously in going up to the top of the mountain; but the ark of the covenant of Jehovah, and Moses, departed not from the midst of the camp. <sup>45</sup> And the Amalekites and the Canaanites who were dwelling in that mountain, came down, and smote them, and destroyed them as far as Hormah.

## CHAPTER XV

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to the sons of Israel, and say to them, When ye shall come into the land of your habitations, which I am going to give to you, <sup>3</sup> and you make a fire offering to Jehovah, a burnt offering, or a peace offering in performing a vow, or in a free-will offering, or in your feasts, to offer an odor of delight to Jehovah, from the herd or from the flock; <sup>4</sup> then the one that brings his oblation to Jehovah shall bring a meal offering of a tenth of fine flour poured over with a fourth of a hin of oil; <sup>5</sup> and the fourth of a hin of wine for a drink offering shalt thou prepare with the burnt offering, or the sacrifice, for one lamb. <sup>6</sup> Or for a ram, thou shalt prepare as a meal offering, two tenths of fine flour poured over with a third of a hin of oil. <sup>7</sup> And a third of a hin of wine, as a drink offering, thou shalt offer for an odor of delight to Jehovah. <sup>8</sup> And when thou preparest a bullock for a burnt offering, or for a sacrifice, in performing a vow, or as a peace offering to Jehovah; <sup>9</sup> then shall one bring along with the bullock a meal offering of three tenths of fine flour poured over with half a hin of oil. <sup>10</sup> And thou shalt bring for the drink offering half

a hin of wine, a fire offering of an odor of delight to Jehovah.

<sup>11</sup> Thus shall it be done for one bullock, or for one ram, or for a lamb, or for a kid. <sup>12</sup> According to the number that ye shall prepare, so shall ye do for each one, according to their number. <sup>13</sup> Any native shall prepare these things in this way, when bringing a fire offering of an odor of delight to Jehovah. <sup>14</sup> And when a sojourner sojourns with you, or one that is among you throughout your generations, and offers a fire offering of an odor of delight to Jehovah; as ye do, so shall he do. <sup>15</sup> As for the assembly, there shall be one statute for you and for the sojourner that sojourns with you, a perpetual statute throughout your generations; the sojourner shall be as ye are before Jehovah. <sup>16</sup> One law and one ordinance shall be for you and for the sojourner that sojourns with you.

<sup>17</sup> And Jehovah spoke to Moses, saying, <sup>18</sup> Speak to the sons of Israel, and say to them, When ye come into the land whither I am going to bring you, <sup>19</sup> then it shall be, that when ye eat of the bread of the land, ye shall heave a heave offering to Jehovah. <sup>20</sup> Of the first of your dough ye shall heave a cake as a heave offering—as a heave offering of a threshing floor, so shall ye heave it. <sup>21</sup> Of the first of your dough ye shall give to Jehovah a heave offering throughout your generations.

<sup>22</sup> And when ye shall err, and shall not do all these commandments, which Jehovah has spoken to Moses, <sup>23</sup> even all that Jehovah has commanded you by the hand of Moses, from the day that Jehovah gave command and onward throughout your generations; <sup>24</sup> then it shall be, if out of the sight of the congregation any error has been done, that all the congregation shall offer one young bullock for a burnt offering, for an odor of delight to

Jehovah, and its meal offering, and its drink offering, according to the ordinance; and one goat for a sin offering. <sup>25</sup> And the priest shall make atonement for all the congregation of the sons of Israel, and it shall be forgiven them; for it was an error; and they brought their oblation, a fire offering for Jehovah, and their sin offering before Jehovah, because of their error. <sup>26</sup> And it shall be forgiven all the congregation of the sons of Israel, and the sojourner that sojourns among them; for all the people were in error.

<sup>27</sup> And if any soul sins through error; then he shall bring a yearling she goat for a sin offering. <sup>28</sup> And the priest shall make atonement for the soul that commits an error, because he sinned through error before Jehovah, to make atonement for him; and it shall be forgiven him. <sup>29</sup> For the native among the sons of Israel and for the sojourner that sojourns among them ye shall have one law about one that does anything through error.

<sup>30</sup> But the soul that does anything with a high hand, of the natives, or of the sojourners, he reviles Jehovah; and that soul shall be cut off from among his people. <sup>31</sup> Because he has despised the word of Jehovah, and has broken his commandment, that soul shall be utterly cut off; his guilt shall be on him.

<sup>32</sup> And while the sons of Israel were in the wilderness, they found a man gathering wood on the sabbath day.

<sup>33</sup> And they that found him gathering wood brought him to Moses and Aaron, and to all the congregation. <sup>34</sup> And they put him in ward, because it had not been explained what should be done to him. <sup>35</sup> And Jehovah said to Moses, The man shall surely be put to death; all the congregation shall stone him outside the camp. <sup>36</sup> And

all the congregation brought him outside the camp, and stoned him; and he died; as Jehovah commanded Moses.

<sup>37</sup> And Jehovah spoke to Moses, saying, <sup>38</sup> Speak to the sons of Israel, and say to them, that they shall make for themselves tassels on the corners of their garments, throughout their generations, and shall put with the corner tassels a cord of blue. <sup>39</sup> And it shall be to you for a tassel, that when ye see it, ye may remember all the commandments of Jehovah, and do them; and that ye stray not after your own heart, and after your own eyes, after which ye go a whoring; <sup>40</sup> in order that ye may remember and do all my commandments, and be holy to your God, <sup>41</sup> to me, Jehovah your God, who brought you out from the land of Egypt, to be your God; I am Jehovah your God.

## CHAPTER XVI

<sup>1</sup> Now Korah the son of Izhar the son of Kohath the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men; <sup>2</sup> and they rose up before Moses, with certain of the sons of Israel, two hundred and fifty princes of the congregation, those called to councils, men of name; <sup>3</sup> and they gathered themselves together against Moses and against Aaron, and said to them, Enough for you! for all the congregation are holy, every one of them, and Jehovah is among them; then why do ye exalt yourselves above the assembly of Jehovah? <sup>4</sup> And when Moses heard it, he fell upon his face, <sup>5</sup> and he spoke to Korah, and to all his company, saying, In the morning let Jehovah make known who are his, and who is the holy one that may offer to him. And the one that he

Ver. 41. To me, Jehovah, or I am Jehovah.

Ver. 2. Called to councils, or famous of the congregation.



shall choose shall offer to him. <sup>6</sup> This do: Take ye censers, Korah and all his company, <sup>7</sup> and put fire in them before Jehovah tomorrow; and it shall be that the man whom Jehovah shall choose shall be the holy one. Enough for you; ye sons of Levi! <sup>8</sup> And Moses said to Korah, Hear, I pray you, ye sons of Levi; <sup>9</sup> was it too small a thing for you, that the God of Israel separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of Jehovah, and to stand before the congregation to minister to them? <sup>10</sup> and brought thee near to him, and all thy brethren, the sons of Levi, with thee? and will ye seek even the priesthood? <sup>11</sup> Therefore thou and all thy company that are gathered together against Jehovah—And Aaron, what is he, that ye murmur against him?

<sup>12</sup> And Moses sent to call Dathan and Abiram, the sons of Eliab, but they said, We will not come up. <sup>13</sup> Is it a small thing that thou hast brought us up from a land flowing with milk and honey, to kill us in the wilderness, that thou wilt make thyself a prince over us, even make thyself a prince? <sup>14</sup> Moreover, thou hast not brought us into a land flowing with milk and honey, or given us inheritance of fields and vineyards. Wilt thou put out the eyes of these men? We will not come up.

<sup>15</sup> And Moses was very wroth, and said to Jehovah, Respect not thou their oblation. Not one ass have I taken from them, neither have I done evil to one of them. <sup>16</sup> And Moses said to Korah, Be thou and all thy company before Jehovah, thou and they, and Aaron, to-morrow; <sup>17</sup> and take each man his censer, and put incense upon them, and bring ye before Jehovah each man his censer, two hundred and fifty censers; and thou, and Aaron, each his censer.

<sup>18</sup> And they took each man his censer, and put fire upon them, and placed incense upon them, and stood at the doorway of the tent of meeting with Moses and Aaron. <sup>19</sup> And Korah assembled all the congregation along with them to the doorway of the tent of meeting; and the glory of Jehovah appeared to all the congregation. <sup>20</sup> And Jehovah spoke to Moses, and to Aaron, saying, <sup>21</sup> Separate yourselves from the midst of this congregation, and I will consume them in a moment. <sup>22</sup> And they fell upon their faces, and said, O mighty God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with the whole congregation?

<sup>23</sup> And Jehovah spoke to Moses, saying, <sup>24</sup> Speak to the congregation, saying, Get you up from around the tabernacle of Korah, Dathan, and Abiram. <sup>25</sup> And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. <sup>26</sup> And he spoke to the congregation saying, Depart, I pray you, from the tents of these wicked men, and do not touch anything that belongs to them, lest ye be consumed in all their sins. <sup>27</sup> So they gat themselves up from around the tabernacle of Korah, Dathan, and Abiram; and Dathan and Abiram came out, and stood at the doorway of their tents, and their wives, and their sons, and their little ones. <sup>28</sup> And Moses said, By this shall ye know that Jehovah has sent me to do all these deeds; that they are not from my determination: <sup>29</sup> if these men die as all men die, and the visitation of all men be visited upon them; then Jehovah has not sent me. <sup>30</sup> But if Jehovah creates a new thing and the ground opens her mouth, and swallows them up, and all that belongs to them, and they go down alive into Sheol; then ye shall know that these men have despised Jehovah.

<sup>31</sup> And it came to pass, as he finished speaking all these words, the ground that was under them was cleft asunder; <sup>32</sup> and the earth opened her mouth, and swallowed them up, and their households, even all the men that belonged to Korah, and all their goods; <sup>33</sup> they and all that belonged to them went down alive into Sheol; and the earth covered them; and they perished from the midst of the assembly. <sup>34</sup> And all Israel that were round about them fled at their cry; for they said, Lest the earth swallow up us.

<sup>35</sup> And a fire came forth from Jehovah, and consumed the two hundred and fifty men that were offering incense.

<sup>36</sup> And Jehovah spoke to Moses, saying, <sup>37</sup> Command Eleazar the son of Aaron the priest, that he take up the censers from the midst of the burning, and scatter thou the fire afar off; for they became holy. <sup>38</sup> The censers of these sinners against their own souls, let them make them into hammered sheets for a plating for the altar; because they brought them before Jehovah, and they became holy. And they shall be for a sign to the sons of Israel.

<sup>39</sup> And Eleazar the priest took the copper censers, which those that were burnt had brought; and they hammered them out into a plating for the altar; <sup>40</sup> a memorial to the sons of Israel, in order that any outside man that was not of the seed of Aaron, should not draw near to burn incense before Jehovah; that he be not as Korah and as his company; as Jehovah said to him by the hand of Moses.

<sup>41</sup> But on the morrow all the congregation of the sons of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of Jehovah. <sup>42</sup> And it came to

pass, when the congregation was assembled against Moses and against Aaron, that they turned toward the tent of meeting; and, behold, the cloud had covered it, and the glory of Jehovah appeared. <sup>43</sup> And Moses and Aaron came to the front of the tent of meeting.

<sup>44</sup> And Jehovah spoke to Moses, saying, <sup>45</sup> Get you up from the midst of this congregation, and I will consume them in a moment. And they fell upon their faces.

<sup>46</sup> And Moses said to Aaron, Take the censer, and put fire from off the altar upon it, and place incense on it, and take it quickly to the congregation, and make atonement for them; for wrath has gone forth from before Jehovah; the plague has begun. <sup>47</sup> And Aaron took it as Moses commanded, and ran into the midst of the assembly; and, behold, the plague had begun among the people; and he put on the incense, and made atonement for the people. <sup>48</sup> And he stood between the dead and the living; and the plague was stayed. <sup>49</sup> And those that died in the plague were fourteen thousand and seven hundred, besides those that died on account of the matter of Korah. <sup>50</sup> And Aaron returned to Moses to the doorway of the tent of meeting; and the plague was stayed.

## CHAPTER XVII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Speak to the sons of Israel, and take from them one rod for each fathers' house, from all their princes for their fathers' houses twelve rods; each man's name thou shalt write upon his rod. <sup>3</sup> And thou shalt write Aaron's name upon the rod of Levi; for each rod shall be for a head of their fathers' houses. <sup>4</sup> And thou shalt place them in the tent of meeting

Ver. 32. Belonged to Korah, that had joined him. See 26 : 11.

Ver. 34. Cry, or sound, as they were swallowed up. Ver. 39. Copper, or bronze.



before the testimony, where I meet you. <sup>5</sup> And it shall come to pass, that the rod of the man whom I shall choose shall bud; and I will cause to subside from against me the murmurings of the sons of Israel, which they are murmuring against you.

<sup>6</sup> And Moses spoke to the sons of Israel, and all of their princes gave him a rod for each prince, according to their fathers' houses, twelve rods; and the rod of Aaron was among their rods. <sup>7</sup> And Moses placed the rods before Jehovah in the tent of the testimony. <sup>8</sup> And it came to pass on the morrow that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi had budded; it had brought forth buds, and bloomed, and matured almonds. <sup>9</sup> And Moses brought out all the rods from before Jehovah to all the sons of Israel; and they looked, and took each man his rod.

<sup>10</sup> And Jehovah said to Moses, Put back Aaron's rod before the testimony, to be kept for a sign to the rebellious; and thou shalt end their murmurings against me, that they die not. <sup>11</sup> And Moses did so; as Jehovah commanded him; so did he.

<sup>12</sup> And the sons of Israel spoke to Moses, saying, Behold, we die, we perish, we all perish. <sup>13</sup> Any one at all that draws near to the tent of Jehovah shall die; shall we not wholly die?

## CHAPTER XVIII

<sup>1</sup> And Jehovah said to Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. <sup>2</sup> And also thy brethren of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined to thee, and minister to thee; but thou and thy sons

with thee shall minister before the tent of the testimony. <sup>3</sup> And they shall keep thy charge, and the charge of all the tent; only they shall not draw near to the utensils of the sanctuary, nor to the altar, that they die not, neither they nor you. <sup>4</sup> And they shall be joined to thee, and shall keep the charge of the tent of meeting, in reference to all the service of the tent; and an outsider shall not draw near to you. <sup>5</sup> And ye shall keep the charge of the sanctuary, and the charge of the altar; that there may not be again wrath upon the sons of Israel. <sup>6</sup> And I, behold, I have taken your brethren the Levites from among the sons of Israel; they are given to Jehovah as a gift to you, to do the service of the tent of meeting. <sup>7</sup> But thou and thy sons with thee shall keep your priesthood in reference to every thing of the altar, and within the veil; and ye shall serve; as a service of gift I give your priesthood; and the outsider that draws near shall be put to death.

<sup>8</sup> And Jehovah spoke to Aaron, And I, behold, I have given thee the charge of my heave offerings of all the holy things of the sons of Israel, to thee have I given them for a portion, and to thy sons for a perpetual allowance. <sup>9</sup> This shall be thine from the most holy things, reserved from the fire: all their oblations of all their meal offerings, and of all their sin offerings, and of all their trespass offerings, which they shall render to me, shall be most holy for thee and for thy sons. <sup>10</sup> In a most holy place shalt thou eat it; every male may eat of it; it shall be holy to thee. <sup>11</sup> And this shall be thine: the heave offering of their gift in all the wave offerings of the sons of Israel; I have given them to thee, and to thy sons and to thy daughters with thee, for a perpetual allowance; every one that is clean in thy house may eat

of it. <sup>12</sup> All the best of the oil, and all the best of the wine, and of the grain; the first of them which they shall give to Jehovah, to thee I give them. <sup>13</sup> The firstfruits of all that is in their land, which they shall bring to Jehovah, shall be thine; every one that is clean in thy house may eat of it. <sup>14</sup> Every thing devoted in Israel shall be thine. <sup>15</sup> Every firstborn of all flesh, which they shall bring to Jehovah, both of man and of beast, shall be thine; only the firstborn of man thou shalt surely redeem, and the firstling of unclean beast thou shalt redeem. <sup>16</sup> And those to be redeemed of these, from a month old shalt thou redeem, according to thy estimate, at five shekels of silver, according to the shekel of the sanctuary, which is twenty gerahs. <sup>17</sup> Only the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy; thou shalt sprinkle their blood upon the altar, and thou shalt burn their fat as a fire offering, for an odor of delight to Jehovah. <sup>18</sup> And their flesh shall be thine, as the wave breast, and as the right shoulder, it shall be thine. <sup>19</sup> All the heave-offerings of the holy things, which the sons of Israel shall heave to Jehovah, have I given to thee, and to thy sons and to thy daughters, with thee, for a perpetual allowance; it is a perpetual covenant of salt before Jehovah, to thee and to thy seed with thee.

<sup>20</sup> And Jehovah said to Aaron, In their land thou shalt have no inheritance, neither shalt thou have a portion in the midst of them; I am thy portion, and thy inheritance in the midst of the sons of Israel. <sup>21</sup> And, behold, I have given to the sons of Levi all the tithes in Israel for an inheritance, in exchange for their service

which they serve, the service of the tent of meeting. <sup>22</sup> And the sons of Israel shall not again draw near to the tent of meeting, to bear sin, and die. <sup>23</sup> But the Levites, they shall do the service of the tent of meeting, and they shall bear their iniquity; a perpetual statute throughout your generations; and in the midst of the sons of Israel they shall not have an inheritance. <sup>24</sup> For the tithes of the sons of Israel, which they shall heave as a heave offering to Jehovah, I have given to the Levites for an inheritance; therefore I have said of them, In the midst of the sons of Israel they shall not have an inheritance.

<sup>25</sup> And Jehovah spoke to Moses, saying, <sup>26</sup> And to the Levites thou shalt speak, and say to them, When ye receive from the sons of Israel the tithes which I have given to you from them for your inheritance, ye shall heave from them the heave offering of Jehovah, a tithe of the tithe. <sup>27</sup> And your heave offering shall be reckoned to you, as the grain from the threshing floor, and as the fulness from the vat. <sup>28</sup> Thus ye also shall heave the heave offering to Jehovah from all your tithes, which ye receive from the sons of Israel; and ye shall give its heave offering of Jehovah to Aaron the priest. <sup>29</sup> Out of all your gifts ye shall heave every heave offering of Jehovah, out of all the best thereof, even its hallowed part out of it. <sup>30</sup> And thou shalt say to them, When ye heave the best thereof from it, then it shall be counted to the Levites as the produce of the threshing floor, and as the produce of the vat. <sup>31</sup> And ye may eat it in any place, ye and your households; for it is your compensation for your service in the tent of meeting. <sup>32</sup> And ye shall not bear sin on account of it, when ye heave



from it the best of it ; and the holy things of the sons of Israel ye shall not profane, that ye die not.

## CHAPTER XIX

<sup>1</sup> And Jehovah spoke to Moses and to Aaron, saying, <sup>2</sup> This is the statute of the law that Jehovah has commanded, saying, Speak to the sons of Israel, and let them fetch thee a red heifer, without blemish, in which there is no defect, upon which there has not come a yoke. <sup>3</sup> And ye shall give her to Eleazar the priest, and he shall bring her forth outside the camp, and they shall slay her before him. <sup>4</sup> And Eleazar the priest shall take some of her blood with his finger, and sprinkle some of her blood toward the front of the tent of meeting seven times. <sup>5</sup> And they shall burn the heifer before him ; her skin, and her flesh, and her blood, with her offal, shall they burn ; <sup>6</sup> and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. <sup>7</sup> Then the priest shall wash his clothes in water, and shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the evening. <sup>8</sup> And he that burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. <sup>9</sup> And a man that is clean shall gather up the ashes of the heifer, and place them outside the camp in a clean place, and it shall be kept for the congregation of the sons of Israel for water of uncleanness ; it is a purification for sin. <sup>10</sup> And he that gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening ; and it shall be to the sons of Israel, and to the sojourner that sojourns among them, for a perpetual statute.

<sup>11</sup> He that touches the dead body of any man shall be unclean seven days. <sup>12</sup> And he shall purify himself with it on the third day and on the seventh day, and he shall be clean ; but if he purify not himself on the third day and on the seventh day ; he shall not be clean. <sup>13</sup> Whoever touches the dead body of any man that dies, and does not purify himself, he has defiled the tabernacle of Jehovah ; and that soul shall be cut off from Israel ; because the water of uncleanness was not sprinkled upon him, he is defiled, his defilement remains in him. <sup>14</sup> This is the law when a man dies in a tent : all that come into the tent, and all that are in the tent, shall be unclean seven days. <sup>15</sup> And every open vessel that has no cover bound upon it, shall be unclean. <sup>16</sup> And whoever touches in the open field one that is slain with the sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. <sup>17</sup> And for the unclean person they shall take of the ashes of the burning of purification for sin, and shall put fresh water on it in a vessel ; <sup>18</sup> and a man that is clean shall take hyssop, and dip it into the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the one slain, or the one dead, or the grave ; <sup>19</sup> and the clean person shall sprinkle upon the unclean on the third day and on the seventh day ; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at evening. <sup>20</sup> But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he has made unclean the sanctuary of Jehovah ; the water of

uncleanness has not been sprinkled upon him ; he is unclean. <sup>21</sup> And it shall be a perpetual statute to them : he that sprinkles the water of uncleanness shall wash his clothes ; and he that touches the water of uncleanness shall be unclean until evening. <sup>22</sup> And whoever the unclean person touches shall be unclean ; and the person that touches him shall be unclean until evening.

## CHAPTER XX

<sup>1</sup> And the sons of Israel, the whole congregation, came into the desert of Zin in the first month ; and the people abode in Kadesh ; and Miriam died there, and was buried there.

<sup>2</sup> And there was no water for the congregation ; and they assembled themselves together against Moses and against Aaron. <sup>3</sup> And the people contended with Moses, and spoke, saying, Would that we had died when our brethren died before Jehovah !

<sup>4</sup> And why have ye brought the assembly of Jehovah into this wilderness, that we and our cattle should die there ?

<sup>5</sup> And wherefore did ye cause us to come up out of Egypt, to bring us to this evil place ? it is not a place for sowing, nor of figs, nor of vines, nor of pomegranates ; neither is there any water to drink. <sup>6</sup> And Moses and Aaron went from the presence of the assembly to the doorway of the tent of meeting ; and they fell upon their faces ; and the glory of Jehovah appeared to them.

<sup>7</sup> And Jehovah spoke to Moses, saying, <sup>8</sup> Take the rod, and assemble the congregation together, thou and Aaron thy brother, and ye shall speak to the rock before their eyes, that it may give its water ; and thou shalt bring forth to them water out of the rock ; and thou shalt give the congregation drink, and their beasts.

<sup>9</sup> And Moses took the rod from before Jehovah, as he commanded him.

<sup>10</sup> And Moses and Aaron assembled the assembly in front of the rock ; and he said to them, Hear now, ye rebels, From this rock will we bring forth water for you ? <sup>11</sup> And Moses raised his hand, and smote the rock with his rod twice ; and much water came forth ; and the congregation drank, and their beasts.

<sup>12</sup> And Jehovah spoke to Moses and Aaron, Because ye did not believe in me, so as to sanctify me in the eyes of the sons of Israel, therefore ye shall not bring this assembly into the land which I have given them. <sup>13</sup> They are the waters of Meribah, where the sons of Israel strove with Jehovah, and he sanctified himself in them.

<sup>14</sup> And Moses sent messengers from Kadesh to the king of Edom. Thus says thy brother Israel, Thou knowest all the weariness that has befallen us : <sup>15</sup> how our fathers went down into Egypt, and we dwelt in Egypt many days ; and the Egyptians did evil to us and to our fathers ; <sup>16</sup> and we cried to Jehovah, and he heard our voice, and sent an angel, and brought us out from Egypt ; and behold, we are in Kadesh, a city on the edge of thy borders. <sup>17</sup> Let us pass, I pray thee, through thy land ; we will not pass through the fields, nor through the vineyards, neither will we drink of the water of the wells ; we will go on the king's road ; we will not turn to the right hand, nor to the left, until we have passed thy borders. <sup>18</sup> And Edom said to him, Thou shalt not pass through me, lest I come out against thee with the sword.

<sup>19</sup> And the sons of Israel said to him, On the highway we will go up ; and if I and my cattle drink of thy water ; then I will give its price ; surely it is



not anything, I will pass through on my feet. <sup>20</sup> And he said, Thou shalt not pass through. And Edom came out against him with much people and with a strong hand. <sup>21</sup> Thus Edom refused to permit Israel to pass through his borders; and Israel turned away from beside him.

<sup>22</sup> And the sons of Israel, the whole congregation, journeyed from Kadesh, and came to mount Hor. <sup>23</sup> And Jehovah spoke to Moses and Aaron in mount Hor, by the border of the land of Edom, saying, <sup>24</sup> Aaron shall be gathered to his people; for he shall not enter into the land which I have given to the sons of Israel, because he rebelled against my word at the waters of Meribah. <sup>25</sup> Take Aaron and Eleazar his son, and cause them to go up on mount Hor; <sup>26</sup> and strip Aaron of his garments, and clothe Eleazar his son with them; and Aaron shall be gathered [unto his people], and he shall die there.

<sup>27</sup> And Moses did as Jehovah commanded: and they went up on mount Hor in the sight of all the congregation. <sup>28</sup> And Moses stripped Aaron of his garments, and clothed Eleazar his son with them. And Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount. <sup>29</sup> And when the whole congregation saw that Aaron had died, they wept for Aaron thirty days, all the house of Israel.

## CHAPTER XXI

<sup>1</sup> And the Canaanite the king of Arad, who dwelt in the South, heard that Israel was coming by the way of the spies; and he fought against Israel, and took some of them captive. <sup>2</sup> Then Israel vowed a vow to Jehovah, and said, If thou wilt indeed deliver

this people into my hand, then I will utterly destroy their cities. <sup>3</sup> And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and the name of the place was called Hormah.

<sup>4</sup> And they journeyed from mount Hor on the road to the Red sea, to go around the land of Edom; and the soul of the people was much vexed because of the way. <sup>5</sup> And the people spoke against God and against Moses, Wherefore did ye bring us up out from Egypt to die in the wilderness? for there is no bread, and no water; and our soul loathes this vile bread. <sup>6</sup> And Jehovah sent the fiery serpents among the people, and they bit the people; and much people of Israel died. <sup>7</sup> And the people came to Moses, and said, We have sinned, for we have spoken against Jehovah, and against thee; pray to Jehovah that he take away the serpents from us. And Moses prayed for the people.

<sup>8</sup> And Jehovah said to Moses, Make thou a fiery serpent, and place it upon a pole; and it shall come to pass, that every one that is bitten, when he looks upon it shall live. <sup>9</sup> And Moses made a serpent of bronze, and placed it upon a pole; and it came to pass, that if the serpents had bitten any man, and he looked at the serpent of bronze, he lived.

<sup>10</sup> And the sons of Israel journeyed and encamped in Oboth. <sup>11</sup> And they journeyed from Oboth, and they encamped in Ije-Abarim, in the wilderness that is before Moab, toward the sunrising. <sup>12</sup> From there they journeyed and encamped in the valley of Zered.

<sup>13</sup> From there they journeyed, and encamped on the other side of the

Ver. 2. Utterly destroy, Heb., devote. So ver. 3.

Ver. 3. Hormah, *i. e.*, a devoted thing.

Ver. 8. Fiery serpent, Heb., Saraph, *i. e.*, ver. 6 and Isa. 6:2.

Arnon, which is in the wilderness, that comes out of the borders of the Amorites ; for the Arnon is the boundary of Moab, between Moab and the Amorites. <sup>14</sup> Wherefore it is said in the book of the wars of Jehovah,

Vaheb in Supha,

And the ravines of Arnon,

<sup>15</sup> And the slope of the ravines,

That turn to the dwelling of Ar,

And lean toward the border of Moab.

<sup>16</sup> And from there to Beer ; that is the well whereof Jehovah said to Moses, Gather the people together, and I will give them water.

<sup>17</sup> Then Israel sang this song :

Spring up O well,

Sing ye to it ;

<sup>18</sup> A well—princes digged it,

Nobles of the people opened it,

With the sceptre,

With their staves.

And from the wilderness to Mattanah ; <sup>19</sup> and from Mattanah to Nahaliel ; and from Nahaliel to Bamoth ; <sup>20</sup> and from Bamoth to the valley that is in the fields of Moab, on the top of Pisgah, and which overlooks the Jeshimon.

<sup>21</sup> And Israel sent messengers to Sihon king of the Amorites, saying, <sup>22</sup> Let me pass through thy land ; we will not turn aside into the fields, nor into the vineyards ; we will not drink water of a well ; by the king's highway we will go, until we shall pass over thy borders. <sup>23</sup> But Sihon would not permit Israel to pass through his borders ; and Sihon gathered all his people together, and went out against Israel into the wilderness ; and he came to Jahaz, and fought against Israel. <sup>24</sup> And Israel smote him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, even to the sons of Ammon ; for the border of the sons of Ammon was strong.

<sup>25</sup> And Israel took all these cities ; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all its villages ; <sup>26</sup> for Heshbon was the city of Sihon the king of the Amorites ; and he had fought against the former king of Moab, and had taken all his land out of his hand, as far as the Arnon. <sup>27</sup> Wherefore those speaking in proverbs used to say,

Come to Heshbon ;

Built and established let be the city of Sihon ;

<sup>28</sup> For a fire has gone forth from Heshbon,

A flame from the city of Sihon ;

It has consumed Ar of Moab, the lords of Bamoth of the Arnon.

<sup>29</sup> Woe to thee, Moab !

Thou hast perished, O people of Chemosh ;

He has given his sons as fugitives,

And his daughters as captives

To the king of the Amorites, to Sihon.

<sup>30</sup> And we shot at them.

Heshbon is perished as far as Dibon ;

And we laid waste to Nophah,

With fire to Medeba.

<sup>31</sup> And Israel dwelt in the land of the Amorites. <sup>32</sup> And Moses sent to spy out Jaazer, and they captured its villages, and dispossessed the Amorites that were there.

<sup>33</sup> And they turned and went up the way to Bashan ; and Og the king of Bashan came out against them, he and all his people, to the battle at Edrei.

<sup>34</sup> And Jehovah said to Moses, Fear him not ; for I have delivered him into thy hand, and all his people, and his land ; and thou shalt do to him as thou didst to Sihon the king of the Amorites, who dwelt at Heshbon.

<sup>35</sup> And they smote him, and his sons, and all his people, until there was not



left to him a remnant ; and they took possession of his land.

# CHAPTER XXII

And the sons of Israel journeyed and encamped in the plains of Moab, across the Jordan of Jericho.

<sup>1</sup> And Balak the son of Zippor saw all that Israel had done to the Amorites ; <sup>2</sup> and Moab was greatly afraid of the people ; because they were many ; and Moab was anxious because of the sons of Israel. <sup>3</sup> And Moab said to the elders of Midian, Now this assembly will lick up every thing around us, as the ox licks up the green grass of the field. And Balak the son of Zippor was king to the Moabites at that time.

<sup>4</sup> And he sent messengers to Balaam the son of Beor, to Pethor, which is by the river, in the land of the sons of his people, to call him, saying, Behold, a people has come out from Egypt ; behold, it covers the surface of the land, and it is abiding in front of me. <sup>5</sup> And now come, I pray thee, curse for me this people ; for he is stronger than I ; perhaps I shall be able to smite him, and I shall drive him out from the land ; for I know that he whom thou dost bless is blessed, and he whom thou dost curse is cursed.

<sup>7</sup> And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand. And they came to Balaam, and spoke to him the words of Balak. <sup>8</sup> And he said to them, Lodge here to-night, and I will return you word, according as Jehovah shall speak to me. And the princes of Moab abode with Balaam. <sup>9</sup> And God came to Balaam, and said, Who are these men with thee ? <sup>10</sup> And Balaam said to God, Balak the son of Zippor, king of Moab, has sent to me, saying, <sup>11</sup> Behold the people that is

coming out from Egypt, and it covers the surface of the land ; now come, curse him for me ; perhaps I shall be able to contend with him, and drive him out. <sup>12</sup> And God said to Balaam, Thou shalt not go with them ; thou shalt not curse the people ; for it is blessed. <sup>13</sup> And Balaam arose in the morning, and said to the princes of Balak, Go to your land ; for Jehovah has refused to permit me to go with you. <sup>14</sup> And the princes of Moab rose up, and came to Balak, and said, Balaam refused to come with us.

<sup>15</sup> And again Balak sent princes, more, and more honorable than those. <sup>16</sup> And they came to Balaam, and said to him, Thus says Balak the son of Zippor, Do not, I pray thee, be withheld from coming to me ; <sup>17</sup> for I will surely honor thee exceedingly, and I will do whatsoever thou sayest to me ; come, therefore, I pray thee, curse for me this people. <sup>18</sup> And Balaam answered and said to the servants of Balak, If Balak should give to me his house full of silver and gold, I would not be able to go beyond the word of Jehovah my God, to do anything small or great. <sup>19</sup> But now, do ye also abide here to-night, I pray you, that I may know what Jehovah shall further speak with me. <sup>20</sup> And God came to Balaam at night, and said to him, If the men have come to call thee, rise up, and go with them ; but only the word that I shall speak to thee, that shalt thou do. <sup>21</sup> And Balaam arose in the morning, and saddled his ass, and went with the princes of Moab.

<sup>22</sup> And God's anger burned because he was going ; and the angel of Jehovah stationed himself in the road for an adversary against him. Now he was riding on the ass, and his two servants were with him. <sup>23</sup> And the ass saw

Ver. 1. Jordan of Jericho, that part of the Jordan opposite Jericho.  
Ver. 5. The river, *i. e.*, the Euphrates. Surface, Heb., eye ; so ver. 11.

the angel of Jehovah standing in the road, and his sword drawn in his hand; and the ass turned aside out of the road, and went into the field; and Balaam smote the ass, to turn her into the road. <sup>24</sup> Then the angel of Jehovah stood in a path of the vineyards, there being a wall on each side.

<sup>25</sup> And when the ass saw the angel of Jehovah she thrust herself against the wall; and she thrust Balaam's foot against the wall; and he smote her again. <sup>26</sup> And again the angel of Jehovah passed on, and stood in a narrow place, where there was no way to turn aside, to the right hand or to the left. <sup>27</sup> And when the ass saw the angel of Jehovah, she lay down under Balaam; and Balaam's anger burned, and he smote the ass with his staff.

<sup>28</sup> And Jehovah opened the mouth of the ass, and she said to Balaam, What have I done to thee, that thou hast smitten me now three times? <sup>29</sup> And Balaam said to the ass, Because thou hast mocked me; if there had been a sword in my hand, surely now I would have killed thee. <sup>30</sup> And the ass said to Balaam, Am not I thine ass upon which thou hast ridden ever since thou wast until this day? Have I been accustomed to do so to thee? And he said, No. <sup>31</sup> Then Jehovah opened the eyes of Balaam, and he saw the angel of Jehovah standing in the road, and his sword drawn in his hand; and he bowed down, and prostrated himself with his face to the ground. <sup>32</sup> And the angel of Jehovah said to him, Wherefore hast thou smitten thine ass now three times? Behold, I have come out as an adversary, because thy way is headlong in my sight. <sup>33</sup> And the ass saw me, and turned aside before me now three times; unless she had turned from me, surely now even thee I would have slain, and saved her

alive. <sup>34</sup> And Balaam said to the angel of Jehovah, I have sinned; for I knew not that thou wast standing to meet me in the road. Now therefore if it is evil in thy sight, I will turn back. <sup>35</sup> And the angel of Jehovah said to Balaam, Go with the men; but only the word that I shall speak to thee, that shalt thou speak. So Balaam went with the princes of Balak.

<sup>36</sup> And when Balak heard that Balaam was coming, he went out to meet him to a city of Moab that was on the border of the Arnon, which was at the end of the territory. <sup>37</sup> And Balak said to Balaam, Did I not certainly send to thee to call thee? wherefore camest thou not to me? Am I not able indeed to honor thee? <sup>38</sup> And Balaam said to Balak, Behold, I am come to thee; now, am I indeed able to speak anything at all? The word that God shall put into my mouth, that I will speak. <sup>39</sup> And Balaam went with Balak, and they came to Kirjath-huzoth. <sup>40</sup> And Balak sacrificed oxen and sheep, and sent for Balaam and the princes that were with him. <sup>41</sup> And it came to pass on the morrow, that Balak took Balaam, and brought him up to Bamoth-Baal, and from thence he saw the utmost part of the people.

## CHAPTER XXIII

<sup>1</sup> And Balaam said to Balak, Build for me here seven altars, and prepare for me here seven oxen and seven rams. <sup>2</sup> And Balak did as Balaam had spoken; and Balak and Balaam offered on each altar a bullock and a ram. <sup>3</sup> And Balaam said to Balak, Stand by thy burnt offering, and I will go; perhaps Jehovah will meet me; and the message of what he causes me to see I will make known to thee. And he went to a bare height. <sup>4</sup> And God met Balaam. And he said to him, I



have prepared the seven altars, and I have offered upon each altar a bullock and a ram: <sup>5</sup> And Jehovah put a word into Balaam's mouth, and said, Return to Balak, and thus shalt thou speak. <sup>6</sup> And he returned to him, and behold, he was standing by his burnt offering, he and all the princes of Moab. <sup>7</sup> And he took up his proverb, and said,

From Aram Balak king of Moab brings me;

From the mountains of the east;

Come, curse for me Jacob,

And come, rage against Israel.

<sup>8</sup> How shall I curse whom God does not curse?

And how shall I rage—Jehovah has not raged?

<sup>9</sup> For from the top of the rocks I see him,

And from the hills I behold him;

Lo, a people that shall dwell by itself,

And shall not reckon himself among the nations.

<sup>10</sup> Who can measure the dust of Jacob,

And by number the fourth of Israel?

Let my soul die the death of the upright,

And let my end be like his.

<sup>11</sup> And Balak said to Balaam, What hast thou done to me? I fetched thee to curse my enemies, and, behold, thou hast surely blessed them.

<sup>12</sup> And he answered and said, Must I not take heed to speak that which Jehovah shall put into my mouth?

<sup>13</sup> And Balak said to him, Come, I pray thee, with me to another place, whence thou mayest see him; only his utmost part thou shalt see, and all of him thou shalt not see; and curse him for me from there.

<sup>14</sup> And he brought him into the field of Zophim, to the top of Pisgah; and he built seven altars, and offered a bul-

lock and a ram on each altar. <sup>15</sup> And he said to Balak, Stand here by thy burnt offering, and I will meet yonder. <sup>16</sup> And Jehovah met Balaam, and put a word into his mouth, and said,

Return to Balak, and thus thou shalt speak. <sup>17</sup> And he came to him, and, behold, he was standing by his burnt offering, and the princes of Moab with him.

And Balak said to him, What has Jehovah spoken? <sup>18</sup> And he took up his proverb, and said,

Rise up Balak, and hear;

Hearken to me, thou son of Zippor:

<sup>19</sup> Mighty God is not man that he should lie;

Nor a son of man that he should repent.

That he has said, and shall he not do it?

And has spoken, and shall he not fulfill it?

<sup>20</sup> Lo, to bless I received;

And he has blessed, And I cannot revoke it.

<sup>21</sup> He has not beheld iniquity in Jacob,

Nor has he seen fault in Israel.

Jehovah his God is with him,

And the acclamation of a king in the midst of him.

<sup>22</sup> Mighty God is bringing them out from Egypt;

As the strength of the wild ox is his.

<sup>23</sup> For there is no divining in Jacob, Nor soothsaying in Israel;

According to this time it shall be said of Jacob,

And of Israel, What has God wrought?

<sup>24</sup> Behold, a people! As a lioness it rises up,

And lifts itself up as a lion;

He shall not lie down till he devour the prey,

And drinks the blood of the slain. <sup>25</sup> And Balak said to Balaam, Neither

curse them at all, nor bless them at all. <sup>26</sup> But Balaam answered and said to Balak, Did I not speak to thee, saying, All that Jehovah shall speak, that I will do?

<sup>27</sup> And Balak said to Balaam, Come, I pray thee, I will bring thee to another place; perhaps it will please God that thou shouldest curse them for me from there. <sup>28</sup> And Balak brought Balaam to the top of Peor that overlooks the face of Jeshimon. <sup>29</sup> And Balaam said to Balak, Build for me here seven altars, and prepare here for me seven bullocks and seven rams. <sup>30</sup> And Balak did as Balaam said, and offered a bullock and a ram on each altar.

### CHAPTER XXIV

<sup>1</sup> And when Balaam saw that it pleased Jehovah to bless Israel, he went not, as at other times, to seek omens, but he set his face toward the wilderness. <sup>2</sup> And Balaam lifted up his eyes, and saw Israel encamping according to their tribes, and the Spirit of God came upon him, <sup>3</sup> and he took up his proverb, and said,

The saying of Balaam the son of Beor,

And the saying of the man with closed eyes;

<sup>4</sup> The saying of one who hears the words of God,

Who sees the vision of the Almighty,

Falling down, but having his eyes open :

<sup>5</sup> How fair are thy tents O Jacob !  
Thy tabernacles, O Israel !

<sup>6</sup> As valleys are they spread forth,  
As gardens beside a river;  
As aloes that Jehovah has planted,  
As cedar trees beside water.

<sup>7</sup> Water shall flow from his buckets,  
And his seed shall be in many waters;

And let his king be higher than Agag,

And his kingdom be exalted.

<sup>8</sup> God is bringing him out from Egypt;

As the strength of the wild ox is his;  
He shall eat up the nations his adversaries,

And shall break their bones,  
And pierce them through with his arrows.

<sup>9</sup> He couched,

He lay down as a lion,

And as a lioness,

Who shall rouse him up ?

Blessed be each of those blessing thee,

And cursed be each of those cursing thee.

<sup>10</sup> And Balak's anger burned against Balaam, and he smote his hands together ; and Balak said to Balaam, To curse my enemies I called thee, and, behold, thou hast altogether blessed them now three times. <sup>11</sup> And now,

flee thou to thy place. I said, I will certainly honor thee ; but, behold, Jehovah has withheld thee from honor.

<sup>12</sup> And Balaam said to Balak, Is it not true that even to thy messengers whom thou didst send to me I spoke, saying,

<sup>13</sup> If Balak should give to me his house full of silver and gold, I would not be able to go beyond the word of Jehovah to do either good or evil of my own will ; what Jehovah shall speak, that will I speak ? <sup>14</sup> And now, behold, I am going to my people ; come, I will advise thee what this people shall do to thy people in the latter days.

<sup>15</sup> And he took up his proverb and said,

The saying of Balaam the son of Beor,

And the saying of the man with closed eyes,



## CHAPTER XXV

- <sup>16</sup> The saying of one who hears the words of God,  
And who knows the knowledge of the Most High,  
Who sees the vision of the Almighty,  
Falling down, but having his eyes open :
- <sup>17</sup> I shall see him, but not now ;  
I shall behold him, but not nigh ;  
A star comes forth from Jacob,  
And a sceptre rises out of Israel,  
And smites the corners of Moab,  
And destroys all the sons of tumult.
- <sup>18</sup> And Edom becomes a possession,  
And Seir becomes a possession, his enemies ;  
And Israel acts valiantly.
- <sup>19</sup> And let one out of Jacob have dominion,  
And destroy the remnant out of the cities.
- <sup>20</sup> And he saw Amalek, and he took up his proverb, and said,  
The beginning of nations is Amalek,  
But his end shall come to destruction.
- <sup>21</sup> And he saw the Kenites, and took up his proverb, and said,  
Durable is thy dwelling-place,  
And placed in the rock thy nest ;
- <sup>22</sup> For shall Kain be destroyed  
Until Asshur take thee captive ?
- <sup>23</sup> And he took up his proverb, and said,  
Alas ! who shall live when God does this ?
- <sup>24</sup> And ships shall come from the coast of Chittim,  
And they shall afflict Asshur,  
And they shall afflict Eber,  
And even he shall come to destruction.
- <sup>25</sup> And Balaam rose up, and went and returned to his place ; and Balak also went his way.

<sup>1</sup> And Israel abode in Shittim ; and the people began to commit whoredom with the daughters of Moab. <sup>2</sup> And they called the people to the sacrifices of their gods ; and the people ate ; and worshiped their gods. <sup>3</sup> And Israel yoked himself to Baal-peor ; and the anger of Jehovah burned against Israel. <sup>4</sup> And Jehovah said to Moses, take all the chiefs of the people, and impale them before Jehovah in the sight of the sun, that the fierce anger of Jehovah may turn away from Israel. <sup>5</sup> And Moses said to the judges of Israel, Slay ye each one his men that are yoked to Baal-peor.

<sup>6</sup> And, behold, a man of the sons of Israel came and brought to his brethren a Midianite woman in the sight of Moses, and in the sight of the whole congregation of the sons of Israel ; and they were weeping at the doorway of the tent of meeting. <sup>7</sup> And Phineas the son of Eleazar the son of Aaron the priest saw it ; and he rose up from the midst of the congregation, and took a spear in his hand ; <sup>8</sup> and he went in after the man of Israel into the alcove, and speared both of them, the man of Israel and the woman, into her secret parts. And the plague was stayed from the sons of Israel. <sup>9</sup> And those that died in the plague were twenty-four thousand.

<sup>10</sup> And Jehovah spoke to Moses, saying, <sup>11</sup> Phineas the son of Eleazar the son of Aaron the priest has turned my wrath away from the sons of Israel, in his being jealous with my jealousy among them, and I did not consume the sons of Israel in my jealousy. <sup>12</sup> Wherefore say, Behold, I give to him my covenant of peace ; <sup>13</sup> and it shall be his, and his seed's after him,

Ver. 20. Beginning, *i. e.*, first, but here in contrast with "end."

Ver. 4. Chiefs, Heb., heads.

a covenant of a perpetual priesthood ; because he was jealous for his God, and made atonement for the sons of Israel. <sup>14</sup> Now the name of the man of Israel that was smitten, he who was smitten with the Midianite woman, was Zimri the son of Salu, a prince of a father's house belonging to the Simeonites. <sup>15</sup> And the name of the Midianite woman smitten was Cozbi the daughter of Zur ; he was head to the people of a father's house in Midian.

<sup>16</sup> And Jehovah spoke to Moses, saying, <sup>17</sup> Be hostile to the Midianites, and smite them ; <sup>18</sup> for they were hostile to you with their deceits with which they deceived you in the matter of Peor, and in the matter of Cozbi the daughter of the prince of Midian, their sister, who was smitten in the day of the plague in the matter of Peor.

## CHAPTER XXVI

<sup>1</sup> And it came to pass after the plague, that Jehovah spoke to Moses and to Eleazar the son of Aaron the priest, saying, <sup>2</sup> Take the sum of all the congregation of the sons of Israel, from twenty years old and upward, according to their fathers' houses, every one that can go out to war in Israel. <sup>3</sup> And Moses and Eleazar the priest spoke with them in the plains of Moab above the Jordan of Jericho, saying, <sup>4</sup> from twenty years old and upward ; as Jehovah commanded Moses and the sons of Israel who were coming out from the land of Egypt.

<sup>5</sup> Reuben the firstborn of Israel : the sons of Reuben : of Hanoch, the family of the Hanochites ; of Pallu the family of the Palluites ; <sup>6</sup> of Hezron the family of the Hezronites ; of Carmi the family of the Carmites.

<sup>7</sup> These are the families of the Reubenites ; and those enrolled of them were forty-three thousand seven hundred and thirty. <sup>8</sup> And the sons of Pallu, Eliab ; <sup>9</sup> and the sons of Eliab : Nemuel, and Dathan and Abiram. This is that Dathan and Abiram, called to councils, who strove against Moses and against Aaron in the company of Korah, when they strove against Jehovah, <sup>10</sup> and the earth opened her mouth, and swallowed them up and Korah when the company died, when the fire devoured two hundred and fifty men ; and they became a sign ; <sup>11</sup> but the sons of Korah did not die.

<sup>12</sup> The sons of Simeon, according to their families : of Nemuel, the family of the Nemuelites ; of Jamin, the family of the Jaminites ; of Jachin, the family of the Jachinites ; <sup>13</sup> of Zerah, the family of the Zarhites ; of Shaul, the family of the Shaulites.

<sup>14</sup> These are the families of the Simeonites, twenty-two thousand and two hundred.

<sup>15</sup> The sons of Gad, according to their families : of Zephon, the family of the Zephonites ; of Haggi, the family of the Haggites ; of Shuni, the family of the Shunites ; <sup>16</sup> of Ozni, the family of the Oznites ; of Eri, the family of the Erites ; <sup>17</sup> of Arod, the family of the Arodites ; of Areli, the family of the Arelites. <sup>18</sup> These are the families of the sons of Gad, according to those enrolled of them, forty thousand and five hundred.

<sup>19</sup> The sons of Judah were Er and Onan ; and Er and Onan died in the land of Canaan. <sup>20</sup> And the sons of Judah, according to their families : of Shelah, the family of the Shelahites ; of Perez, the family of the Parzites ; of Zerah, the family of the Zarhites.

Ver. 3. Above, or by.

Ver. 4. Some words seem to have been omitted from the text.

Ver. 9. Called to councils, or famous of the congregation.



<sup>21</sup> And the sons of Perez were : of Hezron, the family of the Hezronites ; of Hamul, the family of the Hamulites. <sup>22</sup> These are the families of Judah, according to those enrolled of them, seventy-six thousand and five hundred.

<sup>23</sup> The sons of Issachar, according to their families : of Tola, the family of the Tolaites ; of Pua, the family of the Punites ; <sup>24</sup> of Jashub, the family of the Jashubites ; of Shimron, the family of the Shimronites. <sup>25</sup> These are the families of Issachar, according to those enrolled of them, sixty-four thousand and three hundred.

<sup>26</sup> The sons of Zebulun according to their families : of Sered, the family of the Sardites ; of Elon, the family of the Elonites ; of Jahleel, the family of the Jahleelites. <sup>27</sup> These are the families of the Zebulunites, according to those enrolled of them, sixty thousand and five hundred.

<sup>28</sup> The sons of Joseph, according to their families : Manasseh and Ephraim ; <sup>29</sup> of the sons of Manasseh : of Machir, the family of the Machirites ; and Machir begat Gilead ; of Gilead, the family of the Gileadites. <sup>30</sup> These are the sons of Gilead : of Jeezer, the family of the Jeezerites ; of Helek, the family of the Helekites ; <sup>31</sup> and of Asriel, the family of the Asrielites ; and of Shechem, the family of the Shechemites ; <sup>32</sup> and of Shemida, the family of the Shemidaites ; and of Hephher, the family of the Hephherites. <sup>33</sup> And Zelophehad the son of Hephher had no sons, but daughters ; and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. <sup>34</sup> These are the families of Manasseh ; and those enrolled of them were fifty-two thousand and seven hundred.

<sup>35</sup> These are the sons of Ephraim

according to their families : of Shuthelah, the family of the Shuthalbites ; of Becher, the family of the Bachrites ; of Tahan, the family of the Tahanites. <sup>36</sup> And these are the sons of Shuthelah : of Eran, the family of the Eranites. <sup>37</sup> These are the families of the sons of Ephraim, according to those enrolled of them, thirty-two thousand and five hundred. These are the sons of Joseph according to their families.

<sup>38</sup> The sons of Benjamin according to their families : of Bela, the family of the Belaites ; of Ashbel, the family of the Ashbelites ; of Ahiram, the family of the Ahiramites ; <sup>39</sup> of Shupham, the family of the Shuphamites ; of Hupham, the family of the Huphamites. <sup>40</sup> And the sons of Bela were Ard and Naaman ; [of Ard] the family of the Ardites ; of Naaman, the family of the Naamites. <sup>41</sup> These are the sons of Benjamin according to their families, and those enrolled of them, forty-five thousand and six hundred.

<sup>42</sup> These are the sons of Dan according to their families : of Shuham, the family of the Shuhamites. These are the families of Dan according to their families. <sup>43</sup> All the families of the Shuhamites, according to those enrolled of them sixty-four thousand and four hundred.

<sup>44</sup> The sons of Asher according to their families : of Jimna, the family of the Jimnites ; of Jesui, the family of the Jesuites ; of Beriah, the family of the Beriites. <sup>45</sup> Of the sons of Beriah : of Heber, the family of the Heberites ; of Malchiel, the family of the Malchielites. <sup>46</sup> And the name of the daughter of Asher was Serah. <sup>47</sup> These are the families of the sons of Asher, according to those enrolled of them fifty-three thousand and four hundred.

<sup>48</sup> The sons of Naphtali according to their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; <sup>49</sup> of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites. <sup>50</sup> These are the families of Naphtali according to their families; and those enrolled of them were forty-five thousand and four hundred. <sup>51</sup> These were the enrolled of the sons of Israel, six hundred and one thousand seven hundred and thirty.

<sup>52</sup> And Jehovah spoke to Moses, saying, <sup>53</sup> To these the land shall be divided by inheritance according to the number of names. <sup>54</sup> To the one having many thou shalt increase his inheritance, and to the one having few thou shalt decrease his inheritance; to each his inheritance shall be given according to the number of his enrolled. <sup>55</sup> And by lot the land shall be divided; according to the names of the tribes of their fathers they shall inherit. <sup>56</sup> According to the lot the inheritance of each shall be divided, distinguishing between the many and the few.

<sup>57</sup> And these are the enrolled of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. <sup>58</sup> These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. <sup>59</sup> And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram, Aaron and Moses, and Miriam their sister. <sup>60</sup> And to Aaron was born Nadab and Abihu, Eleazar and Ithamar. <sup>61</sup> And Nadab and Abihu died,

when they offered strange fire before Jehovah. <sup>62</sup> And those enrolled of them were twenty-three thousand, every male from a month old and upward; for they were not enrolled among the sons of Israel, because there was not given to them an inheritance among the sons of Israel.

<sup>63</sup> These were those enrolled by Moses and Eleazar the priest, who enrolled the sons of Israel in the plains of Moab above the Jordan of Jericho.

<sup>64</sup> And among these there was not a man of those enrolled by Moses and Aaron the priest, who enrolled the sons of Israel in the wilderness of Sinai; <sup>65</sup> for Jehovah had said of them, They shall surely die in the wilderness. And there was not left of them a man, except Caleb the son of Jephunneh and Joshua the son of Nun.

## CHAPTER XXVII

<sup>1</sup> Then drew near the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these were the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. <sup>2</sup> And they stood before Moses, and before Eleazar the priest, and before the princes, and before all the congregation, at the doorway of the tent of meeting, saying; <sup>3</sup> Our father died in the wilderness, and he was not among the company of those that gathered themselves together against Jehovah in the company of Korah; but he died in his own sin; and he had no sons. <sup>4</sup> Why should the name of our father be taken away from among his family because he had no son? <sup>5</sup> Give to us a possession among the brethren of our father. <sup>6</sup> And Moses brought their case before Jehovah.



<sup>6</sup> And Jehovah spoke to Moses, saying, <sup>7</sup> The daughters of Zelophehad speak rightly: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass over to them. <sup>8</sup> And thou shalt speak to the sons of Israel, saying, When a man shall die, who has no son, then ye shall cause his inheritance to pass over to his daughter. <sup>9</sup> And if he have no daughter, then ye shall give his inheritance to his brothers. <sup>10</sup> And if he have no brothers, then ye shall give his inheritance to his father's brothers. <sup>11</sup> And if his father have no brothers, then ye shall give his inheritance to his blood relation that is next to him of his family, and he shall possess it. And it shall be to the sons of Israel a statute of judgment, as Jehovah commanded Moses.

<sup>12</sup> And Jehovah said to Moses, Get thee up into this mount Abarim, and see the land which I have given to the sons of Israel; <sup>13</sup> and when thou hast seen it, thou also shalt be gathered to thy people, as Aaron thy brother was gathered. <sup>14</sup> Because ye rebelled against my word in the desert of Zin, in the strife of the congregation, to sanctify me by the waters before their eyes, by the waters of strife at Kadesh in the wilderness of Zin.

<sup>15</sup> And Moses spoke to Jehovah, saying, <sup>16</sup> Let Jehovah God of the spirits of all flesh appoint a man over the congregation, <sup>17</sup> who shall go out before them, and who shall come in before them, and who shall lead them out, and who shall bring them in; that the congregation of Israel be not as sheep that have no shepherd.

<sup>18</sup> And Jehovah said to Moses, Take to thee Joshua the son of Nun, a man in whom is spirit; and thou shalt lay

thy hand upon him; <sup>19</sup> and cause him to stand before Eleazar the priest, and before the whole congregation; and charge him in their sight; <sup>20</sup> and thou shalt put of thy majesty upon him, in order that all the congregation of the sons of Israel may hearken. <sup>21</sup> And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Jehovah; in accordance with his word they shall go out, and in accordance with his word they shall come in, both he, and all the sons of Israel with him, even the whole congregation. <sup>22</sup> And Moses did as Jehovah commanded; and he took Joshua, and caused him to stand before Eleazar the priest, and before the whole congregation; <sup>23</sup> and he laid his hands upon him, and charged him as Jehovah commanded Moses.

## CHAPTER XXVIII

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Command the sons of Israel, and say to them, My oblation, my food for my fire offerings, my odor of delight, shall ye observe to offer to me in its season. <sup>3</sup> And thou shalt say to them, This is the fire offering that ye shall offer to Jehovah: two yearling lambs without blemish each day as a continual burnt offering. <sup>4</sup> The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at evening. <sup>5</sup> And the tenth of an ephah of fine flour for a meal offering, poured over with the fourth of a hin of beaten oil. <sup>6</sup> It is a continual burnt offering which was ordained in mount Sinai for an odor of delight, a fire offering to Jehovah. <sup>7</sup> And its drink offering the fourth of a hin for each lamb, in the holy place pour out a drink offering of strong drink to Jehovah. <sup>8</sup> And the other lamb thou shalt offer at evening. Like the meal offering of

the morning, and like its drink offering, thou shalt offer a fire offering of an odor of delight to Jehovah.

<sup>9</sup> And on the sabbath day two yearling lambs without blemish, and two tenths of fine flour for a meal offering poured over with oil, and its drink offering. <sup>10</sup> This is the burnt offering of every sabbath, besides the continual burnt offering, and its drink offering.

<sup>11</sup> And on the firsts of your months ye shall offer a burnt offering to Jehovah: two young bullocks, and one ram, seven yearling lambs without blemish; <sup>12</sup> and three tenths of fine flour for a meal offering poured over with oil for each bullock; and two tenths of fine flour for a meal offering, poured over with oil, for the one ram; <sup>13</sup> and a tenth of fine flour poured over with oil for a meal offering for each lamb; a burnt offering, an odor of delight, a fire offering to Jehovah. <sup>14</sup> And their drink offerings shall be half a hin of wine for a bullock, and a third of a hin for a ram, and a fourth of a hin for a lamb; this is the burnt offering for each month throughout the months of the year. <sup>15</sup> And one goat for a sin offering to Jehovah, besides the continual burnt offering and its drink offering.

<sup>16</sup> And in the first month, on the fourteenth day of the month, is the passover to Jehovah. <sup>17</sup> And on the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten. <sup>18</sup> On the first day shall be a holy convocation; ye shall not do any work of labor; <sup>19</sup> and ye shall offer a fire offering, a burnt offering to Jehovah: two young bullocks, and one ram, and seven yearling lambs; they shall be to you without blemish. <sup>20</sup> And their meal offering of fine flour poured over with oil: three tenths shall ye offer for a bullock, and two tenths for a ram; <sup>21</sup> a tenth shalt thou offer for

each of the seven lambs. <sup>22</sup> And one goat for a sin offering, to make atonement for you. <sup>23</sup> Besides the morning burnt offering, which is for the continual burnt offering, ye shall offer these. <sup>24</sup> As these ye shall offer daily, seven days, the food of a fire offering of an odor of delight to Jehovah; it shall be offered besides the continual burnt offering, and its drink offering. <sup>25</sup> And on the seventh day ye shall have a holy convocation; ye shall not do any work of labor.

<sup>26</sup> And on the day of the firstfruits, when ye bring a new meal offering to Jehovah, in your feast of weeks, ye shall have a holy convocation; ye shall not do any work of labor. <sup>27</sup> And ye shall offer a burnt offering for an odor of delight to Jehovah: two young bullocks, one ram, seven yearling lambs; <sup>28</sup> and their meal offering of fine flour poured over with oil, three tenths for one bullock, two tenths for one ram, <sup>29</sup> a tenth for each of the seven lambs. <sup>30</sup> One goat to make atonement for you. <sup>31</sup> Besides the continual burnt offering, and its meal offering, ye shall offer them, and their drink offerings. They shall be to you without blemish.

## CHAPTER XXIX.

<sup>1</sup> And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall not do any work of labor; it shall be to you a day of blowing of trumpets. <sup>2</sup> And ye shall offer a burnt offering for an odor of delight to Jehovah: one young bullock, one ram, seven yearling lambs without blemish; <sup>3</sup> and their meal offering of fine flour poured over with oil: three tenths for a bullock, two tenths for a ram, <sup>4</sup> and one tenth for each of the seven lambs. <sup>5</sup> And one goat for a sin offering, to make atonement for you; <sup>6</sup> besides the burnt offering of



the month, and its meal offering, and the continual burnt offering, and its meal offering, and their drink offerings, according to their ordinance, for an odor of delight, a fire offering to Jehovah.

<sup>1</sup> And on the tenth day of this seventh month ye shall have a holy convocation; and ye shall afflict your souls, ye shall not do any work; <sup>8</sup> and ye shall offer a burnt offering to Jehovah, an odor of delight: one young bullock, one ram, seven yearling lambs, they shall be to you without blemish; <sup>9</sup> and their meal offering of fine flour poured over with oil; three tenths for a bullock, two tenths for a ram, <sup>10</sup> one tenth for each of the seven lambs. <sup>11</sup> One goat for a sin offering; besides the sin offering of atonement, and the continual burnt offering, and its meal offering, and their drink offerings.

<sup>12</sup> And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall not do any work of labor, and ye shall keep a feast to Jehovah seven days; <sup>13</sup> and ye shall offer a burnt offering, a fire offering of an odor of delight to Jehovah; thirteen young bullocks, two rams, fourteen yearling lambs; they shall be without blemish; <sup>14</sup> and their meal offering of fine flour poured over with oil; three tenths for each of the thirteen bullocks, two tenths for each of the two rams, <sup>15</sup> and a tenth for each of the fourteen lambs; <sup>16</sup> and one goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offering.

<sup>17</sup> And on the second day, twelve young bullocks, two rams, fourteen yearling lambs, without blemish; <sup>18</sup> and their meal offering and their drink offerings for the bullocks, for the rams and for the lambs, according to their number, according to the ordinance; <sup>19</sup> and one goat for a sin offering; besides the

continual burnt offering, and its meal offering, and their drink offerings.

<sup>20</sup> And on the third day, eleven bullocks, two rams, fourteen yearling lambs, without blemish; <sup>21</sup> and their meal offering, and their drink offerings, for the bullocks, for the rams, and for the lambs, according to their number, according to the ordinance; <sup>22</sup> and one goat for a sin offering; besides the continual burnt offering, and its meal offering, and its drink offering.

<sup>23</sup> And on the fourth day, ten bullocks, two rams, fourteen yearling lambs, without blemish; <sup>24</sup> their meal offering, and their drink offerings, for the bullocks, for the rams, and for the lambs, according to their number, according to the ordinance; <sup>25</sup> and one goat for a sin offering; besides the continual burnt offering, its meal offering and its drink offering.

<sup>26</sup> And on the fifth day, nine bullocks, two rams, fourteen yearling lambs, without blemish; <sup>27</sup> and their meal offering and their drink offerings, for the bullocks, for the rams, and for the lambs, according to their number, according to the ordinance; <sup>28</sup> and one goat for a sin offering; besides the continual burnt offering, and its meal offering, and its drink offering.

<sup>29</sup> And on the sixth day, eight bullocks, two rams, fourteen lambs, without blemish; <sup>30</sup> and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, according to the ordinance; <sup>31</sup> and one goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offering.

<sup>32</sup> And on the seventh day, seven bullocks, two rams, fourteen lambs, without blemish; <sup>33</sup> and their meal offering and their drink offerings, for the bullocks, for the rams, and for the lambs, according to their number,

according to the ordinance; <sup>34</sup> and one goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offering.

<sup>35</sup> And on the eighth day ye shall have a religious assembly; ye shall not do any work of labor; <sup>36</sup> and ye shall offer a burnt offering, a fire offering of an odor of delight to Jehovah: one bullock, one ram, seven yearling lambs, without blemish; <sup>37</sup> their meal offering and their drink offerings, for the bullock, for the ram, and for the lambs, according to their number, according to the ordinance; <sup>38</sup> and one goat for a sin offering; besides the continual burnt offering and its meal offering, and its drink offering.

<sup>39</sup> These shall ye offer to Jehovah in your appointed feasts; besides your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings. And Moses told the sons of Israel according to all that Jehovah commanded Moses.

## CHAPTER XXX

<sup>1</sup> And Moses spoke to the heads of the tribes of the sons of Israel, saying, This is the thing which Jehovah has commanded: <sup>2</sup> When a man shall vow a vow to Jehovah, or swear an oath to bind his soul with a bond; he shall not profane his word, he shall do according to all that proceeds out of his mouth. <sup>3</sup> And when a woman shall vow a vow to Jehovah, or bind herself by a bond, while in her father's house in her youth; <sup>4</sup> and her father hears her vow, or her bond with which she has bound her soul, and her father holds his peace at her; then all her vows shall stand, and every bond with which she has bound her soul shall stand. <sup>5</sup> But if her father disallow her in the day that he hears; none of

her vows; or of her bonds with which she has bound her soul shall stand; and Jehovah will forgive her, because her father disallowed her. <sup>6</sup> Or if she shall at all come to be married, her vows being on her, or the thoughtless utterances of her lips, with which she has bound her soul; <sup>7</sup> and her husband hear, and hold his peace at her in the day that he hears; then her vows shall stand, or her bonds with which she bound her soul shall stand. <sup>8</sup> But if on the day her husband hears it, he shall disallow her, then he shall make void her vow which was on her, or the thoughtless utterances of her lips, with which she had bound her soul, and Jehovah will forgive her.

<sup>9</sup> But a vow of a widow, or of a divorced woman, everything with which she has bound her soul, shall remain upon her. <sup>10</sup> Or if in the house of her husband one has vowed, or bound her soul by a bond with an oath; <sup>11</sup> and her husband heard it, and held his peace at her, and did not disallow her; then all her vows shall stand, and every bond with which she bound her soul shall stand. <sup>12</sup> But if her husband shall indeed make them void on the day he hears them; then anything proceeding from her lips, of her vows, or of the bond of her soul, shall not stand; her husband has made them void; and Jehovah will forgive her. <sup>13</sup> Any vow, and any binding oath to afflict the soul, her husband may cause it to stand, or her husband may make it void. <sup>14</sup> But if her husband shall indeed hold his peace at her from day to day; then he causes to stand all her vows, or all her bonds that are upon her; he causes them to stand, because he held his peace at her in the day that he heard them. <sup>15</sup> But if he shall at all make them void after he has heard them; then he shall bear her iniquity.



<sup>16</sup> These are the statutes that Jehovah commanded Moses, between a man and his wife, between a father and his daughter, while in her youth in her father's house.

## CHAPTER XXXI

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Avenge the sons of Israel of the Midianites; afterwards thou shalt be gathered to thy people. <sup>3</sup> And Moses spoke to the people, saying, Some of you arm yourselves for the war, and let them go against Midian, to put the vengeance of Jehovah upon Midian; <sup>4</sup> a thousand from each of all the tribes of Israel ye shall send to the war. <sup>5</sup> And there were separated out of the thousands of Israel, a thousand from every tribe, twelve thousand armed for war. <sup>6</sup> And Moses sent them, a thousand from each tribe, to the war, them and Phineas the son of Eleazar the priest, to the war, with the holy instruments, the trumpets to blow in his hand. <sup>7</sup> And they warred against Midian, as Jehovah commanded Moses; and they slew all the males; <sup>8</sup> and they slew the kings of Midian with the rest of their slain: Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian; Balaam also the son of Beor they slew with the sword. <sup>9</sup> And the sons of Israel took the women of Midian captives, and their little ones; and they took as booty all their cattle, and all their flocks, and all their goods. <sup>10</sup> And all their cities, in the places where they dwelt, and all their encampments, they burnt with fire; <sup>11</sup> and they fetched all the spoil, and all the booty, both of men and beasts. <sup>12</sup> And they brought to Moses and to Eleazar the priest, and to the whole congregation of the sons of Israel, the captives, and the booty, and the spoil, to the camp, to the plains of Moab, which are above the Jordan at Jericho.

<sup>13</sup> And Moses, and Eleazar the priest, and all the princes of the congregation went forth to meet them outside the camp. <sup>14</sup> And Moses was wroth with the officers of the army, the captains of the thousands, and the captains of the hundreds, who were coming from the service of the war. <sup>15</sup> And Moses said to them, Have ye saved every female alive? <sup>16</sup> Behold, these caused the sons of Israel, through the counsel of Balaam, to commit trespass against Jehovah in the matter of Peor, and the plague was among the congregation of Jehovah. <sup>17</sup> Now therefore slay every male among the little ones, and slay every woman that has known man by lying with him. <sup>18</sup> But all the little ones among the women that have not known the lying with a man, keep alive for yourselves. <sup>19</sup> And do ye encamp outside the camp seven days; every one that has killed any person, and every one that has touched the slain, purify yourselves on the third day, and on the seventh day, you and your captives. <sup>20</sup> And every garment, and every article of skin, and everything made of goats' hair, and every article of wood, ye shall purify.

<sup>21</sup> And Eleazar the priest said to the men of war that entered into the battle, This is the statute of the law which Jehovah has commanded Moses: <sup>22</sup> Only the gold, and the silver, the copper, the iron, the tin, and the lead, <sup>23</sup> everything that may enter the fire, ye shall cause to pass through the fire, and it shall be clean; nevertheless it shall be purified with the water of uncleanness; and anything that may not enter the fire ye shall cause to pass through water. <sup>24</sup> And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterwards ye shall come into the camp.

<sup>25</sup> And Jehovah spoke to Moses, saying, <sup>26</sup> Take the sum of what was

taken captive, both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' houses of the congregation; <sup>27</sup> and divide the booty into two parts between those engaging in the war, who went out to battle, and the whole congregation; <sup>28</sup> and levy a tribute for Jehovah of the men of war who went out to battle: one soul of five hundred, both of the men and of the cattle, and of the asses, and of the flocks; <sup>29</sup> from their half ye shall take it, and give it to Eleazar the priest, for a heave offering to Jehovah. <sup>30</sup> And of the sons of Israel's half thou shalt take one portion of fifty, of the men, of the cattle, of the asses, and of the flocks, of all manner of beasts; and give them to the Levites who keep the charge of the tabernacle of Jehovah.

<sup>31</sup> And Moses and Eleazar the priest did as Jehovah commanded Moses. <sup>32</sup> And the booty, the remnant of the spoil that the men of war had taken was [this]: sheep, six hundred and seventy-five thousand; <sup>33</sup> and oxen, seventy-two thousand; <sup>34</sup> and asses, sixty-one thousand; <sup>35</sup> and persons, of the women that had not known the lying with a man, all the persons, thirty-two thousand. <sup>36</sup> And the half, the portion of those that went out to the war, was, the number of the sheep, three hundred and thirty-seven thousand and five hundred; <sup>37</sup> and the tribute for Jehovah of the sheep was six hundred and seventy-five. <sup>38</sup> And the oxen were thirty-six thousand; and the tribute of them for Jehovah was seventy-two. <sup>39</sup> And the asses were thirty thousand and five hundred; and the tribute of them for Jehovah was sixty-one. <sup>40</sup> And the persons were sixteen thousand; and the tribute of them for Jehovah was thirty-two persons.

<sup>41</sup> And Moses gave the tribute of the heave offering of Jehovah to Eleazar the priest, as Jehovah commanded Moses.

<sup>42</sup> And of the sons of Israel's half, which Moses divided from the men that warred, (<sup>43</sup> now the congregation's half was three hundred and thirty-seven thousand and five hundred sheep; <sup>44</sup> and oxen, thirty-six thousand; <sup>45</sup> and asses, thirty thousand and five hundred; <sup>46</sup> and persons, sixteen thousand;) <sup>47</sup> of the sons of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them to the Levites, who kept the charge of the tabernacle of Jehovah; as Jehovah commanded Moses.

<sup>48</sup> And the officers that belonged to the thousands of the host, the captains of thousands, and captains of hundreds, came near to Moses; <sup>49</sup> and they said to Moses, Thy servants have taken the sum of the men of war, who are under our command, and there is not missing from us a man. <sup>50</sup> And we have brought the oblation of Jehovah, what each one came across, articles of gold, arm bands, and bracelets, signet rings, earrings, and beads, to make atonement for our souls before Jehovah. <sup>51</sup> And Moses and Eleazar the priest received the gold from them, all the wrought articles. <sup>52</sup> And all the gold of the heave offering that they heaved to Jehovah, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. <sup>53</sup> The men of war had taken spoil, each for himself. <sup>54</sup> And Moses and Eleazar the priest received the gold from the captains of thousands and of hundreds, and brought it into the tent of meeting, as a memorial for the sons of Israel before Jehovah.



## CHAPTER XXXII

<sup>1</sup> Now the sons of Reuben and the sons of Gad had a very great multitude of cattle ; and they saw the land of Jazer, and the land of Gilead, and, behold, the place was a place for cattle ; <sup>2</sup> and the sons of Gad and the sons of Reuben came, and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying, <sup>3</sup> Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealah, and Shebam, and Nebo, and Beon, <sup>4</sup> the land which Jehovah smote before the congregation of Israel, is a land for cattle, and thy servants have cattle ; <sup>5</sup> and said they, if we have found favor in thy sight, let this land be given to thy servants for a possession, do not cause us to cross the Jordan. <sup>6</sup> And Moses said to the sons of Gad, and to the sons of Reuben, Shall your brethren go to the war, and ye dwell here ? <sup>7</sup> And why will ye discourage the heart of the sons of Israel from going over into the land which Jehovah has given to them ? <sup>8</sup> Thus did your fathers, when I sent them from Kadesh-barnea to see the land. <sup>9</sup> And they went up to the valley of Eshcol, and saw the land, and they discouraged the heart of the sons of Israel, not to go over into the land which Jehovah had given to them. <sup>10</sup> And the anger of Jehovah burned on that day, and he swore, saying, <sup>11</sup> The men that are coming up from Egypt, from twenty years old and upward, shall not see the land of which I swore to Abraham, to Isaac, and to Jacob, because they have not wholly followed me ; <sup>12</sup> except Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun ; for they have wholly followed Jehovah. <sup>13</sup> And the anger of Jehovah burned against Israel, and he made them wander in

the wilderness forty years, until all the generation, who had done evil in the sight of Jehovah, was consumed. <sup>14</sup> And, behold, ye rise up in your fathers' stead, an increase of sinful men, to augment the burning anger of Jehovah against Israel. <sup>15</sup> For ye will turn back from after him, and he will continue still to leave them in the wilderness ; and ye will destroy all this people.

<sup>16</sup> And they came near to him, and said, We will build sheepfolds here for our flocks, and cities for our families ; <sup>17</sup> but as for us, we will arm ourselves going readily before the sons of Israel, until we have brought them to their place ; and our families shall dwell in the fortified cities on account of the inhabitants of the land. <sup>18</sup> We will not return to our houses, until the sons of Israel have inherited each man his inheritance ; <sup>19</sup> for we will not inherit with them across the Jordan and beyond ; for our inheritance has come to us across the Jordan eastward.

<sup>20</sup> And Moses said to them, If ye will do this thing, if ye will arm yourselves before Jehovah for the war, <sup>21</sup> and will go every one of you armed over the Jordan before Jehovah until he has dispossessed his enemies from before him, <sup>22</sup> and the land has been subdued before Jehovah, and afterwards ye shall return ; then ye shall be guiltless before Jehovah and before Israel ; and this land shall be your possession before Jehovah. <sup>23</sup> But if ye shall not do so ; behold, ye have sinned against Jehovah, and know ye your sin which shall befall you. <sup>24</sup> Build you cities for your families, and folds for your flocks, and that which proceeds from your mouth ye shall do.

<sup>25</sup> And the sons of Gad and the sons of Reuben spoke to Moses, saying, Thy servants will do as my lord commands. <sup>26</sup> Our little ones, our wives,

our flocks, and all our cattle, shall remain there in the cities of Gilead ; <sup>27</sup> but thy servants will pass over, every man armed for battle before Jehovah to the war, as my lord commands.

<sup>28</sup> And Moses gave command concerning them to Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the sons of Israel ; <sup>29</sup> and Moses said to them, If the sons of Gad and the sons of Reuben shall pass with you over the Jordan, every man armed for battle, before Jehovah, and the land be subdued before you ; then ye shall give them the land of Gilead for a possession. <sup>30</sup> But if they do not pass over with you armed, then they shall have possessions among you in the land of Canaan. <sup>31</sup> And the sons of Gad and the sons of Reuben answered, saying, As Jehovah has said to thy servants so will we do. <sup>32</sup> We will pass over armed before Jehovah into the land of Canaan, and let the possession of our inheritance be with us across the Jordan.

<sup>33</sup> And Moses gave to them, to the sons of Gad, and to the sons of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to its cities, with the borders of the cities of the land round about.

<sup>34</sup> And the sons of Gad built Dibon, and Ataroth, and Aroer, <sup>35</sup> and Atroth, Shophan, and Jazer, and Jogbehah, <sup>36</sup> and Beth-nimrah, and Beth-haran, fortified cities ; and folds for flocks.

<sup>37</sup> And the sons of Reuben built Heshbon, and Elealeh, and Kirjathaim, <sup>38</sup> and Nebo, and Baal-meon, (their names being changed) and Shibmah ; and they called by names the names of the cities which they built.

<sup>39</sup> And the sons of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite who was in it. <sup>40</sup> And Moses gave Gilead to Machir the son of Manasseh ; and he dwelt in it. <sup>41</sup> And Jair the son of Manasseh went and took their small towns, and called them Havoth-jair. <sup>42</sup> And Nobah went and took Kenath, and its villages, and called it Nobah after his own name.

## CHAPTER XXXIII

<sup>1</sup> These are the journeys of the sons of Israel, who went out from the land of Egypt according to their hosts by the hand of Moses and Aaron. <sup>2</sup> And Moses wrote their goings out according to their journeys at the command of Jehovah ; and these are their journeys according to their goings out ; <sup>3</sup> and they journeyed from Rameses in the first month, on the fifteenth day of the first month ; on the morrow after the pass-over the sons of Israel went out with a high hand in the sight of all the Egyptians ; <sup>4</sup> for the Egyptians were burying those whom Jehovah had smitten among them, every first born, and against their gods Jehovah executed judgments. <sup>5</sup> And the sons of Israel journeyed from Rameses and encamped in Succoth ; <sup>6</sup> and they journeyed from Succoth, and encamped in Etham, which is on the edge of the wilderness ; <sup>7</sup> and they journeyed from Etham, and turned back toward Pi-hahiroth, which is opposite Baal-zephon, and they encamped before Migdol ; <sup>8</sup> and they journeyed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went a three days' journey in the wilderness of Etham, and encamped in Marah ; <sup>9</sup> and they journeyed from Marah, and came to Elim ; and in Elim were twelve fountains of water,



and seventy palm trees ; and they encamped there ; <sup>10</sup> and they journeyed from Elim, and encamped by the Red sea ; <sup>11</sup> and they journeyed from the Red sea, and encamped in the wilderness of Sin ; <sup>12</sup> and they journeyed from the wilderness of Sin, and encamped in Dophkah ; <sup>13</sup> and they journeyed from Dophkah, and encamped in Alush ; <sup>14</sup> and they journeyed from Alush, and encamped in Rephidim, and there was no water there for the people to drink ; <sup>15</sup> and they journeyed from Rephidim, and encamped in the wilderness of Sinai ; <sup>16</sup> and they journeyed from the wilderness of Sinai, and encamped at Kibroth-hattaavah ; <sup>17</sup> and they journeyed from Kibroth-hattaavah, and encamped at Hazeroth ; <sup>18</sup> and they journeyed from Hazeroth, and encamped in Rithmah ; <sup>19</sup> and they journeyed from Rithmah, and encamped at Rimmon-parez ; <sup>20</sup> and they journeyed from Rimmon-parez, and encamped in Libnah ; <sup>21</sup> and they journeyed from Libnah, and encamped at Rissah ; <sup>22</sup> and they journeyed from Rissah, and encamped at Kehelathah ; <sup>23</sup> and they journeyed from Kehelathah, and encamped in mount Shapher ; <sup>24</sup> and they journeyed from mount Shapher, and encamped in Haradah ; <sup>25</sup> and they journeyed from Haradah, and encamped in Makheloth ; <sup>26</sup> and they journeyed from Makheloth, and encamped at Tahath ; <sup>27</sup> and they journeyed from Tahath, and encamped in Tarah ; <sup>28</sup> and they journeyed from Tarah, and encamped in Mithcah ; <sup>29</sup> and they journeyed from Mithcah, and encamped in Hashmonah ; <sup>30</sup> and they journeyed from Hashmonah, and encamped in Moseroth ; <sup>31</sup> and they journeyed from Moseroth, and encamped in Bene-jaakan ; <sup>32</sup> and they journeyed from Bene-jaakan, and encamped in Hor-hagidgad ; <sup>33</sup> and they journeyed from

Hor-hagidgad, and encamped in Jotbathah ; <sup>34</sup> and they journeyed from Jotbathah, and encamped in Ebronah ; <sup>35</sup> and they journeyed from Ebronah, and encamped in Ezion-gaber ; <sup>36</sup> and they journeyed from Ezion-gaber, and encamped in the wilderness of Zin, that is Kadesh ; <sup>37</sup> and they journeyed from Kadesh, and encamped at mount Hor, in the edge of the land of Edom ; <sup>38</sup> and Aaron the priest went up into mount Hor at the command of Jehovah, and died there in the fortieth year of the sons of Israel's going out from the land of Egypt, in the fifth month on the first day of the month. <sup>39</sup> And Aaron was a hundred and twenty-three years old when he died in mount Hor. <sup>40</sup> And the Canaanite the king of Arad, who was dwelling in the South in the land of Canaan, heard of it when the sons of Israel came.

<sup>41</sup> And they journeyed from mount Hor, and encamped in Zalmonah ; <sup>42</sup> and they journeyed from Zalmonah, and encamped in Punon ; <sup>43</sup> and they journeyed from Punon, and encamped in Oboth ; <sup>44</sup> and they journeyed from Oboth, and encamped in Iye-abarim, in the borders of Moab ; <sup>45</sup> and they journeyed from Iyim, and encamped in Dibon-gad ; <sup>46</sup> and they journeyed from Dibon-gad, and encamped in Almon-diblathaim ; <sup>47</sup> and they journeyed from Almon-diblathaim, and encamped in the mountains of Abarim, before Nebo ; <sup>48</sup> and they journeyed from the mountains of Abarim, and encamped in the plains of Moab, above the Jordan of Jericho ; <sup>49</sup> and they encamped along the Jordan from Beth-jesimoth to Abel-shittim in the plains of Moab.

<sup>50</sup> And Jehovah spoke to Moses in the plains of Moab above the Jordan of Jericho, saying, <sup>51</sup> Speak to the sons of Israel, and say to them, When ye

cross over the Jordan into the land of Canaan, <sup>52</sup> then ye shall dispossess all the inhabitants of the land from before you, and destroy all their figured images, and destroy all their molten images, and demolish all their high places; <sup>53</sup> and ye shall take possession of the land, and dwell in it; for I have given you the land to possess it. <sup>54</sup> And ye shall inherit the land by lot, according to your families; and to the one having many ye shall increase his inheritance; and to the one having few ye shall decrease his inheritance; according to whither the lot comes out for each shall be his inheritance. According to the tribes of your fathers ye shall inherit. <sup>55</sup> But if ye shall not dispossess the inhabitants of the land from before you; then it shall come to pass, that those whom ye shall leave of them shall be prickles in your eyes, and thorns in your sides, and they shall oppress you in the land wherein you dwell. <sup>56</sup> Moreover it shall come to pass, that I shall do to you as I thought to do to them.

## CHAPTER XXXIV

<sup>1</sup> And Jehovah spoke to Moses, saying, <sup>2</sup> Command the sons of Israel, and say to them, When ye come into the land of Canaan, this is the land that shall fall to you by inheritance, the land of Canaan according to its borders: <sup>3</sup> your south side shall be from the wilderness of Zin along the coasts of Edom, and your south boundary shall be from the end of the salt sea at the east; <sup>4</sup> and your boundary shall pass around south of the ascent of Akribbin, and pass over to Zin; and its goings forth shall be south of Kadesh-barnea, and shall come out at Hazar-addar, and pass over to Azmon; <sup>5</sup> and the boundary shall pass around Azmon to the river of Egypt, and its goings out shall be at the sea.

<sup>6</sup> And as a western boundary, the great sea shall be your boundary; this shall be your western boundary.

<sup>7</sup> And this shall be your northern boundary: from the great sea ye shall mark out for you mount Hor; <sup>8</sup> from mount Hor ye shall mark out to the entrance of Hamath; and the goings out of the boundary shall be at Zedad; <sup>9</sup> and the boundary shall go on to Ziphron, and its goings out shall be at Hazar-enan; this shall be your northern boundary.

<sup>10</sup> And ye shall mark out for your eastern boundary from Hazar-enan to Shepham; <sup>11</sup> and the boundary shall go down from Shepham to Riblah, on the east side of Ain; and the boundary shall descend, and shall strike the shoulder of the sea of Chinnereth, on the east; <sup>12</sup> and the boundary shall go down to the Jordan, and its goings out shall be at the salt sea; this shall be your land according to its boundaries, round about. <sup>13</sup> And Moses commanded the sons of Israel, saying, This is the land that ye shall inherit by lot, which Jehovah commanded to give to the nine tribes and the half tribe; <sup>14</sup> for the tribe of the sons of Reuben, according to their fathers' houses, and the tribe of the sons of Gad, according to their fathers' houses, and the half tribe of Manasseh, have received their inheritance; <sup>15</sup> the two tribes and the half tribe have received their inheritance across the Jordan of Jericho eastward, toward the sunrising.

<sup>16</sup> And Jehovah spoke to Moses, saying, <sup>17</sup> These are the names of the men that shall distribute the land to you: Eleazar the priest, and Joshua the son of Nun. <sup>18</sup> And one prince of each tribe ye shall take, to distribute the land. <sup>19</sup> And the names of the men are these: of the tribe of Judah, Caleb the son of Jephunneh; <sup>20</sup> and of the tribe of the sons of Simeon,



Shemuel the son of Ammihud ; <sup>21</sup> of the tribe of Benjamin, Elidad the son of Chislon ; <sup>22</sup> and of the tribe of the sons of Dan, a prince, Bukki the son of Jogli ; <sup>23</sup> of the sons of Joseph : of the tribe of the sons of Manasseh, a prince, Hanniel the son of Ephod ; <sup>24</sup> and of the tribe of the sons of Ephraim, a prince, Kemuel the son of Shiptan ; <sup>25</sup> and of the tribe of the sons of Zebulun, a prince, Elizaphan the son of Parnach ; <sup>26</sup> and of the tribe of the sons of Issachar, a prince, Paltil the son of Azzan ; <sup>27</sup> and of the tribe of the sons of Asher, a prince, Ahihud the son of Shelomi ; <sup>28</sup> and of the tribe of the sons of Naphtali, a prince, Pedahel the son of Ammihud. <sup>29</sup> These are the ones whom Jehovah commanded to cause the sons of Israel to inherit in the land of Canaan.

## CHAPTER XXXV

<sup>1</sup> And Jehovah spoke to Moses in the plains of Moab above the Jordan of Jericho, saying, <sup>2</sup> Command the sons of Israel, that they give to the Levites, of the inheritance of their possession, cities to dwell in, and pasture land for the cities round about ye shall give to the Levites. <sup>3</sup> And the cities shall be theirs to dwell in ; and their pasture lands shall be for their cattle, and for their possessions, and for all their beasts. <sup>4</sup> And the pasture lands of the cities that ye shall give to the Levites shall be from the wall of the city and outward a thousand cubits round about. <sup>5</sup> And ye shall measure from the outside of the city, the east side two thousand cubits, and the south side two thousand cubits, and the west side two thousand cubits, and the north side two thousand cubits, the city being in the midst. This shall be theirs as the pasture land of the cities. <sup>6</sup> And the cities which ye

shall give to the Levites shall be the six cities of refuge, which ye shall give for the manslayer to flee thither ; and besides them ye shall give forty-two cities. <sup>7</sup> All the cities which ye shall give to the Levites shall be forty-eight cities. Them shall ye give with their pasture lands. <sup>8</sup> And the cities which ye shall give of the possession of the sons of Israel : from them that have many ye shall take many ; but from them that have few ye shall take few ; each one shall give of his cities to the Levites according to his inheritance that he shall inherit.

<sup>9</sup> And Jehovah spoke to Moses, saying, <sup>10</sup> Speak to the sons of Israel, and say to them, When ye shall pass over the Jordan into the land of Canaan, <sup>11</sup> then ye shall appoint for you cities to be cities of refuge for you ; to flee thither any manslayer who kills any person by mistake. <sup>12</sup> And they shall be to you cities of refuge from the avenger ; that the manslayer die not, until he shall stand before the congregation for judgment. <sup>13</sup> And the cities which ye shall give shall be for you six cities of refuge. <sup>14</sup> Three of the cities ye shall give across the Jordan, and three of the cities ye shall give in the land of Canaan, they shall be cities of refuge. <sup>15</sup> For the sons of Israel and for the sojourner, and for the one dwelling among you, shall these six cities be, for a refuge, for any one killing a person by mistake to flee thither. <sup>16</sup> But if he smote him with an instrument of iron, so that he died, he is a murderer ; the murderer shall surely be put to death. <sup>17</sup> Or if he smote him with a stone of the hand, that he might die, and he died, he is a murderer ; the murderer shall surely be put to death. <sup>18</sup> Or if he smote him with an instrument of wood of the hand, that he might die, and he died,

Ver. 17. Stone of the hand, one thrown by hand.

he is a murderer; the murderer shall surely be put to death.<sup>19</sup> The avenger of blood himself shall put to death the murderer; when he meets him he shall put him to death.<sup>20</sup> Or if he struck him in hatred, or threw at him purposely, and he died;<sup>21</sup> or in enmity smote him with his hand, and he died; he that smote him shall surely be put to death; he is a murderer; the avenger of blood shall put to death the murderer when he meets him.

<sup>22</sup> But if he struck him accidentally, without enmity, or threw at him anything without design,<sup>23</sup> or any stone by which a man may die, without seeing him, and caused it to fall upon him, and he died, and he was not his enemy, and was not seeking his harm;

<sup>24</sup> then the congregation shall judge between the one who smites and the avenger of blood according to these judgments;<sup>25</sup> and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he had fled; and he shall abide in it until the death of the high priest, whom they have anointed with the holy oil.<sup>26</sup> And if the manslayer shall at all go outside the bounds of his city of refuge whither he has fled;<sup>27</sup> and the avenger of blood find him outside the bounds of his city of refuge, and the avenger of blood kill the manslayer; he shall not be guilty of blood;<sup>28</sup> because he shall abide in his city of refuge until the death of the high priest; but after the death of the high priest the manslayer may return into the land of his possession.<sup>29</sup> And these shall be for a statute of judgment to you throughout your generations, in all your dwelling places.<sup>30</sup> Any one killing a person, by the mouth of witnesses they shall slay the manslayer; but one witness shall not testify against a person that

he die.<sup>31</sup> And ye shall not take a ransom for the life of a manslayer who is worthy of death, but he shall surely be put to death.<sup>32</sup> And ye shall not take a ransom for him that has fled to his city of refuge, that he may return to dwell in the land before the death of the priest.<sup>33</sup> That ye may not pollute the land wherein ye are; for blood pollutes the land; and the land shall not be atoned for on account of the blood that is shed in it except by the blood of him that shed it.<sup>34</sup> And ye shall not make unclean the land in which ye are going to abide, in the midst of which I am going to dwell; for I Jehovah am going to dwell in the midst of the sons of Israel.

#### CHAPTER XXXVI

<sup>1</sup> And the heads of the fathers' houses that belonged to the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses, and before the princes, the heads of the fathers' houses of the sons of Israel;<sup>2</sup> and said, Jehovah commanded my lord to give the land for inheritance by lot to the sons of Israel; and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother to his daughters.<sup>3</sup> But if they shall be married to any of the sons of the other tribes of the sons of Israel, then will their inheritance be taken from the inheritance of our fathers, and be added to the inheritance of the tribe to which they shall belong; and it shall be taken away from the lot of our inheritance.<sup>4</sup> And when there shall be the jubilee to the sons of Israel, then their inheritance will be added to the inheritance of the tribe to which they shall belong; and their inheritance will be taken away from the inheritance of the tribe of our fathers.<sup>5</sup> And Moses



commanded the sons of Israel according to the word of Jehovah, saying, The tribe of the sons of Joseph speak rightly. <sup>6</sup> This is the thing which Jehovah commands concerning the daughters of Zelophehad, saying, To the one that seems good in their sight they may be married, only into the family of the tribe of their father shall they be married. <sup>7</sup> And the inheritance of the sons of Israel shall not be transferred from tribe to tribe; for the sons of Israel shall each cleave to the inheritance of the tribe of his fathers. <sup>8</sup> And every daughter possessing an inheritance, of the tribes of the sons of Israel, shall be married to one of the family of the tribe of her father, that the sons of Israel may possess, each one, the inheritance of his fa-

thers. <sup>9</sup> And an inheritance shall not be transferred from one tribe to another tribe; but each of the tribes of the sons of Israel shall cleave to its own inheritance.

<sup>10</sup> As Jehovah commanded Moses, so did the daughters of Zelophehad. <sup>11</sup> And Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married to the sons of their uncles: <sup>12</sup> to men of the families of the sons of Manasseh the son of Joseph, were they married; and their inheritance remained to the tribe of the family of their father.

<sup>13</sup> These are the commandments and the judgments, which Jehovah commanded by the hand of Moses, to the sons of Israel in the plains of Moab above the Jordan of Jericho.

# DEUTERONOMY

## CHAPTER I

<sup>1</sup> These are the words that Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel, and Laban, and Hazeroth, and Di-zahab. <sup>2</sup> It is eleven days' journey from Horeb by the way of mount Seir to Kadesh-barnea.

<sup>3</sup> And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the sons of Israel according to all that Jehovah had given him in commandment to them, <sup>4</sup> after he had slain Sihon the king of the Amorites, who was dwelling in Heshbon, and Og the king of Bashan, who was dwelling

in Ashtaroth and in Edrei. <sup>5</sup> Across the Jordan, in the land of Moab, Moses undertook to expound this law, saying, <sup>6</sup> Jehovah our God spoke to us in Horeb, saying, Ye have dwelt long enough in this mountain; <sup>7</sup> turn you, and take your journey, and come into the mountain of the Amorites, and to all their neighbors, in the Arabah, and in the mountain, and in the Shephelah, and in the South and by the sea coast, to the land of the Canaanites, and the Lebanon, to the great river, the river Euphrates. <sup>8</sup> See, I have placed before you the land; go in, and possess the land which Jehovah swore to your fathers, Abraham, Isaac, and Jacob, to give to them and to their seed after them.

<sup>9</sup> And I spoke to you at that time, saying, I am not able by myself alone to bear you ; <sup>10</sup> Jehovah your God has multiplied you, and, behold, ye are to-day as the stars of heaven for multitude. <sup>11</sup> (May Jehovah God of your fathers add to you as you are a thousand times, and bless you, as he promised you ! ) <sup>12</sup> How can I by myself bear the load, and the burden, and the strife of you ? <sup>13</sup> Give ye men wise and discerning, and known, according to your tribes, and I will appoint them as your heads. <sup>14</sup> And ye answered me, and said, The thing that thou hast spoken is good. <sup>15</sup> And I took the heads of your tribes, men wise and known, and placed them as heads over you : captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers throughout your tribes.

<sup>16</sup> And I charged your judges at that time, saying, Hear the cases between your brethren, and judge righteously between a man and his brother, and his sojourner. <sup>17</sup> Ye shall not recognize faces in the judgment ; and ye shall hear the small and the great alike ; ye shall not be afraid of a man ; for the judgment is God's ; and the case that is too hard for you ye shall bring to me, and I will hear it. <sup>18</sup> And I commanded you at that time all things that you should do.

<sup>19</sup> And we journeyed from Horeb, and we went through all that great and terrible wilderness, which ye saw, on the way to the mountain of the Amorites as Jehovah commanded us, and we came to Kadesh-barnea. <sup>20</sup> And I said to you, Ye are come to the mountain of the Amorites, which Jehovah our God is going to give to us. <sup>21</sup> See, Jehovah thy God has set the land before thee ; go up, and possess it, as Jehovah God of thy fathers has

said to thee. Do not fear, and do not be dismayed.

<sup>22</sup> And all of you came near to me, and said, Let us send men before us, that they may spy out the land for us, and bring us back word : the way in which we shall go up, and the cities into which we shall come. <sup>23</sup> And the thing seemed good to me ; and I took twelve men of you, one for each tribe ; <sup>24</sup> and they turned, and went up into the mountain, and came to the valley of Eshcol, and spied it out. <sup>25</sup> And they took in their hand some of the fruit of the land, and brought it down to us ; and brought us back word, and said, The land is good which Jehovah our God is going to give to us. <sup>26</sup> But ye were unwilling to go up, and ye rebelled against the command of Jehovah your God ; <sup>27</sup> and ye murmured in your tents, and said, Because of Jehovah's hating us he has brought us out from the land of Egypt, to deliver us into the hand of the Amorite, to destroy us. <sup>28</sup> Whither are we going up ? Our brethren have made our hearts melt, saying, A people greater and taller than we ; cities great and walled up to the heavens ; and, moreover, we have seen sons of the Anakim there. <sup>29</sup> And I said to you, You shall not be terrified, nor be afraid of them. <sup>30</sup> Jehovah your God who is going before you, he will fight for you, according to all that he did with you in Egypt before your eyes, <sup>31</sup> and in the wilderness, where thou hast seen that Jehovah thy God has carried thee, as a man carries his son, in all the way that ye have gone until ye came to this place. <sup>32</sup> But in this thing ye were not trusting in Jehovah your God, <sup>33</sup> who was going before you in the way to search out for you a place for you to encamp, in the fire by night, to show you the way in which ye should go, and in the cloud by day.



<sup>44</sup> And Jehovah heard the voice of your words, and was enraged, and swore, saying, <sup>45</sup> Not a man among these men, this evil generation, shall see the good land, which I swore to give to your fathers, <sup>46</sup> except Caleb the son of Jephunneh; he shall see it, and to him I will give the land that he has trodden upon, and to his children; because he has wholly followed Jehovah. <sup>47</sup> Also with me Jehovah was angry for your sakes, saying, Thou also shalt not come in thither. <sup>48</sup> Joshua the son of Nun, who stands before thee, he shall come in thither. Encourage him; for he shall cause Israel to inherit it. <sup>49</sup> And your little ones, who ye said will become a prey, and your sons who do not know to-day good and evil, they shall come in thither, and to them will I give it, and they shall possess it. <sup>50</sup> But as for you, turn you, and journey toward the wilderness, on the way to the Red sea. <sup>51</sup> Then ye answered and said to me, We have sinned against Jehovah; we ourselves will go up and fight, according to all that Jehovah our God commanded us. And ye girded on each man his weapons of war, and ye acted frivolously to go up into the mountain. <sup>52</sup> And Jehovah said to me, Say to them, Ye shall not go up, nor shall ye fight; for I will not be in the midst of you; that ye be not smitten before your enemies. <sup>53</sup> And I spoke to you; but ye did not hearken, but rebelled against the command of Jehovah; and ye acted presumptuously, and went up into the mountain. <sup>54</sup> And the Amorites who were dwelling in that mountain came out against you, and chased you, as bees do, and destroyed you in Seir, as far as to Hormah. <sup>55</sup> And ye returned and wept before Jehovah, but Jehovah did not hearken to your voice, nor give ear to you.

<sup>46</sup> And ye abode in Kadesh many days, according to the days that ye abode there.

## CHAPTER II

<sup>1</sup> Then we turned, and journeyed toward the wilderness, on the way to the Red sea, as Jehovah spoke to me; and we compassed mount Seir many days. <sup>2</sup> And Jehovah spoke to me, saying, <sup>3</sup> Ye have compassed this mountain long enough; turn you northward. <sup>4</sup> And command thou the people, saying, Ye are about to pass through the borders of your brethren the sons of Esau, who dwell in Seir; and they will be afraid of you; and ye shall take good heed, <sup>5</sup> contend not with them; for I will not give you any of their land, even a place for the treading of a sole of a foot; because as Esau's possession I have given mount Seir. <sup>6</sup> Food ye shall buy of them for silver, that ye may eat; and also water ye shall buy of them for silver, that ye may drink. <sup>7</sup> For Jehovah thy God has blessed thee in all the work of thy hand; he knows thy going through this great wilderness; these forty years Jehovah thy God has been with thee; thou hast lacked nothing.

<sup>8</sup> And we passed on from our brethren the sons of Esau, who were dwelling in Seir, from the way of the Arabah, from Elath, and from Ezion-geber; and we turned and passed on by the way of the wilderness of Moab. <sup>9</sup> And Jehovah said to me, Distress not the Moabites, nor contend with them in battle; for I will not give thee any of their land for a possession; because to the sons of Lot I have given Ar as a possession. <sup>10</sup> The Emim formerly dwelt therein, a people great, and many, and tall, like the Anakim; <sup>11</sup> they also were accounted Rephaim as the Anakim; but the Moabites called

them Emin. <sup>12</sup> And the Horim dwelt in Seir formerly, and the sons of Esau dispossessed them, and destroyed them from before them, and dwelt in their stead; (as Israel did to the land of his possession, which Jehovah gave to them.) <sup>13</sup> Now rise up, and cross over the brook Zered. And we crossed over the brook Zered. <sup>14</sup> And the days that we were going from Kadesh-barnea, until we crossed over the brook Zered, were thirty-eight years; until all the generation, the men of war, was consumed from the midst of the camp, as Jehovah swore to them. <sup>15</sup> And also the hand of Jehovah was against them, to destroy them from the midst of the camp, until they were consumed. <sup>16</sup> And it came to pass, when all the men of war had done dying from among the people, <sup>17</sup> that Jehovah spoke to me, saying, <sup>18</sup> Thou art going to pass Ar, the border of Moab, to-day; <sup>19</sup> and thou wilt come near, in front of the sons of Ammon; distress them not, nor contend with them; for I will not give any of the land of the sons of Ammon to thee as a possession; because I have given it to the sons of Lot for a possession. <sup>20</sup> That also was accounted a land of Rephaim; Rephaim dwelt in it formerly; and the Ammonites called them Zamzumim; <sup>21</sup> a people great, and many, and tall, like the Anakim; but Jehovah destroyed them from before them; and they dispossessed them, and dwelt in their stead; <sup>22</sup> as he did for the sons of Esau who dwelt in Seir, when he destroyed the Horim from before them, and they dispossessed them, and dwelt in their stead even to this day; <sup>23</sup> and the Avim, who dwelt in villages as far as Gaza, the Caphtorim, coming out from Caphtor, destroyed, and dwelt in their stead.

<sup>24</sup> Rise ye up, take your journey, and cross over the valley of the Arnon; see, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. <sup>25</sup> This day will I begin to put the dread of thee, and the fear of thee upon the peoples that are under the whole heavens, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

<sup>26</sup> And I sent messengers from the wilderness of Kedemoth to Sihon the king of Heshbon with words of peace, saying, <sup>27</sup> Let me pass through thy land; I will go in the roads, I will turn aside neither to the right hand, nor to the left. <sup>28</sup> Thou shalt sell me food for silver, that I may eat; and give me water for silver, that I may drink; only let me pass through on my feet; <sup>29</sup> as the sons of Esau who dwell in Seir, and the Moabites who dwell in Ar, did for me; until I shall cross over the Jordan into the land which Jehovah our God is going to give to us. <sup>30</sup> But Sihon the king of Heshbon was unwilling to let us pass through him; for Jehovah thy God made stubborn his spirit, and made his heart firm, in order to deliver him into thy hand, as it is this day.

<sup>31</sup> And Jehovah said to me, See, I have begun to give Sihon and his land before thee; begin to dispossess, that thou mayest possess his land. <sup>32</sup> And Sihon came out against us, he and all his people, to the battle at Jahaz. <sup>33</sup> And Jehovah our God gave him up before us; and we smote him, and his sons, and all his people. <sup>34</sup> And we captured all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we did not leave a remnant;

Ver. 13. Brook, or valley, wady.

Ver. 24. Valley, i. e., the ravine, wady down which the river Arnon ran.

Ver. 30. Stubborn, or hard, firm.

Ver. 34. The men, Heb., city of men, i. e., the multitude.



<sup>35</sup> only the cattle we took as spoil for ourselves, and the booty of the cities that we captured. <sup>36</sup> From Aroer, which is on the edge of the valley of Arnon, and the city that is in the valley, even to Gilead, there was not a city too high for us; Jehovah our God delivered the whole before us. <sup>37</sup> Only to the land of the sons of Ammon thou didst not draw near, to all the side of the valley of Jabbok, and to the cities of the mountain, and to all that Jehovah our God commanded us.

### CHAPTER III

<sup>1</sup> And we turned and went up the way to Bashan; and Og the king of Bashan came out against us, he and all his people, to the battle at Edrei. <sup>2</sup> And Jehovah said to me, Fear him not; for I have delivered him and all his people, and his land, into thy hand; and thou shalt do to him as thou didst to Sihon king of the Amorites, who dwelt in Heshbon. <sup>3</sup> And Jehovah our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none was left remaining to him. <sup>4</sup> And we captured all his cities at that time, there was not a city that we did not take from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan. <sup>5</sup> All these were cities fortified with high walls, gates and bars; besides country towns very many. <sup>6</sup> And we utterly destroyed them, as we had done to Sihon king of Heshbon, utterly destroyed the men, women and children of every city. <sup>7</sup> But all the cattle and the spoil of the cities we took as booty for ourselves. <sup>8</sup> And we took at that time out of the hand of the two kings of the Amorites the land that was across the Jordan, from the valley of the Arnon to mount Hermon; <sup>9</sup> (the Sidonians call

Hermon Sirion; and the Amorites call it Shenir;)<sup>10</sup> all the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. <sup>11</sup> For only Og king of Bashan remained of the rest of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the sons of Ammon? nine cubits its length, and four cubits its breadth, according to the cubit of a man. <sup>12</sup> And this land we took possession of at that time; from Aroer, which is by the valley of the Arnon, and half of mount Gilead, and its cities, I gave to the Reubenites and to the Gadites. <sup>13</sup> And the rest of Gilead and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh; all the region of Argob, with all Bashan. That is called the land of the Rephaim. <sup>14</sup> Jair the son of Manasseh took all the region of Argob to the border of the Geshurites and the Maachathites; and they called them after his name, Bashan-havoth-jair, to this day. <sup>15</sup> And I gave Gilead to Machir. <sup>16</sup> And to the Reubenites and to the Gadites I gave from Gilead even to the valley of the Arnon, the middle of the valley being a boundary, and to the valley of the Jabbok, the boundary of the sons of Ammon; <sup>17</sup> and the Arabah, and the Jordan as a boundary, from Chinnereth even to the sea of the Arabah, the salt sea, under the slopes of Pishgah on the east. <sup>18</sup> And I commanded you at that time, saying, Jehovah your God has given you this land to possess it; ye shall pass over armed before your brethren the sons of Israel, all the men of war; <sup>19</sup> but your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities that I have given you; <sup>20</sup> until Jehovah shall give rest to

Ver. 10. The plain, Meshor, or table-land.

Ver. 11. Rephaim, or giants.

your brethren, as to you, and they also possess the land which Jehovah your God is going to give to them across the Jordan; and then shall ye return each man to his possession that I have given you. <sup>21</sup> And I commanded Joshua at that time, saying, It was thy eyes that saw all that Jehovah your God did to these two kings; so shall Jehovah do to all the kingdoms whither thou art about to pass over.

<sup>22</sup> Ye shall not fear them; for Jehovah your God, he it is that fights for you.

<sup>23</sup> And I besought Jehovah at that time, saying, <sup>24</sup> O Lord Jehovah, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in the heavens, or in the earth, that does according to thy works, and according to thy might?

<sup>25</sup> Let me pass over, I pray, and see the good land that is across the Jordan, this good mountain, and the Lebanon.

<sup>26</sup> But Jehovah was wroth with me for your sakes, and did not hearken to me; and Jehovah said to me, Enough for thee! Do not speak to me again of this matter. <sup>27</sup> Go up to the top of Pisgah, and lift up thine eyes toward the west, and toward the north, and toward the south and toward the east, and behold it with thine eyes; for thou shalt not cross over this Jordan.

<sup>28</sup> But charge Joshua, and encourage him, and strengthen him; for he shall cross over before this people, and he shall cause them to inherit the land which thou shalt see. <sup>29</sup> So we abode in the valley over against Beth-peor.

#### CHAPTER IV

<sup>1</sup> And now, O Israel, hearken to the statutes and to the judgments, which I teach you, for to do them, in order that ye may live, and go in and possess the land which Jehovah God of your fathers is going to give you. <sup>2</sup> Ye shall not add to the word which I com-

mand you, neither shall ye take away from it, that ye may keep the commandments of Jehovah your God which I command you. <sup>3</sup> It was your eyes that saw what Jehovah did because of Baal-peor; for every man that went after Baal-peor Jehovah thy God has destroyed from the midst of you. <sup>4</sup> But ye that did cleave to Jehovah your God are alive every one of you to-day.

<sup>5</sup> See, I have taught you statutes and judgments, as Jehovah my God commanded me, that ye should do so in the midst of the land whither ye are about to come to possess it. <sup>6</sup> And ye shall observe and do them; for this is your wisdom and your understanding in the sight of the peoples who shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

<sup>7</sup> For what great nation is there that has gods near to it as Jehovah our God, whenever we call upon him? <sup>8</sup> And what great nation is there that has righteous statutes and judgments like all this law, which I am setting before you to-day? <sup>9</sup> Only take heed to thyself, and keep thy soul well, lest thou forget the things that thine eyes have seen, and lest they depart from thy heart all the days of thy life; but thou shalt make them known to thy sons and to thy sons' sons: <sup>10</sup> the day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said to me, Gather to me the people, and I will make them hear my words, which they shall learn, in order to fear me all the days that they shall live upon the land, and which they shall teach their sons.

<sup>11</sup> And ye came near and stood beneath the mountain, and the mountain was burning with fire to the heart of the heavens, with darkness, cloud, and thick darkness. <sup>12</sup> And Jehovah spoke to you from the midst of the



fire; the voice of words ye were hearing, but no likeness were ye seeing, besides a voice;<sup>13</sup> and he declared to you his covenant, which he commanded you to perform, the ten words; and he wrote them upon two tablets of stone.

<sup>14</sup> And Jehovah commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye are about to pass over to possess it.<sup>15</sup> Take ye therefore good heed to yourselves; for ye did not see any likeness on the day that Jehovah spoke to you in Horeb from the midst of the fire;<sup>16</sup> lest ye become corrupt, and make for you as a graven image a likeness of any figure, a form of male or female;<sup>17</sup> a form of any winged bird that flies in the heavens;<sup>18</sup> a form of any thing that creeps on the ground, a form of any fish that is in the waters beneath the land;<sup>19</sup> and lest thou lift up thine eyes to the heavens, and see the sun, and the moon, and the stars, all the host of the heavens, and be impelled to worship them, and serve them, which Jehovah thy God has divided to all the peoples under the whole heavens.<sup>20</sup> But Jehovah took you, and brought you out from the iron furnace, from Egypt, to be to him a people of inheritance, as ye are this day.

<sup>21</sup> And Jehovah was angry with me for your sakes, and swore that I should not pass over the Jordan, and that I should not come in to the good land, which Jehovah thy God is going to give to thee for an inheritance;<sup>22</sup> for I am going to die in this land, I am not going to pass over the Jordan; but ye are going to pass over, and ye shall possess this good land.<sup>23</sup> Take heed to yourselves, lest ye forget the covenant of Jehovah your God, which he

made with you, and ye make for you, as a graven image, a likeness of any thing that Jehovah thy God has forbidden thee.<sup>24</sup> For Jehovah thy God is a consuming fire; he is a jealous God.

<sup>25</sup> When thou shalt beget children, and children's children, and ye shall have been long in the land; and shall become corrupt, and make a graven image, the likeness of anything, and shall do that which is evil in the sight of Jehovah thy God, to provoke him to anger;<sup>26</sup> I call the heavens and the earth to witness against you this day, that ye shall surely perish quickly from off the land whither ye are about to pass over the Jordan to possess it; ye shall not prolong your days on it, but shall surely be destroyed.<sup>27</sup> And Jehovah shall scatter you among the peoples, and ye shall be left few in number among the nations whither Jehovah shall lead you.<sup>28</sup> And there ye shall serve gods that are the work of men's hands, wood and stone, that do not see, nor hear, nor eat, nor smell.<sup>29</sup> But from there thou shalt seek Jehovah thy God, and thou shalt find him, when thou shalt seek him with all thy heart and with all thy soul.<sup>30</sup> When thou art in tribulation, and all these things are come upon thee in the latter days, then thou shalt turn to Jehovah thy God, and obey his voice;<sup>31</sup> for Jehovah thy God is a merciful God; he will not let go of thee, nor destroy thee, nor forget the covenant of thy fathers, which he swore to them.<sup>32</sup> For ask now of the former days, which were before thee, even from the day that God created man upon the earth, and ask from the one end of the heavens to the other end of the heavens, whether there has been anything like this great thing, or anything been heard like it:<sup>33</sup> has a people heard the voice of God speak-

Ver. 25. Been long, become veterans; old settlers.

ing out of the midst of fire; as thou didst hear it, and lived? <sup>34</sup>Or has God attempted to come and take to himself a nation from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched forth arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before thine eyes? <sup>35</sup>Thou wast caused to see these, in order to know that Jehovah is God; there is none else besides him. <sup>36</sup>From the heavens he caused thee to hear his voice, in order to instruct thee; and upon the earth he caused thee to see his great fire, and his words thou didst hear from the midst of the fire. <sup>37</sup>And because he loved thy fathers, therefore he chose their seed after them, and brought thee out by his presence, by his mighty power, from Egypt; <sup>38</sup>to dispossess nations greater and mightier than thou from before thee, to bring thee in, to give thee their land for an inheritance, as it is this day. <sup>39</sup>And thou shalt know to-day, and take it to thy heart, that Jehovah is God in the heavens above, and on the earth beneath; there is none else. <sup>40</sup>And thou shalt keep his statutes, and his commandments which I am commanding thee to-day, that it may be well with thee, and with thy children after thee, and that thou mayest prolong thy days on the land which Jehovah thy God is going to give to thee, forever.

<sup>41</sup>Then Moses separated three cities across the Jordan toward the sunrising; <sup>42</sup>that a manslayer might flee thither, who should kill his neighbor unawares, and was not hating him hitherto; and he should flee to one of these cities and live: <sup>43</sup>Bezer in the wilderness, in the table land, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

<sup>44</sup>And this is the law which Moses set before the sons of Israel; <sup>45</sup>these are the testimonies, and the statutes, and the judgments, which Moses spoke to the sons of Israel, when they were coming out from Egypt, <sup>46</sup>across the Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who was dwelling in Heshbon, whom Moses and the sons of Israel smote, on their coming out from Egypt; <sup>47</sup>and they took possession of his land, and the land of Og king of Bashan, the two kings of the Amorites, who were across the Jordan toward the sunrising; <sup>48</sup>from Aroer, which is on the edge of the valley of the Arnon, even to mount Sion, that is Hermon; <sup>49</sup>and all the Arabah across the Jordan eastward, even to the sea of the Arabah, beneath the slopes of Pisgah.

## CHAPTER V

<sup>1</sup>And Moses called all Israel, and said to them, Hear, O Israel, the statutes and judgments which I am going to speak in your ears to-day; and ye shall learn them, and take heed to do them. <sup>2</sup>Jehovah our God made a covenant with us in Horeb. <sup>3</sup>Not with our fathers did Jehovah make this covenant, but with us, ourselves, who are here to-day all of us living. <sup>4</sup>Face to face did Jehovah speak with you in the mount out of the midst of the fire, <sup>5</sup>(I was standing between Jehovah and you at that time, to show you the word of Jehovah; for ye were afraid on account of the fire, and went not up into the mount,) saying, <sup>6</sup>I am Jehovah thy God, who have brought thee out from the land of Egypt, from the house of bondage. <sup>7</sup>Thou shalt not have other gods besides me. <sup>8</sup>Thou shalt not make for thee as a graven image any likeness of any thing that is in the



heavens above, or that is on the earth beneath, or that is in the waters beneath the earth; <sup>9</sup> thou shalt not bow thyself down to them, nor serve them; for I Jehovah thy God am a jealous God, visiting iniquity of fathers upon children, and upon the third generation, and upon the fourth generation, of those that hate me, <sup>10</sup> and showing loving-kindness to the thousandth generation of those that love me and keep my commandments.

<sup>11</sup> Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that takes his name in vain. <sup>12</sup> Observe the sabbath day to sanctify it; as Jehovah thy God commanded thee.

<sup>13</sup> Six days thou shalt labor, and do all thy work; <sup>14</sup> but the seventh day is a sabbath to Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any of thy beasts, nor thy sojourner that is within thy gates; in order that thy manservant and thy maidservant may rest as thyself. <sup>15</sup> And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by a stretched forth arm; therefore Jehovah thy God has commanded thee to keep the sabbath day.

<sup>16</sup> Honor thy father and thy mother, as Jehovah thy God commanded thee, in order that thy days may be prolonged, and that it may be well with thee on the land which Jehovah thy God is going to give to thee.

<sup>17</sup> Thou shalt not kill. <sup>18</sup> And thou shalt not commit adultery. <sup>19</sup> And thou shalt not steal. <sup>20</sup> And thou shalt not bear false witness against thy neighbor. <sup>21</sup> And thou shalt not desire thy neighbor's wife, neither shalt

thou covet thy neighbor's house, his field, nor his manservant, nor his maidservant, his ox, nor his ass, nor anything that is thy neighbor's.

<sup>22</sup> These words Jehovah spoke to all your assembly in the mount out of the midst of the fire, the cloud, and the thick darkness, with a great voice; and he added no more. And he wrote them on two tablets of stone, and gave them to me. <sup>23</sup> And it came to pass as ye heard the voice out of the midst of the darkness, while the mountain was burning with fire, that ye came near to me, even all the heads of your tribes, and your elders, <sup>24</sup> and ye said, Behold, Jehovah our God has caused us to see his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God speaks with man and he lives.

<sup>25</sup> Now therefore why should we die? for this great fire will consume us; if we continue to hear the voice of Jehovah our God any longer, we shall die. <sup>26</sup> For who is there of all flesh that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? <sup>27</sup> Go thou near, and hear all that Jehovah our God shall say; and thou shalt speak to us all that Jehovah our God shall speak to thee; and we will hear it, and do it.

<sup>28</sup> And Jehovah heard the voice of your words when ye spoke to me; and Jehovah said to me, I have heard the voice of the words of this people, which they have spoken to thee; they have well said all that they have spoken. <sup>29</sup> Oh, that this were their heart, to fear me, and to keep all my commandments always, in order that it might be well with them and with their sons forever! <sup>30</sup> Go say to them, Return ye to your tents; <sup>31</sup> but as for thee, stand thou here by me, and I will speak to thee all the commandments, and the statutes, and the judgments, which thou

shalt teach them, that they may do them in the land which I am going to give to them to possess it.

<sup>32</sup> And ye shall take heed to do as Jehovah your God commanded you; ye shall not turn aside to the right hand nor to the left. <sup>33</sup> Ye shall walk in all the way that Jehovah your God has commanded you, in order that ye may live, and that it may be well with you, and that ye may prolong your days in the land that ye shall possess.

## CHAPTER VI

<sup>1</sup> And this is the commandment, the statutes, and the judgments that Jehovah your God commanded to teach you, that ye might do them in the land whither ye are going to pass over to possess it; <sup>2</sup> in order that thou mayest fear Jehovah thy God, to keep all his statutes and his commandments that I command thee, thou, and thy son, and thy son's son, all the days of thy life; and in order that thy days may be prolonged.

<sup>3</sup> And thou shalt hear O Israel, and take heed to do them; that it may be well with thee, and that ye may increase exceedingly, as Jehovah God of thy fathers promised thee, a land flowing with milk and honey.

<sup>4</sup> Hear, O Israel, Jehovah our God, Jehovah is one; <sup>5</sup> and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. <sup>6</sup> And these words that I command thee to-day shall be on thy heart; <sup>7</sup> and thou shalt impress them upon thy children, and shalt talk of them when thou art sitting in thy house, and when thou art walking along the way, and when thou liest down, and when thou risest up; <sup>8</sup> and thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. <sup>9</sup> And thou

shalt write them upon the posts of thy house, and in thy gates. <sup>10</sup> And it shall be, when Jehovah thy God shall bring thee into the land which he swore to thy fathers, to Abraham, to Isaac and to Jacob, to give to thee, cities great and good, which thou didst not build, <sup>11</sup> and houses full of all good things, which thou didst not fill, and cisterns hewn which thou didst not hew, vineyards and olive trees, which thou didst not plant; and thou shalt eat and be satisfied; <sup>12</sup> take heed to thyself, lest thou forget Jehovah who brought thee out from the land of Egypt, from the house of bondage. <sup>13</sup> Jehovah thy God thou shalt fear, and him thou shalt serve, and by his name thou shalt swear. <sup>14</sup> Ye shall not go after other gods, of the gods of the peoples that are round about you; <sup>15</sup> for Jehovah thy God is a jealous God in the midst of thee; lest the anger of Jehovah thy God burn against thee, and he destroy thee from upon the face of the land.

<sup>16</sup> Ye shall not tempt Jehovah your God, as ye tempted him in the temptation. <sup>17</sup> Ye shall surely keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he has commanded thee. <sup>18</sup> And thou shalt do that which is right and good in the sight of Jehovah; in order that it may be well with thee, and that thou mayest go in, and possess the good land that Jehovah swore to thy fathers, <sup>19</sup> to drive all thine enemies from before thee, as Jehovah promised. <sup>20</sup> And when thy son shall ask thee hereafter, saying, What mean the testimonies, and the statutes, and the judgments, which Jehovah our God commanded you? <sup>21</sup> Then shalt thou say to thy son, We were servants to Pharaoh in Egypt; and Jehovah brought us out from Egypt with a



mighty hand; <sup>22</sup> and Jehovah gave signs, and wonders, great and severe, against Egypt, against Pharaoh, and against all his household, before our eyes; <sup>23</sup> but us he brought out thence, that he might bring us in, to give us the land that he swore to our fathers. <sup>24</sup> And Jehovah commanded us to do all these statutes, to fear Jehovah our God, that it might be well with us always, that he might keep us alive, as it is this day. <sup>25</sup> And it shall be righteousness to us when we observe to do all this commandment before Jehovah our God, as he commanded us.

## CHAPTER VII

<sup>1</sup> When Jehovah thy God shall bring thee into the land whither thou art about to come to possess it, and has cast out many nations from before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; <sup>2</sup> and when Jehovah thy God shall deliver them before thee, and thou shalt smite them; then thou shalt utterly destroy them, thou shalt not make a covenant with them, nor show mercy to them; <sup>3</sup> neither shalt thou intermarry with them; thy daughter thou shalt not give to his son, and his daughter thou shalt not take for thy son; <sup>4</sup> for he will turn away thy son from following me, and they will serve other gods; and the anger of Jehovah will burn against you, and he will destroy thee quickly. <sup>5</sup> But thus shall ye do to them: their altars ye shall destroy, and break down their pillars, and cut down their Asherahs, and burn their graven images with fire. <sup>6</sup> For thou art a holy people to Jehovah thy God; Jehovah thy God has chosen thee to be a special people to himself from all the peoples that are on the face of the earth. <sup>7</sup> Jehovah

did not become attached to you, and choose you, because ye were more numerous than any people; for ye were the fewest of all the peoples; <sup>8</sup> but on account of Jehovah's loving you, and on account of his keeping the oath which he had sworn to your fathers, has Jehovah brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt. <sup>9</sup> And thou shalt know that Jehovah thy God, he is God, the faithful mighty God, who keeps covenant and loving-kindness with them that love him and keep his commandments to a thousand generations; <sup>10</sup> and repays them that hate him to their face, to destroy them; he will not delay about him who hates him, he will repay him to his face. <sup>11</sup> And thou shalt keep the commandment, and the statutes, and the judgments, which I am, commanding thee to-day to do them.

<sup>12</sup> And it shall be, because ye hearken to these judgments, and keep and do them, that Jehovah thy God shall keep with thee the covenant and the loving-kindness which he swore to thy fathers; <sup>13</sup> and he will love thee, and bless thee, and multiply thee; and he will bless the fruit of thy body, and the fruit of thy land, thy grain, and thy wine, and thine oil, the offspring of thy cattle, and the young of thy flock, in the land which he swore to thy fathers to give to thee. <sup>14</sup> Thou shalt be blessed above all the peoples; there shall not be male or female barren among you, nor among the beasts. <sup>15</sup> And Jehovah will remove from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all those that hate thee. <sup>16</sup> And thou shalt consume all the peoples that Jehovah thy God is going to give to thee: thine eye shall not have pity

upon them; neither shalt thou serve their gods; for that would be a snare to thee.

<sup>17</sup> When thou shalt say in thy heart, These nations are more than I; how shall I be able to dispossess them?

<sup>18</sup> Thou shalt not be afraid of them; thou shalt indeed remember what Jehovah thy God did to Pharaoh, and to all Egypt: <sup>19</sup> the great trials which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched forth arm, by which Jehovah thy God brought thee out; so shall Jehovah thy God do to all the peoples of whom thou art afraid.

<sup>20</sup> Moreover, Jehovah thy God will send the hornet against them, until they that are left, and that hide themselves from thee, be destroyed. <sup>21</sup> Thou shalt not be affrighted on account of them; for Jehovah thy God is in the midst of thee, a mighty God, great and terrible. <sup>22</sup> And Jehovah thy God will cast out those nations from before thee little by little; thou wilt not be able to consume them quickly, lest the beast of the field multiply against thee.

<sup>23</sup> But Jehovah thy God will deliver them before thee, and bring upon them a great consternation, until they are destroyed. <sup>24</sup> And he will deliver their kings into thy hand, and thou shalt destroy their name from under the heavens; a man shall not stand before thee, until thou hast destroyed them. <sup>25</sup> The graven images of their gods ye shall burn with fire; thou shalt not covet the silver and gold that is on them, and take it for thyself, lest thou be snared by it; for it is an abomination to Jehovah thy God.

<sup>26</sup> And thou shalt not bring an abomination into thy house, and become a devoted thing like it; thou shalt utterly detest it, and thou shalt utterly abominate it; for it is a devoted thing.

## CHAPTER VIII

<sup>1</sup> All the commandments that I am commanding thee to-day ye shall take heed to do, in order that ye may live, and multiply, and go in and possess the land which Jehovah swore to your fathers. <sup>2</sup> And thou shalt remember all the way that Jehovah thy God has led thee these forty years in the wilderness, in order to afflict thee, and to try thee, to know what was in thy heart, whether thou wouldest keep his commandments or not. <sup>3</sup> And he afflicted thee, and caused thee to hunger, and he gave thee manna to eat, which thou knewest not, nor had thy fathers known; in order that he might make thee to know that man does not live on bread only, but on anything that proceeds from the mouth of Jehovah does man live. <sup>4</sup> Thy clothing did not grow old and fall off thee, and thy foot did not swell these forty years. <sup>5</sup> And thou shalt know in thy heart, that as a man chastens his son, Jehovah thy God was chastening thee. <sup>6</sup> And thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and to fear him. <sup>7</sup> For Jehovah thy God is going to bring thee into a good land, a land of water brooks, of springs, and of depths that issue in the plain and in the mountain, <sup>8</sup> a land of wheat, and barley, and vine, and figtree, and pomegranate, a land of oil olive and honey; <sup>9</sup> a land in which thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and from its mountains thou shalt dig copper. <sup>10</sup> And thou shalt eat and be satisfied, and thou shalt bless Jehovah thy God for the good land which he has given thee. <sup>11</sup> Take heed to thyself lest thou forget Jehovah thy God, so as not to keep his

Ver. 4. Swell, or become callous.



commandments, and his judgments, and his statutes, which I am commanding thee to-day; <sup>12</sup>lest thou eat and be satisfied; and build good houses and dwell in them; <sup>13</sup>and thy herds and thy flocks multiply, and silver and gold is multiplied to thee, and all that thou hast is multiplied; <sup>14</sup>and thy heart be lifted up, and thou forget Jehovah thy God, who was bringing thee out from the land of Egypt, from the house of bondage; <sup>15</sup>who was causing thee to walk in the wilderness, great and terrible, of fiery serpent, and scorpion, and thirst, where there was no water; who was bringing forth to thee water out of the rock of flint; <sup>16</sup>who was giving thee manna to eat in the wilderness, which thy fathers had not known, in order to afflict thee, and in order to try thee, to make it well with thee in thy future; <sup>17</sup>and thou say in thy heart, My power and the strength of my hand have got for me this wealth. <sup>18</sup>But thou shalt remember Jehovah thy God; for it is he that was giving thee power to get wealth, in order to confirm his covenant which he swore to thy fathers, as it is this day. <sup>19</sup>And it shall be, if thou do at all forget Jehovah thy God, and walk after other gods, and serve them, and worship them; I testify against you this day that ye shall surely perish. Like the nations that Jehovah is going to destroy from before you, so shall ye perish; because ye would not obey the voice of Jehovah your God.

## CHAPTER IX

<sup>1</sup>Hear, O Israel, Thou art going to pass over the Jordan to-day, to go in to possess nations greater and mightier than thou, cities great and walled up to the heavens, <sup>2</sup>a people great and tall, sons of the Anakim, whom thou knowest, and of whom thou hast heard, Who can stand before the son

of Anak? <sup>3</sup>And thou shalt know to-day, that Jehovah thy God is he that is going to pass over before thee, as a consuming fire; he shall destroy them, and he shall bring them down before thee; and thou shalt dispossess them, and destroy them quickly, as Jehovah has said to thee. <sup>4</sup>Say not in thy heart, when Jehovah thy God thrusts them out from before thee, saying, For my righteousness Jehovah has brought me in to possess this land; but for the wickedness of these nations Jehovah is going to dispossess them from before thee. <sup>5</sup>Not for thy righteousness, nor for the uprightness of thy heart, art thou about to go in to possess their land; but for the wickedness of these nations Jehovah thy God is going to dispossess them from before thee, and in order to confirm the word that Jehovah swore to thy fathers, Abraham, Isaac and Jacob. <sup>6</sup>And thou shalt know, that, not for thy righteousness is Jehovah thy God going to give thee this good land to possess it; for thou art a stiffnecked people.

<sup>7</sup>Remember, do not forget, how thou didst provoke Jehovah thy God to wrath in the wilderness; even from the day that thou didst come out from the land of Egypt, until ye came to this place, ye have been rebelling against Jehovah. <sup>8</sup>And in Horeb ye provoked Jehovah to wrath, and Jehovah was angry with you to destroy you. <sup>9</sup>When I went up into the mount to receive the tablets of stone, the tablets of the covenant which Jehovah made with you, and I abode in the mount forty days and forty nights; I neither ate bread nor drank water; <sup>10</sup>and Jehovah gave to me the two tablets of stone written with the finger of God; and on them was written according to all the words that Jehovah had spoken with you on the mount out of the midst of the fire in the day of the

assembly. <sup>11</sup> And it came to pass, at the end of forty days and forty nights, Jehovah gave to me the two tablets of stone, the tablets of the covenant. <sup>12</sup> And Jehovah said to me, Arise, get thee down quickly from this place; for thy people that thou hast brought out from Egypt have become corrupt; they have turned aside quickly from the way that I commanded them; they have made them a molten image.

<sup>13</sup> And Jehovah spoke to me, saying, I have seen this people, and, behold, it is a stiffnecked people; <sup>14</sup> desist from me, and I will destroy them, and I will blot out their name from under the heavens; and I will make thee to be a nation mightier and greater than they.

<sup>15</sup> And I turned and came down the mount, and the mount was burning with fire; and the two tablets of the covenant were on my two hands.

<sup>16</sup> And I looked, and, behold, ye had sinned against Jehovah your God: ye had made for you a calf for a molten image; ye had turned aside quickly from the way that Jehovah had commanded you. <sup>17</sup> And I seized the two tablets, and cast them from upon my two hands, and broke them to pieces before your eyes. <sup>18</sup> And I fell down prostrate before Jehovah, as at the first, forty days and forty nights, I neither ate bread, nor drank water, because of all your sin that ye had sinned, in doing what was evil in the sight of Jehovah, to provoke him to anger.

<sup>19</sup> For I was afraid of the anger and the wrath wherewith Jehovah was enraged against you to destroy you. But Jehovah hearkened to me at that time also.

<sup>20</sup> And with Aaron Jehovah was very angry to have destroyed him; and I prayed for Aaron also at that time.

<sup>21</sup> And your sin that ye had made, the calf, I took, and burnt with fire, and broke it, and ground it thoroughly

until it was as fine as dust; and I cast its dust into the brook that descends from the mount. <sup>22</sup> And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked Jehovah to wrath.

<sup>23</sup> And when Jehovah sent you from Kadesh-barnea, saying, Go up and possess the land that I have given you, ye rebelled against the command of Jehovah your God, and ye did not believe him, nor obey his voice. <sup>24</sup> Ye have been rebelling against Jehovah from the day that I knew you. <sup>25</sup> And I fell down prostrate before Jehovah those forty days and forty nights that I fell prostrate, because Jehovah said he would destroy you. <sup>26</sup> And I prayed to Jehovah, and said, O Lord Jehovah, destroy not thy people and thine inheritance, whom thou hast redeemed through thy greatness, whom thou hast brought out from Egypt with a mighty hand.

<sup>27</sup> Remember thy servants, Abraham, Isaac and Jacob; do not regard the stubbornness of this people, nor their wickedness, nor their sin; <sup>28</sup> lest the land whence thou hast brought us out say, Because Jehovah was not able to bring them into the land that he promised them, and because he hated them, he has taken them out to slay them in the wilderness. <sup>29</sup> And they are thy people, and thine inheritance, whom thou hast brought out by thy great power and by thy stretched forth arm.

## CHAPTER X

<sup>1</sup> At that time, Jehovah said to me, Hew thee two tablets of stone like the first, and come up to me into the mount. And make thee an ark of wood. <sup>2</sup> And I will write upon the tablets the words that were on the first tablets, which thou didst break to pieces, and thou shalt put them in the ark. <sup>3</sup> And I made an ark of acacia wood, and hewed two tablets of stone



like the first, and went up into the mount, having the two tablets in my hand. <sup>14</sup> And he wrote upon the tablets, according to the first writing, the ten words that Jehovah spoke to you in the mount out of the midst of the fire in the day of the assembly; and Jehovah gave them to me. <sup>15</sup> And I turned and went down from the mount, and put the tablets in the ark that I had made; and there they remained, as Jehovah commanded me.

<sup>16</sup> And the sons of Israel journeyed from Beeroth of the sons of Jaakan to Mosera; there Aaron died, and there he was buried; and Eleazar his son became priest in his stead. <sup>17</sup> From there they journeyed to Gudgodah; and from Gudgodah to Jotbath, a land of water brooks.

<sup>18</sup> At that time Jehovah separated the tribe of Levi, to carry the ark of the covenant of Jehovah, to stand before Jehovah, to minister to him, and to bless in his name, to this day. <sup>19</sup> Wherefore Levi had not portion nor inheritance with his brethren; Jehovah is his inheritance, according as Jehovah thy God promised him. <sup>20</sup> And I staid in the mount as at the first time, forty days and forty nights; and Jehovah hearkened to me at that time also, and Jehovah was unwilling to destroy thee. <sup>21</sup> And Jehovah said to me, Arise, take thy journey before the people, and let them go in, and possess the land that I swore to their fathers to give to them.

<sup>22</sup> And now, O Israel, what does Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, <sup>23</sup> to keep the commandments of Jehovah, and his statutes, which I am commanding thee to-day for thy good? <sup>24</sup> Behold, to Jehovah thy God belong the

heavens, and the heaven of heavens, the earth and all that is in it. <sup>25</sup> Only to thy fathers did Jehovah become attached to love them, and he chose their seed after them, even you, from all the peoples, as it is this day.

<sup>26</sup> And ye shall circumcise the foreskin of your heart, and your neck ye shall not continue to stiffen; <sup>27</sup> for Jehovah your God, he is the God of gods, and the Lord of lords, the mighty God, the great, the mighty and the terrible, who regards not persons, nor takes rewards. <sup>28</sup> He executes the judgment of fatherless and widow, and loves the sojourner, to give to him food and raiment. <sup>29</sup> And ye shall love the sojourner; for ye were sojourners in the land of Egypt. <sup>30</sup> Thou shalt fear Jehovah thy God; him shalt thou serve, and to him thou shalt cleave, and by his name thou shalt swear. <sup>31</sup> He is thy praise, and he is thy God, who has done with thee these great and terrible things, which thine eyes have seen. <sup>32</sup> As seventy souls thy fathers went down into Egypt; and now Jehovah thy God has made thee as the stars of heaven for multitude.

## CHAPTER XI

<sup>1</sup> And thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always. <sup>2</sup> And ye shall know this day; for I speak not with your children who have not known, and who have not seen the chastisement of Jehovah your God, his greatness, his mighty hand, and his stretched forth arm, <sup>3</sup> and his signs, and his acts, which he did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land; <sup>4</sup> and which he did to the army of Egypt, to their horses, and to their chariots, whom he overwhelmed with the waters of the

Red sea when they were pursuing after you; and Jehovah destroyed them to this day; <sup>5</sup> and what he did to you in the wilderness, until ye came to this place; <sup>6</sup> and what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and every living being that followed them, in the midst of all Israel; <sup>7</sup> but it was your eyes that saw all the great work of Jehovah, which he did. <sup>8</sup> And ye shall keep all the commandment that I am commanding thee to-day, in order that ye may be strong, and go in and possess the land whither ye are about to pass over to possess it; <sup>9</sup> and in order that ye may prolong your days on the land, which Jehovah swore to your fathers to give to them and to their seed, a land flowing with milk and honey.

<sup>10</sup> For the land whither thou art about to come to possess it is not like the land of Egypt, whence ye have come out, where thou didst sow thy seed, and didst water it with thy foot, as a garden of herbs; <sup>11</sup> but the land whither ye are about to pass over to possess it is a land of mountains and valleys, and it drinks water of the rain of the heavens; <sup>12</sup> a land that Jehovah thy God cares for; the eyes of Jehovah thy God are always upon it, from the beginning of the year even to the end of the year.

<sup>13</sup> And it shall come to pass, if ye shall indeed hearken to my commandments that I am commanding you to-day, to love Jehovah your God, and to serve him with all your heart and with all your soul, <sup>14</sup> that I will give you the rain of the land in its season: the early rain and the latter rain; and thou shalt gather in thy grain, and thy wine and thine oil. <sup>15</sup> And I will put the herb in thy field for

thy cattle; and thou shalt eat and be satisfied. <sup>16</sup> Take heed to yourselves, lest your heart be enticed, and ye turn aside, and serve other gods, and worship them; <sup>17</sup> and the anger of Jehovah burn against you, and he shut up the heavens, and there be not rain, and the land yield not her increase; and ye perish quickly from upon the good land that Jehovah is going to give to you.

<sup>18</sup> And ye shall place these words of mine upon your heart and upon your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. <sup>19</sup> And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest along the way, and when thou liest down, and when thou risest up.

<sup>20</sup> And thou shalt write them upon the door posts of thy house, and in thy gates; <sup>21</sup> in order that your days may be multiplied, and the days of your children, on the land that Jehovah swore to your fathers to give them, as the days of the heavens above the earth.

<sup>22</sup> For if ye shall indeed keep all this commandment that I am commanding you to do, to love Jehovah your God, to walk in all his ways, and to cleave to him; <sup>23</sup> then will Jehovah dispossess all these nations from before you, and ye shall possess nations greater and mightier than you. <sup>24</sup> Every place in which the sole of your foot shall tread shall be yours: from the wilderness, and the Lebanon, from the river, the river Euphrates, even to the hinder sea your border shall be. <sup>25</sup> There shall no man stand before you; the fear of you and the dread of you Jehovah your God shall put upon all the land in which ye shall tread, as he has said to you.

<sup>26</sup> See, I set before you this day a



blessing and a curse : <sup>27</sup> the blessing, because ye shall hearken to the commandments of Jehovah your God that I am commanding you to-day; <sup>28</sup> and the curse, if ye shall not hearken to the commandments of Jehovah your God, but turn aside out of the way that I am commanding you to-day, to go after other gods that ye have not known. <sup>29</sup> And it shall come to pass, when Jehovah thy God shall bring thee into the land whither thou art about to come to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. <sup>30</sup> Are they not across the Jordan behind the western road, in the land of the Canaanite who is dwelling in the Arabah over against Gilgal, beside the oaks of Moreh? <sup>31</sup> For ye are about to pass over the Jordan to go in to possess the land that Jehovah your God is going to give to you, and ye shall possess it and dwell in it. <sup>32</sup> And ye shall take heed to do all the statutes and judgments that I am setting before you to-day.

## CHAPTER XII

<sup>1</sup> These are the statutes and judgments that ye shall observe to do in the land that Jehovah God of thy fathers has given thee to possess it, all the days that ye live upon the land. <sup>2</sup> Ye shall utterly destroy all the places where the nations that ye are about to possess served their gods, upon the high mountains, and upon the hills, and under every green tree; <sup>3</sup> and ye shall overthrow their altars, and break to pieces their pillars, and burn their Asheras with fire; and ye shall cut down the graven images of their gods; and ye shall destroy their name out of that place. <sup>4</sup> Ye shall not do thus to Jehovah your God. <sup>5</sup> But to the place that Jehovah your

God shall choose out of all your tribes to put his name there, for his dwelling, shall ye seek, and thither thou shalt come; <sup>6</sup> and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and your vows, and your free-will offerings, and the firstlings of your herd and of your flock; <sup>7</sup> and there ye shall eat before Jehovah your God, and rejoice in all that thou puttest thy hand to, ye and your households, with which Jehovah thy God has blessed thee. <sup>8</sup> Ye shall not do according to all that we are doing here to-day, every man whatever is right in his own eyes; <sup>9</sup> for ye are not as yet come to the place of rest and to the inheritance that Jehovah thy God is going to give to thee. <sup>10</sup> But ye shall pass over the Jordan, and dwell in the land that Jehovah your God is going to cause you to inherit, and he will give you rest from all your enemies round about, and ye shall dwell securely; <sup>11</sup> and there shall be the place that Jehovah your God shall choose to cause his name to dwell there; thither shall ye bring all that I am commanding you: your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows that ye shall vow to Jehovah; <sup>12</sup> and ye shall rejoice before Jehovah your God, ye, and your sons, and your daughters, and your menservants, and your maid-servants, and the Levite that is within your gates; for he has no portion nor inheritance with you.

<sup>13</sup> Take heed to thyself lest thou offer thy burnt offerings in every place that thou seest; <sup>14</sup> but in the place that Jehovah shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I am commanding thee. <sup>15</sup> Only,

in all the desire of thy soul thou mayest kill and eat flesh in all thy gates, according to the blessing of Jehovah thy God that he has given thee: the unclean and the clean may eat of it, as of the roebuck, and as of the hart. <sup>16</sup> Only ye shall not eat of the blood; ye shall pour it upon the ground as water.

<sup>17</sup> Thou canst not eat within thy gates the tithe of thy grain, and of thy wine, and of thine oil, nor the firstlings of thy herd, and thy flock, nor any of thy vows that thou shalt vow, nor thy free-will offerings, nor the heave offering of thy hand; <sup>18</sup> but before Jehovah thy God thou shalt eat them in the place that Jehovah thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before Jehovah thy God in all that thy hand has got. <sup>19</sup> Take heed to thyself, lest thou forget the Levite all thy days upon thy land.

<sup>20</sup> When Jehovah thy God shall enlarge thy border, as he has promised thee, and thou shalt say, I will eat flesh, because thy soul shall desire to eat flesh, in all the desire of thy soul thou mayest eat flesh. <sup>21</sup> When the place that Jehovah thy God shall choose to put his name there be too far from thee; then thou shalt kill of thy herd and of thy flock, which Jehovah has given thee, as I have commanded thee; and thou shalt eat in thy gates in all the desire of thy soul, <sup>22</sup> even as the roebuck and the hart is eaten, so thou shalt eat them; the unclean and the clean alike may eat of them; <sup>23</sup> only be sure not to eat the blood; for the blood is the life; and thou shalt not eat the life with the flesh. <sup>24</sup> Thou shalt not eat it; thou shalt pour it upon the ground as water. <sup>25</sup> Thou shalt not eat it, in order that it may be well with thee,

and with thy children after thee, when thou shalt do that which is right in the sight of Jehovah. <sup>26</sup> Only thy holy things that thou shalt have, and thy vows, thou shalt take up, and come to the place that Jehovah shall choose; <sup>27</sup> and thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of Jehovah thy God; and the blood of thy sacrifices shall be poured out upon the altar of Jehovah thy God, and the flesh thou shalt eat. <sup>28</sup> Observe and hear all these words that I am commanding thee, in order that it may be well with thee, and with thy children after thee forever, when thou doest that which is right in the sight of Jehovah thy God.

<sup>29</sup> When Jehovah thy God shall cut off from before thee the nations that thou art about to come in thither to possess, and thou possess them, and dwell in their land; <sup>30</sup> take heed to thyself, lest thou be ensnared after them, after they have been destroyed from before thee; lest thou enquire about their gods, saying, How did these nations serve their gods? and I will do likewise even I. <sup>31</sup> Thou shalt not do thus to Jehovah thy God; for every abomination of Jehovah that he hates have they done to their gods; for even their sons and their daughters they burn in the fire to their gods. <sup>32</sup> Every word that I am commanding you, that shall ye observe to do; thou shalt not add to it, nor take away from it.

### CHAPTER XIII

<sup>1</sup> When there shall rise up in the midst of thee a prophet, or a dreamer of dreams, and shall give thee a sign or a wonder, <sup>2</sup> and the sign or the wonder come to pass whereof he spoke to thee, saying, Let us go after other gods, which thou hast not known, and



let us serve them; <sup>3</sup> thou shalt not hearken to the words of that prophet, or that dreamer of dreams; for Jehovah your God is trying you, to know whether you are loving Jehovah your God with all your heart and with all your soul. <sup>4</sup> After Jehovah your God ye shall walk, and him ye shall fear, and his commandments ye shall keep, and his voice ye shall obey, and him ye shall serve, and to him ye shall cleave. <sup>5</sup> And that prophet, or that dreamer of dreams, shall be put to death; because he has spoken of apostasy from Jehovah your God, who brought you out from the land of Egypt and redeemed thee from the house of bondage, to draw thee out of the way that Jehovah thy God commanded thee to walk in; and thou shalt remove the evil from the midst of thee.

<sup>6</sup> When thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend who is as thine own soul, shall entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, <sup>7</sup> of the gods of the peoples that are round about you, near to thee, or far from thee, from one end of the earth to the other end of the earth; <sup>8</sup> thou shalt not consent to him, nor hearken to him; and thy eye shall not pity him, neither shalt thou spare, neither shalt thou conceal him; <sup>9</sup> but thou shalt surely slay him; thy hand shall be against him first, to put him to death, and afterwards the hand of all the people. <sup>10</sup> And thou shalt stone him with stones, that he die; because he has sought to draw thee away from Jehovah thy God, who brought thee out from the land of Egypt, from the house of bondage. <sup>11</sup> And all Israel will hear, and be afraid, and not again

do according to this evil in the midst of thee.

<sup>12</sup> When thou shalt hear it said in any one of thy cities that Jehovah thy God has given thee to dwell there; <sup>13</sup> that certain worthless men are gone out from the midst of thee, and have drawn away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; <sup>14</sup> then shalt thou enquire, and make search, and ask diligently; and behold, if it be truth, and the thing certain, that this abomination has been wrought in the midst of thee; <sup>15</sup> thou shalt surely smite that city with the edge of the sword, destroy it utterly, and all that is in it, and its beasts thou shalt smite with the edge of the sword. <sup>16</sup> And thou shalt gather all its spoil into the midst of its square, and shalt burn with fire the city, and all its spoil wholly to Jehovah thy God; and it shall be a ruin forever; it shall not be built again. <sup>17</sup> And there shall cleave to thy hand nothing whatever of the devoted thing; that Jehovah may turn from his burning anger; and shew thee mercy, and have compassion upon thee, and multiply thee, as he has sworn to thy fathers, <sup>18</sup> when thou shalt obey the voice of Jehovah thy God, to keep all his commandments that I am commanding thee to-day, to do that which is right in the eyes of Jehovah thy God.

## CHAPTER XIV

<sup>1</sup> Ye are the sons of Jehovah your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. <sup>2</sup> For thou art a holy people to Jehovah thy God, and Jehovah has chosen thee to be his special people from all the peoples that are upon the earth.

Ver. 15. Destroy it utterly, Heb., devote.

Ver. 16. Its square, Heb., broad: the open places at the gates.

Ver. 2. Special people, a people of special possession.

<sup>3</sup> Thou shalt not eat any abominable thing. <sup>4</sup> These are the beasts that ye may eat: the ox, the sheep and the goat, <sup>5</sup> the hart, and the gazelle, and the red deer, and the wild goat, and the antelope, and the mountain goat, and the chamois. <sup>6</sup> And every beast that parts the hoof, and is cloven footed, and chews the cud among the beasts, that ye may eat. <sup>7</sup> Nevertheless, this ye shall not eat, of those that chew the cud, or of those that are cloven footed: the camel, and the hare and the shaphan; for they chew the cud, but divide not the hoof; they are unclean to you; <sup>8</sup> and the swine, because it divides the hoof, yet chews not the cud, it is unclean to you; ye shall not eat of their flesh, nor touch their carcasses.

<sup>9</sup> These ye may eat of all that are in the waters: all that have fins and scales may ye eat; <sup>10</sup> but anything that has not fins and scales ye shall not eat; it is unclean to you.

<sup>11</sup> Every clean bird ye may eat. <sup>12</sup> But these are they of which ye shall not eat: the great vulture, and the ossifrage, and the sea eagle, <sup>13</sup> and the falcon, and the red kite, and the black kite after its kind, <sup>14</sup> and every raven after its kind, <sup>15</sup> and the ostrich, and the owl, and the gull, and the hawk after its kind, <sup>16</sup> the little owl, and the great owl, and the ibis, <sup>17</sup> and the pelican, and the vulture, and the cormorant, <sup>18</sup> and the stork, and the plover after its kind, and the hoopoe, and the bat. <sup>19</sup> And every creeping thing that has wings is unclean to you; they shall not be eaten. <sup>20</sup> Every clean bird ye may eat.

<sup>21</sup> Ye shall not eat of any thing that dies of itself; thou mayest give it to the stranger that is in thy gates, and he may eat it; or thou mayest sell it to a foreigner; for thou art a holy peo-

ple to Jehovah thy God. <sup>22</sup> Thou shalt not boil a kid in its mother's milk.

<sup>23</sup> Thou shalt surely tithe all the increase of thy seed, which comes forth of the field year by year. <sup>24</sup> And thou shalt eat before Jehovah thy God, in the place that he shall choose to cause his name to dwell there, the tithe of thy grain, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock; in order that thou mayest learn to fear Jehovah thy God always. <sup>25</sup> And when the way shall be too long for thee, so that thou shalt not be able to carry it; or when the place shall be too far from thee, which Jehovah thy God shall choose to put his name there, when Jehovah thy God shall bless thee; <sup>26</sup> then thou shalt give it for silver, and tie up the silver in thy hand, and go to the place that Jehovah thy God shall choose; <sup>27</sup> and thou shalt give the silver for whatever thy soul shall desire: for the herd, and for the flock, and for wine, and for strong drink, and for whatever thy soul shall ask thee; and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou, and thy household. <sup>28</sup> And the Levite that is within thy gates thou shalt not forsake; for he has no portion nor inheritance with thee. <sup>29</sup> At the end of three years thou shalt bring forth all the tithe of thy increase in that year, and shalt put it down within thy gates; <sup>30</sup> and the Levite, because he has no portion nor inheritance with thee, and the sojourner, and the fatherless, and the widow, who are within thy gates, shall come, and shall eat and be satisfied; in order that Jehovah thy God may bless thee in all the work of thy hand which thou shalt do.

## CHAPTER XV

<sup>1</sup> At the end of every seven years thou shalt make a release. <sup>2</sup> And this



is the ordinance of the release: every creditor that lends to his neighbor shall make a release; he shall not press his neighbor, his brother; because they have proclaimed a release to Jehovah. <sup>3</sup> A foreigner thou mayest press; but that which is thine with thy brother thy hand shall let lie. <sup>4</sup> Except when there shall not be any poor with thee; for Jehovah shall surely bless thee in the land that Jehovah thy God is going to give thee for an inheritance to possess it; <sup>5</sup> only if thou shalt surely obey the voice of Jehovah thy God, to observe to do all this commandment that I am commanding thee this day. <sup>6</sup> When Jehovah thy God has blessed thee as he promised thee; then thou shalt lend to many nations, and thou shalt not borrow; and thou shalt rule over many nations, and they shall not rule over thee.

<sup>7</sup> When there shall be with thee one poor, any of thy brethren in any of thy gates in thy land that Jehovah thy God is going to give to thee, thou shalt not harden thy heart, nor shut up thy hand from thy brother that is poor. <sup>8</sup> But thou shalt surely open thy hand to him, and shalt surely lend him sufficient for his need, what he lacks. <sup>9</sup> Take heed lest there be a wicked thought in thy heart, saying, The seventh year, the year of release is near; and thine eye be evil against thy brother that is poor, and thou do not give to him; and he cry to Jehovah against thee, and it be sin in thee. <sup>10</sup> Thou shalt surely give to him, and thy heart shall not be evil when thou givest to him; for on account of this thing Jehovah thy God shall bless thee in all thy work, and in all that thou puttest thy hand to, <sup>11</sup> that the poor may not cease from the midst of the land; therefore I command thee, saying, Thou shalt surely open thy

hand to thy brother, to thy poor, and to thy needy, in thy land.

<sup>12</sup> When thy brother, a Hebrew man, or a Hebrew woman, shall be sold to thee, and serve thee six years; then in the seventh year thou shalt let him go freely from with thee. <sup>13</sup> And when thou shalt let him go freely from with thee, thou shalt not let him go empty; <sup>14</sup> thou shalt surely load him from thy flock, and from thy threshing floor, and from thy vat: from that with which Jehovah thy God has blessed thee thou shalt give to him. <sup>15</sup> And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God redeemed thee; therefore I command thee this thing to-day. <sup>16</sup> And it shall be when he shall say to thee, I will not go away from with thee, because he loves thee, and thy household, because it is well with him while with thee; <sup>17</sup> then thou shalt take the awl, and put it into his ear and into the door, and he shall be thy servant forever. And also to thy maidservant thou shalt do likewise. <sup>18</sup> It shall not be hard in thy eyes, when thou lettest him go freely from with thee; for double the hire of a hired man he has earned for thee for six years; and Jehovah thy God shall bless thee in all that thou shalt do.

<sup>19</sup> All the firstlings that are born in thy herd, and in thy flock, that are males, thou shalt sanctify to Jehovah thy God. Thou shalt do no work with the firstling of the ox, nor shear the firstling of thy flock. <sup>20</sup> Before Jehovah thy God thou shalt eat it year by year in the place that Jehovah shall choose, thou and thy household. <sup>21</sup> And when there shall be in it a blemish, if lame, or blind, any ill blemish, thou shalt not sacrifice it to Jehovah thy God. <sup>22</sup> Within thy gates thou mayest eat it, the un-

clean and the clean together, as the roebuck, and as the hart. <sup>23</sup> Only thou shalt not eat its blood; thou shalt pour it upon the ground as water.

## CHAPTER XVI

<sup>1</sup> Observe the month of Abib, and keep the passover to Jehovah thy God; for in the month of Abib Jehovah thy God brought thee out from Egypt by night. <sup>2</sup> And thou shalt sacrifice the passover to Jehovah thy God, of the flock and the herd, in the place that Jehovah shall choose to cause his name to dwell there. <sup>3</sup> Thou shalt not eat leavened bread with it; seven days thou shalt eat with it unleavened bread, bread of affliction; for thou camest out from the land of Egypt in haste; in order that thou mayest remember the day when thou camest out from the land of Egypt all the days of thy life. <sup>4</sup> And leaven shall not be seen with thee in all thy borders seven days; neither shall any of the flesh that thou shalt sacrifice at evening on the first day remain all night until the morning. <sup>5</sup> Thou canst not sacrifice the passover within any of thy gates that Jehovah thy God is going to give to thee, <sup>6</sup> but at the place which Jehovah thy God shall choose to cause his name to dwell in, there thou shalt sacrifice the passover at evening, at the going down of the sun, at the season that thou camest out from Egypt. <sup>7</sup> And thou shalt cook and eat it in the place that Jehovah thy God shall choose; and thou shalt turn in the morning, and go to thy tents. <sup>8</sup> Six days thou shalt eat unleavened bread; and on the seventh day there shall be a religious assembly to Jehovah thy God; thou shalt do no work therein.

<sup>9</sup> Thou shalt count for thee seven weeks: from the time of beginning to put the sickle in the standing grain thou shalt begin to count seven weeks;

<sup>10</sup> and thou shalt keep the feast of weeks to Jehovah thy God according to the measure of the free will offering of thy hand which thou shalt give, according as Jehovah thy God shall bless thee; <sup>11</sup> and thou shalt rejoice before Jehovah thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the sojourner, and the fatherless, and the widow, that are among you, in the place that Jehovah thy God shall choose to cause his name to dwell there. <sup>12</sup> And thou shalt remember that thou wast a servant in Egypt; thou shalt observe and do these statutes.

<sup>13</sup> The feast of booths thou shalt observe seven days, when thou gatherest in from thy threshing floor and from thy vats; <sup>14</sup> and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the sojourner, and the fatherless, and the widow, that are within thy gates.

<sup>15</sup> Seven days thou shalt keep a feast to Jehovah thy God in the place that Jehovah shall choose; because Jehovah thy God shall bless thee in all thy increase, and in all the work of thy hands; and thou shalt surely be glad.

<sup>16</sup> Three times in the year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of unleavened bread; and in the feast of weeks, and in the feast of booths; and they shall not appear before Jehovah empty; <sup>17</sup> every man according to the gift of his hand, according to the blessing of Jehovah thy God that he has given thee.

<sup>18</sup> Judges and officers thou shalt appoint for thee in all thy gates which Jehovah thy God is going to give to thee, throughout thy tribes; and they shall judge the people with righteous judgment. <sup>19</sup> Thou shalt not pervert



judgment; thou shalt not recognize faces, nor take a bribe; for the bribe blinds the eyes of the wise, and perverts the words of the righteous.  
<sup>30</sup> Justice, justice shalt thou follow, that thou mayest live, and possess the land that Jehovah thy God is going to give to thee.

<sup>31</sup> Thou shalt not plant for thee as an Asherah any tree beside the altar of Jehovah thy God which thou shalt make for thee. <sup>32</sup> Neither shalt thou set up for thee any pillar, which Jehovah thy God hates.

## CHAPTER XVII

<sup>1</sup> Thou shalt not sacrifice to Jehovah an ox, or a sheep, in which there shall be a blemish, any evil thing; for that is an abomination to Jehovah thy God.

<sup>2</sup> When there shall be found in the midst of thee, within any of thy gates that Jehovah thy God is going to give to thee, a man, or a woman, that shall do what is evil in the sight of Jehovah thy God, to transgress his covenant, <sup>3</sup> and has gone and served other gods, and worshiped them, the sun, or moon, or any of the host of the heavens, which I have not commanded; <sup>4</sup> and it be told thee, and thou hear it; then thou shalt enquire diligently, and, behold, if it be true, and the thing certain, that this abomination has been wrought in Israel;

<sup>5</sup> then thou shalt take out that man or that woman, who has committed that wicked thing, to thy gates, even that man or that woman, and shalt stone them with stones, and they shall die.

<sup>6</sup> Upon the testimony of two witnesses, or three witnesses, shall he that is to die be put to death; but upon the testimony of one witness he shall not be put to death. <sup>7</sup> The hand of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people.

So shalt thou put the evil away from the midst of thee.

<sup>8</sup> When any matter for judgment shall be too difficult for thee, between blood and blood, between cause and cause, or between stroke and stroke, matters of controversy in thy gates; then thou shalt arise, and go up to the place which Jehovah thy God shall choose; <sup>9</sup> and thou shalt come to the priests the Levites, and to the judge that shall be in those days, and enquire; and they shall make known to thee the sentence of the judgment; <sup>10</sup> and thou shalt do according to the sentence that they of that place which Jehovah shall choose shall show thee; and thou shalt observe to do according to all that they shall teach thee; <sup>11</sup> according to the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall show thee to the right hand, nor to the left.

<sup>12</sup> And the man that shall act presumptuously, not to hearken to the priest that stands to minister there to Jehovah thy God, or to the judge, even that man shall die; and thou shalt put away the evil from Israel.

<sup>13</sup> And all the people will hear, and be afraid, and will not act presumptuously again.

<sup>14</sup> When thou shalt come into the land that Jehovah thy God is going to give to thee, and shalt possess it, and shalt dwell in it, and shalt say, I will set a king over me, as all the nations that are about me; <sup>15</sup> thou shalt surely set over thee as king him whom Jehovah thy God shall choose; from among thy brethren thou shalt set over thee a king; thou mayest not put over thee a foreign man, who is not thy brother. <sup>16</sup> Only he shall not multiply horses to himself, nor cause the people to return to Egypt, in order to

multiply horses; forasmuch as Jehovah has said to you, Ye shall not again return by this way any more.<sup>17</sup> Neither shall he multiply wives to himself, that his heart turn not aside; neither shall he multiply to himself silver and gold.<sup>18</sup> And it shall be, when he sits upon the throne of his kingdom, that he shall write for himself in a book a copy of this law out of that which is before the priests the Levites;<sup>19</sup> and it shall be with him, and he shall read in it all the days of his life; in order that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them;<sup>20</sup> that his heart may not be lifted up above his brethren, and that he may not turn aside from the commandment to the right hand, or to the left; in order that he may prolong his days over his kingdom, he and his sons, in the midst of Israel.

## CHAPTER XVIII

<sup>1</sup>The priests the Levites, all the tribe of Levi, shall have no portion or inheritance with Israel; the fire offerings of Jehovah and his inheritance they shall eat,<sup>2</sup> but he shall not have an inheritance in the midst of Israel; Jehovah is his inheritance, as he has said to him.

<sup>3</sup>And this shall be the right of the priest from the people, from those sacrificing a sacrifice, either an ox or a sheep: they shall give to the priest a shoulder, and the two cheeks and the stomach.<sup>4</sup> The firstfruits also of thy grain, of thy wine, and of thine oil, and the first of the fleece of thy flock thou shalt give him;<sup>5</sup> for Jehovah thy God has chosen him from all thy tribes, to stand to minister in the name of Jehovah, him and his sons forever.

<sup>6</sup>And when the Levite shall come from any of thy gates out of all Israel where he has sojourned, and come

with all the desire of his soul to the place which Jehovah shall choose;<sup>7</sup> then he shall minister in the name of Jehovah his God, as all his brethren the Levites who stand there before Jehovah.<sup>8</sup> They shall have like portions to eat, besides that which comes of the sale of his patrimony.

<sup>9</sup>When thou art come into the land which Jehovah thy God is going to give to thee, thou shalt not learn to do according to the abominations of those nations.<sup>10</sup> There shall not be found in thee one that causes his son or his daughter to pass through the fire, that practises soothsaying, a sorcerer, a diviner or a magician,<sup>11</sup> or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.<sup>12</sup> For every one doing these things is an abomination to Jehovah; and because of these abominations Jehovah thy God is going to dispossess them from before thee.<sup>13</sup> Thou shalt be perfect with Jehovah thy God.<sup>14</sup> For these nations that thou art about to possess hearken to sorcerers, and to soothsayers; but as for thee, not so has Jehovah thy God given to thee.<sup>15</sup> A prophet from the midst of thee, of thy brethren, like me, will Jehovah thy God raise up for thee; to him ye shall hearken,<sup>16</sup> according to all that thou didst ask of Jehovah thy God in Horeb on the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not;<sup>17</sup> and Jehovah said to me, What they have spoken is well said,<sup>18</sup> a prophet I will raise up for them from among their brethren, like thee, and I will put my words in his mouth; and he shall speak to them all that I shall command him.<sup>19</sup> And it shall come to pass, that the man that will not hearken to my words which he shall speak in my name, I will require



it of him. <sup>20</sup> Only the prophet that shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. <sup>21</sup> And when thou shalt say in thy heart, How shall we know the word that Jehovah has not spoken? <sup>22</sup> When the prophet shall speak in the name of Jehovah, and the thing be not, nor come to pass, that is the thing that Jehovah has not spoken, but the prophet has spoken it presumptuously; thou shalt not be afraid of him.

## CHAPTER XIX

<sup>1</sup> When Jehovah thy God shall cut off the nations whose land Jehovah thy God is going to give to thee, and thou shalt possess them and dwell in their cities, and in their houses; <sup>2</sup> thou shalt separate three cities for thee in the midst of thy land which Jehovah thy God is going to give thee to possess. <sup>3</sup> Thou shalt prepare for thee the road, and divide the borders of thy land, which Jehovah thy God shall cause thee to inherit, into three parts, and it shall be for any man-slayer to flee thither.

<sup>4</sup> And this is the case of the man-slayer, who may flee thither and live: he who smites his neighbor without knowing it, and was not hating him before. <sup>5</sup> As when one shall come with his neighbor into the forest to cut wood, and his hand is thrust out with the axe to cut down the tree, and the iron slips from the wood, and hits his neighbor, and he dies; he shall flee to one of the cities, and live, <sup>6</sup> lest the avenger of blood pursue the man-slayer while his heart is hot, and overtake him because the way is long, and smite him fatally; and he is not worthy of death, because he was not hating

him before. <sup>7</sup> Therefore I command thee, saying, Thou shalt separate three cities for thee. <sup>8</sup> And when Jehovah thy God shall enlarge thy border, as he has sworn to thy fathers, and shall give thee all the land that he promised to give to thy fathers, <sup>9</sup> because thou shalt keep all this commandment to do it, which I command thee this day, to love Jehovah thy God, and to walk in his ways continually; then thou shalt add three cities more for thee, besides these three; <sup>10</sup> that blood of an innocent man be not shed in the midst of thy land, which Jehovah thy God is going to give to thee for an inheritance, and blood guiltiness be on thee.

<sup>11</sup> But when there shall be a man who hates his neighbor, and lies in wait for him, and rises up against him, and smites him fatally, that he dies, and he flees to one of these cities; <sup>12</sup> then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. <sup>13</sup> Thine eye shall not pity him, but thou shalt put away the blood of an innocent man from Israel, that it may be well with thee.

<sup>14</sup> Thou shalt not move thy neighbor's boundary, which those at the beginning set, in thine inheritance, which Jehovah thy God is going to give thee to possess.

<sup>15</sup> One witness against a man about any iniquity, or about any sin, in any sin that he sins, shall not stand; upon the testimony of two witnesses, or upon the testimony of three witnesses, a matter shall be established.

<sup>16</sup> When a damaging witness rises up against a man, to testify against him of transgression; <sup>17</sup> then both the men who have the controversy shall stand before Jehovah, before the priests and the judges who shall be in those days;

<sup>18</sup> and the judges shall inquire thoroughly; and, behold, the witness be a false witness, he has testified falsely against his brother; <sup>19</sup> then ye shall do to him as he had purposed to do to his brother; so shalt thou put the evil away from the midst of thee; <sup>20</sup> and those who remain will hear, and be afraid, and not continue to do again in the midst of thee like this evil thing. <sup>21</sup> And thine eye shall not pity; life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

## CHAPTER XX

<sup>1</sup> When thou goest out to war against thy enemy, and seest horses, and chariots, a people more than thou; thou shalt not be afraid of them; for Jehovah thy God shall be with thee, he who brought thee up from the land of Egypt. <sup>2</sup> And it shall be, as you draw near to the battle, that the priest shall approach, and speak to the people, <sup>3</sup> and say to them, Hear, O Israel, you are drawing near to-day to the battle against your enemies; let not your heart be tender; fear not, and do not be alarmed, neither be ye terrified because of them; <sup>4</sup> for it is Jehovah your God that is going with you, to fight for you against your enemies, to save you. <sup>5</sup> And the officers shall speak to the people, saying, Whoever the man that has built a new house, and has not dedicated it; let him go and return to his house, lest he die in the battle, and another man dedicate it. <sup>6</sup> And whoever the man that has planted a vineyard, and has not made it common; let him go and return to his house, lest he die in the battle, and another man make it common. <sup>7</sup> And whoever the man that has betrothed a wife, and has not taken her; let him go and return to his house, lest he die in the battle, and another

man take her. <sup>8</sup> And the officers shall speak further to the people, and say, Whoever the man that is afraid and tender-hearted; let him go and return to his house, that the heart of his brethren may not melt like his heart. <sup>9</sup> And it shall be, when the officers finish speaking to the people, that they shall appoint captains of hosts at the head of the people.

<sup>10</sup> When thou comest near to a city to fight against it; then thou shalt call to it for peace; <sup>11</sup> and it shall be, if it make thee answer of peace, and open to thee; then it shall be, that all the people that are found in it shall be thine for tribute service, and they shall serve thee. <sup>12</sup> And if it shall not make peace with thee, but makes war against thee; then thou shalt besiege it; <sup>13</sup> and Jehovah thy God shall deliver it into thy hand, and thou shalt smite all of its males with the edge of the sword; <sup>14</sup> but the women and the little ones, and the beasts, and all that is in the city, all its spoil, thou shalt take as booty to thyself; and thou shalt consume the spoil of thy enemies which Jehovah thy God shall have given thee. <sup>15</sup> Thus shalt thou do to all the cities that are very far off from thee, which are not of the cities of these nations here. <sup>16</sup> But of the cities of these peoples, whom Jehovah thy God is going to give thee for an inheritance, thou shalt not save alive any that has breath; <sup>17</sup> but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as Jehovah thy God commanded thee; <sup>18</sup> in order that they may not teach you to do according to all their abominations, which they do to their gods, and ye sin against Jehovah your God. <sup>19</sup> When thou shalt besiege a city many days, to war against it, to take



it, thou shalt not destroy its trees by striking an axe into them; for of them thou shalt eat; and them thou shalt not cut down; for is the tree of the field a man to come into the siege before thee? <sup>20</sup> Only the trees that thou knowest are not trees for food thou mayest destroy, and cut down, and build a bulwark against the city that is making war with thee, until it fall.

## CHAPTER XXI

<sup>1</sup> When one slain shall be found in the land which Jehovah thy God is going to give thee to possess, lying fallen in the field, it not being known who has smitten him; <sup>2</sup> then thy elders and thy judges shall go out, and measure to the cities that are round about the one slain; <sup>3</sup> and it shall be, that the city which is nearest to the one slain, even the elders of that city shall take a heifer of the herd that has not been worked with, that has not drawn in the yoke; <sup>4</sup> and the elders of that city shall bring the heifer down to a valley of a perennial stream, which is not tilled nor sown, and shall break the neck of the heifer there in the valley. <sup>5</sup> And the priests the sons of Levi shall come near; for them Jehovah thy God has chosen to minister to him, and to bless in the name of Jehovah, and according to their word shall every controversy and every stroke be; <sup>6</sup> and all the elders of that city, who are nearest to the one slain, shall wash their hands over the heifer whose neck has been broken in the valley; <sup>7</sup> and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. <sup>8</sup> Forgive, O Jehovah, thy people Israel, whom thou hast redeemed, and put not innocent blood in the midst of thy people Israel. And the blood shall be forgiven them. <sup>9</sup> So shalt

thou put away innocent blood from the midst of thee, when thou shalt do that which is right in the sight of Jehovah.

<sup>10</sup> When thou goest forth to the war against thine enemies, and Jehovah thy God delivers them into thy hands, and thou takest captives of them, <sup>11</sup> and seest among the captives a woman of beautiful form; and thou become attached to her, and take her for thy wife; <sup>12</sup> then thou shalt bring her within thy house; and she shall shave her head, and pare her nails; <sup>13</sup> and she shall remove the raiment of her captivity from off her, and shall dwell in thy house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and become her husband, and she shall become thy wife. <sup>14</sup> And it shall be, if thou hast not delight in her, then thou shalt let her depart at her pleasure; but thou shalt by no means sell her for silver, thou shalt not treat her with violence, because thou hast humbled her.

<sup>15</sup> When a man shall have two wives, one beloved, and the other hated; and they bear him children, the beloved and the hated, and the firstborn son belong to the one hated; <sup>16</sup> then it shall be, that in the day that he causes his sons to inherit that which he has, he may not make the son of the beloved to be firstborn over the son of the hated, who is the firstborn; <sup>17</sup> but he shall acknowledge the son of the hated to be the firstborn by giving him a double portion in all that he has; for he is the beginning of his strength; the right of the firstborn shall be his.

<sup>18</sup> When a man shall have a stubborn and rebellious son, who does not obey the voice of his father, or the voice of his mother; and who when they

chastise him does not hearken to them; <sup>19</sup> then shall his father and his mother seize him, and take him out to the elders of his city, and to the gate of his place; <sup>20</sup> and they shall say to the elders of his city, This our son is stubborn and rebellious, he does not obey our voice, he is a spendthrift and a drunkard. <sup>21</sup> And all the men of his city shall stone him with stones, that he die; so shalt thou put the evil away from the midst of thee; and all Israel will hear and be afraid.

<sup>22</sup> And when there shall be sin in a man worthy of death, and he be put to death, and thou hang him on a stake; <sup>23</sup> his corpse shall not remain all night on the stake, but thou shalt surely bury it on that day; for he that is hanged is accursed of God; and thou shalt not make unclean thy land which Jehovah is going to give to thee for an inheritance.

## CHAPTER XXII

<sup>1</sup> Thou shalt not see thy brother's ox or sheep going astray and turn thyself away from them; thou shalt surely return them to thy brother. <sup>2</sup> And if thy brother be not near thee, or if thou know him not; then thou shalt gather it into thy house, and it shall be with thee until thy brother seek after it, and thou shalt return it to him again. <sup>3</sup> So shalt thou do with his ass, and so shalt thou do with his raiment; and so shalt thou do with anything of thy brother's that shall be lost from him, and that thou shalt find; thou mayest not turn thyself away.

<sup>4</sup> Thou shalt not see thy brother's ass or his ox fallen down in the road, and turn thyself away from them; thou shalt surely lift it up with him.

<sup>5</sup> A man's things shall not be on a woman, neither shall a man put on a

woman's garment; for every one doing these things is an abomination to Jehovah thy God.

<sup>6</sup> When a bird's nest chanceth to be before thee along the way in any tree, or on the ground, with young ones or eggs, and the mother sitting on the young or on the eggs; thou shalt not take the mother along with the young; <sup>7</sup> thou shalt surely let the mother go, and the young thou shalt take to thee; in order that it may be well with thee, and that thou mayest prolong thy days.

<sup>8</sup> When thou shalt build a new house, then thou shalt make a battlement to thy roof, that thou put not blood guiltiness upon thy house, when there should fall the one falling from it.

<sup>9</sup> Thou shalt not sow thy vineyard with a different kind of seed, lest the abundance, both of the seed that thou sowest, and the increase of the vineyard, be holy. <sup>10</sup> Thou shalt not plow with an ox and an ass together.

<sup>11</sup> Thou shalt not wear mixed material, woolen and linen together. <sup>12</sup> Thou shalt make thee tassels upon the four corners of thy vesture with which thou coverest thyself.

<sup>13</sup> When a man takes a wife, and goes in unto her and hates her; <sup>14</sup> and charges her with deeds to be talked about, and causes an evil name about her to go forth, and say, I took this woman; and when I drew near to her, I found not her tokens of virginity; <sup>15</sup> then shall the father of the young woman, and her mother, take and bring out the young woman's tokens of virginity to the elders of the city at the gate; <sup>16</sup> and the young woman's father shall say to the elders, I gave my daughter to this man for a wife, and he hates her; <sup>17</sup> and, lo, he has charged her with deeds to be talked about, saying, I found not thy daugh-



ter's tokens of virginity; and these are my daughter's tokens of virginity. And they shall spread the clothing before the elders of the city. <sup>18</sup> And the elders of that city shall take the man and chastise him; <sup>19</sup> and they shall fine him a hundred shekels of silver, and give it to the father of the young woman, because he has caused to go forth an evil name about a virgin of Israel; and she shall be his wife, he may not put her away all his days. <sup>20</sup> But if this charge be true, the young woman's tokens of virginity not being found; <sup>21</sup> then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her with stones that she die; because she has wrought folly in Israel in becoming a harlot in her father's house; so shalt thou put the evil away from the midst of thee.

<sup>22</sup> When a man shall be found lying with a woman married to a husband, then they shall die both of them, the man that lay with the woman, and the woman; so shalt thou put away the evil from Israel.

<sup>23</sup> When a young woman a virgin shall be betrothed to a man, and a man find her in the city, and lie with her; <sup>24</sup> then ye shall bring them both out to the gate of that city, and ye shall stone them with stones, that they die: the young woman because she did not cry out, being in the city; and the man because he humbled his neighbor's wife; so shalt thou put the evil away from the midst of thee.

<sup>25</sup> But if the man finds the betrothed young woman in the field, and the man forces her, and lies with her; then the man only that lay with her shall die; <sup>26</sup> and to the young woman thou shalt not do anything; there is in the young woman no sin worthy of death; for as when a man rises up against his neighbor, and slays him,

even so is this matter; <sup>27</sup> for he found her in the field, and the betrothed young woman cried out, and there was no helper for her.

<sup>28</sup> When a man shall find a young woman a virgin that is not betrothed, and seizes her, and lies with her, and they be found; <sup>29</sup> then the man that lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife; because he has humbled her he may not put her away all his days. <sup>30</sup> A man shall not take his father's wife, nor uncover his father's coverlet.

## CHAPTER XXIII

<sup>1</sup> He that is emasculated by crushing, or has his privy member cut off, shall not enter into the congregation of Jehovah. <sup>2</sup> A bastard shall not enter into the congregation of Jehovah, even his tenth generation shall not enter into the congregation of Jehovah. <sup>3</sup> An Ammonite or Moabite shall not enter into the congregation of Jehovah; even their tenth generation shall not enter into the congregation of Jehovah forever; <sup>4</sup> because they met you not with bread and with water on the way, when ye were coming out from Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia to curse thee. <sup>5</sup> But Jehovah thy God was not willing to hearken to Balaam; and Jehovah thy God turned the curse into a blessing for thee, because Jehovah thy God loved thee. <sup>6</sup> Thou shalt not seek their peace nor their prosperity all thy days forever.

<sup>7</sup> Thou shalt not abominate an Edomite; for he is thy brother; thou shalt not abominate an Egyptian; because thou wast a sojourner in his land. <sup>8</sup> The children that are born to them in the third generation may enter into the congregation of Jehovah.

<sup>9</sup> When thou goest out in camp against thy enemies, thou shalt keep thyself from every evil thing. <sup>10</sup> When there shall be among you a man that is not clean because of an accident of the night; then he shall go forth outside the camp, he shall not come into the midst of the camp; <sup>11</sup> but it shall be, at the turning of evening he shall bathe with water, and as the sun goes down he shall come into the midst of the camp. <sup>12</sup> Thou shalt have a place also outside the camp, and thou shalt go forth thither outside; <sup>13</sup> and thou shalt have a paddle along with thy weapons; and it shall be, when thou sittest down outside, thou shalt dig with it, and shalt turn back and cover thy excrement; <sup>14</sup> for Jehovah thy God walks in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; and thy camp shall be holy; that he see not with thee any filthy thing, and turn back from thee.

<sup>15</sup> Thou shalt not deliver to his master a servant that escapes to thee from his master; <sup>16</sup> he shall dwell with thee, in the midst of thee, in the place that he shall choose within one of thy gates, where it is good to him; thou shalt not maltreat him.

<sup>17</sup> There shall not be a female prostitute of the daughters of Israel, nor a male prostitute of the sons of Israel. <sup>18</sup> Thou shalt not bring the hire of a whore, nor the wages of a dog, into the house of Jehovah thy God for any vow; for even both of these are an abomination to Jehovah thy God.

<sup>19</sup> Thou shalt not exact interest of thy brother; interest for silver, interest for food, interest for anything for which interest is taken. <sup>20</sup> Of an alien thou mayest exact interest; but of thy brother thou shalt not exact interest; in order that Jehovah thy God may bless thee in all that thou puttest thy

hand to, in the land whither thou art about to come to possess it.

<sup>21</sup> When thou shalt vow a vow to Jehovah thy God, thou shalt not delay to pay it; for Jehovah thy God will surely require it of thee, and it would be sin in thee. <sup>22</sup> But when thou shalt abstain from vowing, it shall not be sin in thee. <sup>23</sup> That which proceeds from thy lips thou shalt observe and do; as thou hast vowed to Jehovah thy God a freewill offering, which thou hast promised with thy mouth.

<sup>24</sup> When thou comest into thy neighbor's vineyard, thou mayest eat grapes to thy fill, according to thy desire, but thou shalt not put them into thy vessel. <sup>25</sup> When thou comest into the standing grain of thy neighbor, thou mayest pluck off the heads of grain with thy hand; but a sickle thou shalt not apply to the standing grain of thy neighbor.

## CHAPTER XXIV

<sup>1</sup> When a man shall take a woman, and marry her, and it comes to pass that she finds no favor in his eyes, because he has found some filthy thing in her; and he writes for her a bill of divorcement, and gives it into her hand, and sends her away from his house, <sup>2</sup> and she goes out from his house, and goes and becomes another man's wife, <sup>3</sup> and the second husband hates her, and writes her a bill of divorcement, and gives it into her hand, and sends her away from his house; or when the second husband who has taken her as his wife shall die; <sup>4</sup> her first husband, who sent her away, cannot take her again to be his wife after that she has been made unclean; for that is abomination before Jehovah, and thou shalt not cause the land to sin, which Jehovah thy God is going to give to thee for an inheritance.



<sup>6</sup> When a man shall take a new wife, he shall not go forth with the host, neither shall he be charged with any business; he shall be free at home one year, and shall gladden his wife whom he has taken.

<sup>6</sup> One shall not take as pledge a mill, or upper millstone; for he takes a life as pledge.

<sup>7</sup> When a man shall be found stealing any of his brethren of the sons of Israel, and treats him with violence, or sells him; then that thief shall die; and thou shalt put away the evil from the midst of thee.

<sup>8</sup> Take heed in the plague of leprosy, that thou observe diligently to do according to all that the priests the Levites shall teach you; according as I have commanded them ye shall observe to do. <sup>9</sup> Remember what Jehovah thy God did to Miriam on the way, when ye were coming out from Egypt.

<sup>10</sup> When thou shalt lend thy neighbor a loan of any kind, thou shalt not go into his house for him to give his pledge; <sup>11</sup> thou shalt stand outside, and the man to whom thou art going to lend shall bring out the pledge outside to thee. <sup>12</sup> And if he is a poor man, thou shalt not sleep with his pledge; <sup>13</sup> thou shalt surely return to him the pledge as the sun goes down, that he may sleep in his raiment, and bless thee; and there shall be righteousness to thee before Jehovah thy God.

<sup>14</sup> Thou shalt not oppress a hired servant that is poor and needy, of thy brethren, or of thy sojourners that are in thy land within thy gates. <sup>15</sup> On its day thou shalt give his hire, and the sun shall not set upon it; for he is poor, and lifts up his soul to it; that he may not cry against thee to Jehovah, and it be sin in thee.

<sup>16</sup> Fathers shall not be put to death

for children, nor shall children be put to death for fathers; each for his own sin they shall be put to death.

<sup>17</sup> Thou shalt not pervert the judgment of the sojourner, nor of the fatherless, nor take as pledge a widow's raiment. <sup>18</sup> And thou shalt remember that thou wast a servant in Egypt, and Jehovah thy God redeemed thee thence; therefore I command thee to do this thing.

<sup>19</sup> When thou shalt cut thy harvest in thy field, and shalt forget a sheaf in the field, thou shalt not turn back to fetch it; it shall be for the sojourner, for the fatherless and for the widow; in order that Jehovah thy God may bless thee in all the work of thy hands.

<sup>20</sup> When thou shalt beat thine olive tree, thou shalt not go over the boughs after thee; it shall be for the sojourner, for the fatherless and for the widow.

<sup>21</sup> When thou shalt gather the grapes of thy vineyard, thou shalt not glean it after thee; it shall be for the sojourner, for the fatherless and for the widow. <sup>22</sup> And thou shalt remember that thou wast a servant in the land of Egypt; therefore I command thee to do this thing.

## CHAPTER XXV

<sup>1</sup> When there shall be a controversy between men, and they come to the judgment, and they judge them; then they shall justify the righteous, and condemn the wicked. <sup>2</sup> And it shall be, if the wicked is worthy to be beaten, that the judge shall cause him to lie down, and they shall beat him before him, with a number corresponding to his wickedness. <sup>3</sup> Forty blows they may strike him, not more, lest with more than these they beat him a great beating, and thy brother becomes despised in thy sight.

<sup>4</sup> Thou shalt not muzzle the ox while he is treading out grain. <sup>5</sup> When

brothers dwell together, and one of them shall die, having no child; the wife of the dead shall not be married outside to strangers; her husband's brother shall go in unto her, and take her as his wife, and act as husband's brother to her. <sup>6</sup> And it shall be, that the firstborn that she shall bear, shall be established in the name of the brother that is dead, that his name be not blotted out from Israel. <sup>7</sup> And if the man does not desire to take his brother's wife; then his brother's wife shall go up to the gate to the elders, and say, My husband's brother refuses to establish to his brother a name in Israel, he is not willing to act my husband's brother. <sup>8</sup> Then the elders of his city shall call him, and speak to him; and if he stand and say, I do not desire to take her; <sup>9</sup> then shall his brother's wife come to him in the presence of the elders, and pull off his sandal from his foot, and spit in his face, and answer and say, Thus is it done to the man that will not build up his brother's household. <sup>10</sup> And his name shall be called in Israel, The house of the one with his sandal pulled off.

<sup>11</sup> When men shall strive together, and the wife of one draws near for to deliver her husband out of the hand of him that is smiting him, and puts forth her hand, and seizes his secrets; <sup>12</sup> then thou shalt cut off her hand; thine eye shall not pity.

<sup>13</sup> Thou shalt not have in thy bag different weights, a great and a small. <sup>14</sup> Thou shalt not have in thy house different ephahs, a great and a small. <sup>15</sup> A full and just weight shalt thou have, a full and just ephah shalt thou have, in order that thy days may be prolonged on the land which Jehovah thy God is going to give to thee.

<sup>16</sup> For an abomination to Jehovah thy

God is every one doing these things, every one doing evil.

<sup>17</sup> Remember what Amalek did to thee in the way, when ye were coming out from Egypt; <sup>18</sup> how he met thee in the way, and attacked thy rear, all that were feeble behind thee, while thou wast faint and weary, and he feared not God. <sup>19</sup> And it shall be, when Jehovah thy God has given thee rest from all thy enemies round about, in the land which Jehovah thy God is going to give to thee for an inheritance to possess; thou shalt blot out the remembrance of Amalek from under the heavens; thou shalt not forget.

## CHAPTER XXVI

<sup>1</sup> And it shall be, when thou shalt come into the land which Jehovah thy God is going to give to thee for an inheritance, and shalt possess it, and dwell in it, <sup>2</sup> that thou shalt take some of the first of all the fruit of the ground that thou shalt bring in from thy land that Jehovah thy God is going to give to thee, and shalt put it in a basket, and shalt go to the place that Jehovah thy God shall choose to cause his name to dwell there. <sup>3</sup> And thou shalt come to the priest that shall be in those days, and say to him, I declare this day to Jehovah thy God, that I am come to the land that Jehovah swore to our fathers to give to us. <sup>4</sup> And the priest shall take the basket from thy hand, and set it down before the altar of Jehovah thy God; <sup>5</sup> and thou shalt answer and say before Jehovah thy God, An Aramean about to perish was my father; and he went down to Egypt, and sojourned there, a few men; and he there became a nation, great, mighty, and many; <sup>6</sup> and the Egyptians ill-treated us, and afflicted us, and put upon us a hard service,



<sup>7</sup> and we cried to Jehovah God of our fathers, and Jehovah heard our voice, and saw our oppression, and our labor and our affliction; <sup>8</sup> and Jehovah brought us out from Egypt with a mighty hand, and with an arm stretched forth, and with great terrible-ness, and with signs, and with wonders; <sup>9</sup> and he has brought us into this place, and has given us this land, a land flowing with milk and honey. <sup>10</sup> And, now, behold, I have brought the first of the fruit of the ground which thou, O Jehovah, hast given me. And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God; <sup>11</sup> and thou shalt rejoice in all the good that Jehovah thy God has given to thee, and to thy house, thou, and the Levite, and the sojourner that is in the midst of thee.

<sup>12</sup> When thou shalt finish tithing all the tithes of thine increase in the third year, the year of tithing, and shalt give it to the Levite, the sojourner, the fatherless, and the widow, and they shall eat it within thy gates, and are satisfied; <sup>13</sup> then thou shalt say before Jehovah thy God, I have put away what was holy from my house, and also have given it to the Levite, and to the sojourner, to the fatherless and to the widow, according to all thy commandment which thou didst command me; I have not transgressed thy commandments, nor have I forgotten; <sup>14</sup> I have not eaten of it while in mourning, nor put away any of it while unclean, nor given any of it on account of one dead; I have obeyed the voice of Jehovah my God, I have done according to all that thou hast commanded me. <sup>15</sup> Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou

didst swear to our fathers, a land flowing with milk and honey.

<sup>16</sup> This day Jehovah thy God commands thee to do these statutes and judgments; and thou shalt keep and do them with all thy heart and with all thy soul. <sup>17</sup> Thou hast this day promised that Jehovah should be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to obey his voice; <sup>18</sup> and Jehovah has promised this day that thou shouldest be his special people, as he said to thee, and to keep all his commandments, <sup>19</sup> and to make thee supreme above all the nations that he has made, in praise, and in fame and in honor; and that thou shouldest be a holy people to Jehovah thy God, as he promised.

## CHAPTER XXVII

<sup>1</sup> And Moses and the elders of Israel commanded the people, saying, Keep all the commandment that I command you this day. <sup>2</sup> And it shall be, that in the day that ye pass over the Jordan to the land that Jehovah thy God is going to give to thee, thou shalt set up for thee large stones, and plaster them with plaster; <sup>3</sup> and thou shalt write upon them all the words of this law, when thou passest over, in order that thou mayest come into the land which Jehovah thy God is going to give to thee, a land flowing with milk and honey; as Jehovah God of thy fathers has promised thee. <sup>4</sup> And it shall be when you pass over the Jordan, ye shall set up these stones that I command you this day in mount Ebal, and thou shalt plaster them with plaster. <sup>5</sup> And thou shalt build there an altar to Jehovah thy God, an altar of stones; thou shalt not apply to them an iron tool. <sup>6</sup> Of whole stones thou

shalt build the altar of Jehovah thy God, and thou shalt offer upon it burnt offerings to Jehovah thy God; <sup>7</sup> and thou shalt offer peace offerings, and shalt eat there, and rejoice before Jehovah thy God. <sup>8</sup> And thou shalt write upon the stones all the words of this law, cutting them deep.

<sup>9</sup> And Moses and the priests the Levites spoke to all Israel, saying, Be silent, and listen, O Israel; this day thou art become the people of Jehovah thy God; <sup>10</sup> and thou shalt obey the voice of Jehovah thy God, and do his commandments and his statutes, which I command thee to-day.

<sup>11</sup> And Moses commanded the people on that day, saying, <sup>12</sup> These shall stand on mount Gerizim to bless the people, when ye pass over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin; <sup>13</sup> and these shall stand on mount Ebal for the curse: Reuben, Gad, and Asher, and Zebulun, Dan and Naphtali. <sup>14</sup> And the Levites shall answer and say to all the men of Israel with a loud voice, <sup>15</sup> Cursed is the man that makes a graven image, or molten image, an abomination to Jehovah, the work of the craftsman's hands, and sets it in a secret place; and all the people shall answer and say, Amen. <sup>16</sup> Cursed is he that makes light of his father or his mother; and all the people shall say, Amen. <sup>17</sup> Cursed is he that moves his neighbor's boundary; and all the people shall say, Amen. <sup>18</sup> Cursed is he that makes the blind to wander in the way; and all the people shall say, Amen. <sup>19</sup> Cursed is he that perverts the judgment of the sojourner, fatherless or widow; and all the people shall say, Amen. <sup>20</sup> Cursed is he that lies with his father's wife, because he uncovers his father's coverlet; and all the peo-

ple shall say, Amen. <sup>21</sup> Cursed is he that lies with any beast; and all the people shall say, Amen. <sup>22</sup> Cursed is he that lies with his sister, the daughter of his father, or the daughter of his mother; and all the people shall say, Amen. <sup>23</sup> Cursed is he that lies with his mother-in-law; and all the people shall say, Amen. <sup>24</sup> Cursed is he that smites his neighbor secretly; and all the people shall say, Amen. <sup>25</sup> Cursed is he that takes a reward to smite fatally innocent blood; and all the people shall say, Amen. <sup>26</sup> Cursed is he that shall not confirm all the words of this law, to do them; and all the people shall say, Amen.

## CHAPTER XXVIII

<sup>1</sup> And it shall come to pass, if thou shalt surely obey the voice of Jehovah thy God, to observe to do all his commandments, which I command thee to-day, that Jehovah thy God will set thee supreme above all the nations of the earth; <sup>2</sup> and all these blessings shall come upon thee, and overtake thee, because thou shalt obey the voice of Jehovah thy God: <sup>3</sup> blessed shalt thou be in the city, and blessed shalt thou be in the field. <sup>4</sup> Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy beasts, the offspring of thy cattle, and the young of thy flock. <sup>5</sup> Blessed shall be thy basket, and thy kneading tray. <sup>6</sup> Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. <sup>7</sup> Jehovah shall cause thy enemies that rise up against thee to be smitten before thee; by one way they shall come out against thee, and by seven ways they shall flee before thee. <sup>8</sup> Jehovah shall command the blessing to be with thee in thy storehouses, and in all that thou putteth thy hand to; and he shall bless

Ver. 8. Cutting them deep, or engraving them well.



thee in the land which Jehovah thy God is going to give to thee.

<sup>9</sup> Jehovah shall establish thee a holy people to himself, as he has sworn to thee, when thou shalt keep the commandments of Jehovah thy God, and walk in his ways. <sup>10</sup> And all the peoples of the earth shall see that the name of Jehovah is called upon thee; and they shall be afraid of thee. <sup>11</sup> And Jehovah shall make thee abound in wealth, in the fruit of thy body, and in the fruit of thy beast, and in the fruit of thy ground, on the land which Jehovah swore to thy fathers to give to thee. <sup>12</sup> Jehovah shall open for thee his good treasures, the heavens to give the rain of thy land in its season, and to bless all the work of thy hand; and thou shalt lend to many nations; and thou shalt not borrow. <sup>13</sup> And Jehovah shall place thee as a head, and not as a tail; and thou shalt be only above, and thou shalt not be under, when thou shalt hearken to the commandments of Jehovah thy God, which I command thee to-day, to observe and to do them. <sup>14</sup> And thou shalt not turn aside from any of the words which I command thee to-day, to the right hand or to the left, to go after other gods, to serve them.

<sup>15</sup> But it shall be, if thou shalt not obey the voice of Jehovah thy God, to observe to do all his commandments and his statutes which I command thee to-day, that all these curses shall come upon thee, and overtake thee: <sup>16</sup> Cursed shalt thou be in the city, and cursed shalt thou be in the field. <sup>17</sup> Cursed shall be thy basket and thy kneading tray. <sup>18</sup> Cursed shall be the fruit of thy body, and the fruit of thy land, the offspring of thy cattle, and the young of thy flock. <sup>19</sup> Cursed shalt thou be when thou comest in, and cursed shalt thou be

when thou goest out. <sup>20</sup> Jehovah shall send against thee curse, confusion and rebuke, in all thou shalt put thy hand to, that thou shalt do, until thou art destroyed, and until thou perish quickly, because of the evil of thy deeds in which thou hast forsaken me. <sup>21</sup> Jehovah shall make the pestilence cleave to thee, until he has consumed thee from off the land whither thou art about to come to possess it. <sup>22</sup> Jehovah shall smite thee with consumption, and with burning fever, and with inflammation, and with a fiery burning, and with sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. <sup>23</sup> And thy heavens that are over thy head shall be bronze, and the earth that is under thee iron. <sup>24</sup> Jehovah shall make the rain of thy land powder and dust; from the heavens shall it come down upon thee, until thou be destroyed. <sup>25</sup> Jehovah shall cause thee to be smitten before thine enemies; by one way thou shalt go out against them, and by seven ways thou shalt flee before them; and thou shalt become a thing to be tossed about to all the kingdoms of the earth. <sup>26</sup> And thy corpse shall become food for all the birds of the heavens, and for the beasts of the earth, with no one frightening them away. <sup>27</sup> Jehovah shall smite thee with the ulcer of Egypt, and with tumors, and with the scurvy, and with the itch, of which thou canst not be healed. <sup>28</sup> Jehovah shall smite thee with madness, and blindness and terror of mind; <sup>29</sup> and thou shalt be groping about at noon, as the blind gropes in darkness, and thou shalt not make thy ways prosperous; and thou shalt be only oppressed and spoiled continually, and there shall be no one to save.

<sup>30</sup> Thou shalt betroth a wife, and another man shall lie with her; thou

shalt build a house, and thou shalt not dwell in it; thou shalt plant a vineyard, and thou shalt not make it common.<sup>31</sup> Thine ox shall be slain before thine eyes, but thou shalt not eat of it; thine ass shall be taken away as spoil from before thee, and it shall not return to thee; thy flock shall be given to thine enemies, and thou shalt have no one to save them.

<sup>32</sup> Thy sons and thy daughters shall be given to another people, and thine eyes shall be looking and fail with longing for them all the day; and thy hand shall be powerless.<sup>33</sup> The fruit of thy ground, and all thy toil, a people that thou knowest not shall eat; and thou shalt be only oppressed and crushed continually; <sup>34</sup> so that thou shalt be mad because of the sight of thine eyes that thou shalt see.

<sup>35</sup> Jehovah shall smite thee with a severe ulcer on thy knees, and on thy legs, of which thou canst not be cured, from the sole of thy foot even to thy crown.<sup>36</sup> Jehovah shall cause thee and thy king whom thou shalt set over thee to go to a nation that thou hast not known, thou, nor thy fathers; and there shalt thou serve other gods, wood and stone.<sup>37</sup> And thou shalt become an astonishment, a proverb, and a byword, among all peoples whither Jehovah shall lead thee.

<sup>38</sup> Much seed thou shalt take out to the field, but little shalt thou gather; for the locust shall consume it.<sup>39</sup> Thou shalt plant vineyards, and dress them, but shalt neither drink wine, nor gather grapes; for the worm shall eat them.<sup>40</sup> Thou shalt have olive trees in all thy borders, but thou shalt not anoint with oil; for thy olives shall drop off.<sup>41</sup> Thou shalt beget sons and daughters, but thou shalt not have them; for they shall go into captivity.<sup>42</sup> All thy trees and the fruit of thy ground shall the locust possess.<sup>43</sup> The sojourner that

is in the midst of thee shall rise up above thee higher and higher, and thou shalt descend lower and lower.<sup>44</sup> He shall lend to thee, and thou shalt not lend to him; he shall be as a head, and thou shalt be as a tail.

<sup>45</sup> And all these curses shall come upon thee, and pursue thee, and overtake thee, till thou be destroyed; because thou didst not obey the voice of Jehovah thy God, to keep his commandments and his statutes which he commanded thee.<sup>46</sup> And they shall be in thee for a sign and for a wonder, and in thy seed forever; <sup>47</sup> because thou didst not serve Jehovah thy God with joy, and gladness of heart, on account of the abundance of all things.

<sup>48</sup> And thou shalt serve thine enemies, whom Jehovah shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he has destroyed thee.<sup>49</sup> Jehovah shall bring up against thee a nation from afar, from the end of the earth, as the vulture flies, a nation whose tongue thou shalt not understand; <sup>50</sup> a nation of fierce countenance, who shall not revere an old man, nor favor a young man; <sup>51</sup> and he shall eat the fruit of thy beasts, and the fruit of thy ground, until thou art destroyed; who shall not leave thee grain, wine, nor oil, the offspring of thy cattle, nor the young of thy flock, until he has destroyed thee.<sup>52</sup> And he shall besiege thee in all thy gates until thy high and fortified walls come down, within which thou wast secure in all thy land; and he shall besiege thee in all gates in all thy land, which Jehovah thy God has given thee.

<sup>53</sup> And thou shalt eat the fruit of thy body, the flesh of thy sons and of thy daughters, whom Jehovah thy God has given thee, in the siege and in the distress with which thine enemies



shall distress thee. <sup>54</sup> The man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the rest of his children that he has left over, <sup>55</sup> so as not to give to one of them any of the flesh of his children that he shall eat, because he would have nothing left for himself in the siege and in the distress with which thine enemies shall distress thee in all thy gates. <sup>56</sup> The tender and delicate woman among you, who would not attempt to set the sole of her foot upon the ground, on account of delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, <sup>57</sup> and that because of her afterbirth that comes out from between her feet, and toward her children that she shall bear; for she shall eat them secretly for want of all things in the siege and distress, with which thine enemy shall distress thee in thy gates. <sup>58</sup> If thou wilt not observe to do all the works of this law that are written in this book, that thou mayest fear this glorious and fearful name, Jehovah thy God; <sup>59</sup> then Jehovah will make thy plagues wonderful, and the plagues of thy seed, plagues great and lasting, and sicknesses severe and lasting. <sup>60</sup> And he will bring upon thee all the diseases of Egypt, of which thou wast afraid; and they shall cleave to thee. <sup>61</sup> Also every sickness, and every plague that is not written in the book of this law, them will Jehovah bring upon thee, until thou be destroyed. <sup>62</sup> And ye shall be left a few men, instead of your being as the stars of heaven for multitude; because thou didst not obey the voice of Jehovah thy God. <sup>63</sup> And it shall come to pass, that as Jehovah rejoiced over you to do you good,

and to multiply you; so Jehovah will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from upon the land whither thou art about to come to possess it. <sup>64</sup> And Jehovah will scatter thee among all peoples from one end of the earth even to the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou, nor thy fathers, wood and stone. <sup>65</sup> And among these nations thou shalt find no ease, nor shall there be a resting place for the sole of thy foot; but Jehovah will give thee there a trembling heart, and pining of eyes, and languishing of soul; <sup>66</sup> and thy life will hang before thee, and thou shalt be in fear day and night, and shalt have no assurance of thy life. <sup>67</sup> In the morning thou wilt say, Oh, that it were evening! and at evening thou wilt say, Oh, that it were morning! because of the fear of thy heart, which thou shalt fear, and because of the sight of thine eyes which thou shalt see. <sup>68</sup> And Jehovah will cause thee to return to Egypt in ships, by the way of which I said to thee, Thou shalt see it no more again; and there ye shall offer yourselves for sale to your enemies for menservants and maidservants, and there shall be no buyer.

## CHAPTER XXIX

<sup>1</sup> These are the words of the covenant that Jehovah commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant that he made with them in Horeb.

<sup>2</sup> And Moses called to all Israel, and said to them, Ye saw all that Jehovah did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land: <sup>3</sup> the great trials that thine eyes saw, the signs, and those great wonders; <sup>4</sup> but Jeho-

vah has not given you a heart to know, and eyes to see, and ears to hear, to this day. <sup>5</sup>And I caused you to walk forty years in the wilderness; your clothes have not worn out upon you, and thy sandal has not worn out upon thy foot. <sup>6</sup>Ye have not eaten bread, nor drunk wine or strong drink, in order that ye might know that I Jehovah am your God. <sup>7</sup>And when ye came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to the battle, and we smote them; <sup>8</sup>and we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh. <sup>9</sup>And ye shall keep the words of this covenant, and do them, in order that ye may make to prosper all that ye do.

<sup>10</sup>Ye are standing to-day all of you before Jehovah your God; your heads, your tribes, your elders, and your officers, all the men of Israel, <sup>11</sup>your little ones, your wives, and thy sojourner that is in the midst of thy camp, from the hewer of thy wood, to the drawer of thy water, <sup>12</sup>for the purpose of thy passing over into the covenant of Jehovah thy God, and into his oath, which Jehovah thy God is about to make with thee to-day, <sup>13</sup>in order that he may establish thee to-day as his people, and he become thy God, as he promised thee, and as he swore to thy fathers, to Abraham, to Isaac and to Jacob. <sup>14</sup>And not with you only am I about to make this covenant and this oath; <sup>15</sup>but with him that is standing here with us to-day before Jehovah our God, and with him that is not here with us to-day; <sup>16</sup>for ye yourselves know how we dwelt in the land of Egypt, and how we passed through the midst of the nations that we passed through; <sup>17</sup>and ye have seen their abominations and

their idols, wood and stone, silver and gold, which were with them; <sup>18</sup>lest there be among you a man, or a woman, or a family, or a tribe, whose heart turns away to-day from Jehovah our God, to go to serve the gods of these nations; lest there be amongst you a root bearing poison and wormwood; <sup>19</sup>and it come to pass, when he hears the words of this oath, that he bless himself in his heart, saying, I shall have peace, when I walk in the firmness of my heart; in order to destroy the drunken with the thirsty.

<sup>20</sup>Jehovah will not be willing to pardon him; for then the anger of Jehovah and his jealousy will smoke against that man, and all the curse that is written in this book shall lie upon him, and Jehovah shall blot out his name from under the heavens; <sup>21</sup>and Jehovah shall separate him for evil from all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

<sup>22</sup>And the following generation, your sons that shall rise up after you, and the stranger that shall come from a far off land, when they shall see the plagues of that land, and its sicknesses with which Jehovah has made it sick: <sup>23</sup>the whole land of it brimstone, and salt, and burning, so that it shall not be sown, nor cause to sprout up, nor any herb grow in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his anger and in his wrath; <sup>24</sup>then all nations shall say, Wherefore has Jehovah done thus to this land? What means the burning of this great anger? <sup>25</sup>And they shall say, Because they forsook the covenant of Jehovah, God of their fathers, which he made with them when he brought them out from the land of Egypt, <sup>26</sup>and went and served other gods, and worshiped them, gods which



they had not known, and which he had not allotted to them; <sup>27</sup> and the anger of Jehovah burned against that land, to bring upon it all the curse that is written in this book; <sup>28</sup> and Jehovah pulled them up from upon their ground in anger, and in hot displeasure, and in great wrath, and cast them into another land, as it is this day.

<sup>29</sup> The things that are concealed belong to Jehovah our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

### CHAPTER XXX

<sup>1</sup> And it shall come to pass, when all these things shall come upon thee, the blessing and the curse, which I have set before thee, and thou take them to heart among all the nations whither Jehovah thy God shall have driven thee, <sup>2</sup> and thou return to Jehovah thy God, and obey his voice according to all that I command thee to-day, thou and thy children, with all thy heart, and with all thy soul; <sup>3</sup> that then Jehovah thy God will turn thy captivity, and have compassion upon thee, and will again gather thee from all the peoples whither Jehovah thy God shall have scattered thee: <sup>4</sup> If any of thy outcasts be at the end of the heavens; thence will Jehovah thy God gather thee, and thence will he fetch thee; <sup>5</sup> and Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and make thee to be more than thy fathers. <sup>6</sup> And Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, for the sake of thy life. <sup>7</sup> And Jehovah thy God will put all these curses upon thine enemies and upon

them that hate thee, who have pursued thee. <sup>8</sup> And thou shalt again obey the voice of Jehovah, and do all his commandments which I command thee to-day. <sup>9</sup> And Jehovah thy God will make thee excel in wealth, in all the work of thy hand, in the fruit of thy body, and in the fruit of thy beast, and in the fruit of thy ground; for Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers; <sup>10</sup> when thou shalt obey the voice of Jehovah thy God, to keep his commandments and his statutes that are written in this book of the law, when thou turn to Jehovah thy God with all thy heart and with all thy soul.

<sup>11</sup> For this commandment which I command thee to-day is not too wonderful for thee, neither is it afar off. <sup>12</sup> It is not in the heavens, that thou shouldest say, Who shall go up to the heavens for us, and fetch it to us, and cause us to hear it, that we may do it? <sup>13</sup> Nor is it beyond the sea, that thou shouldest say, Who shall cross over to the other side of the sea for us, and fetch it for us, and cause us to hear it, that we may do it? <sup>14</sup> But the word is very near to thee, in thy mouth, and in thy heart, that thou mayest do it.

<sup>15</sup> See, I have set before thee to-day life and good, and death and evil; <sup>16</sup> because I command thee to-day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou art about to come to possess it. <sup>17</sup> But if thy heart turn away, and thou wilt not hear, but thou be drawn away, and worship other gods, and serve them; <sup>18</sup> I declare to you to-day that ye shall surely perish, ye shall not prolong your days upon the land

whither thou art about to pass over the Jordan to come to possess it. <sup>19</sup> I call to witness against you to-day the heavens and the earth that I have set before you the life and the death, the blessing and the cursing; and thou shalt choose the life in order that thou mayest live, thou and thy seed; <sup>20</sup> to love Jehovah thy God, to obey his voice, and to cleave to him; for this will be thy life, and thy length of days, to dwell upon the land which Jehovah swore to thy fathers, to Abraham, to Isaac and to Jacob, to give to them.

## CHAPTER XXXI

<sup>1</sup> And Moses went and spoke all these words to Israel. <sup>2</sup> And he said to them, I am a hundred and twenty years old to-day; I shall no longer be able to go out and come in; and Jehovah has said to me, Thou shalt not pass over this Jordan.

<sup>3</sup> Jehovah thy God, he is going to pass over before thee; he will destroy these nations from before thee, and thou shalt possess them. Joshua, he is going to pass over before thee, as Jehovah has said. <sup>4</sup> And Jehovah shall do to them as he did to Sihon and to Og, kings of the Amorites, and to their land, whom he destroyed.

<sup>5</sup> And Jehovah will give them up before you, and ye shall do to them according to all the commandment that I have commanded you. <sup>6</sup> Be strong, and of good courage, do not be afraid, and do not be terrified on account of them; for Jehovah thy God, he is the one that is going with thee; he will not let go of thee, nor forsake thee.

<sup>7</sup> And Moses called to Joshua, and said to him in the sight of all Israel, Be strong and be of good courage; for thou shalt come with this people into the land which Jehovah has sworn to their fathers to give them; and

thou shalt cause them to inherit it. <sup>8</sup> And Jehovah, he is the one that is going before thee; he will be with thee; he will not let go of thee, nor forsake thee. Thou shalt not fear, nor be dismayed.

<sup>9</sup> And Moses wrote this law, and delivered it to the priests the sons of Levi, who bore the ark of the covenant of Jehovah, and to all the elders of Israel. <sup>10</sup> And Moses commanded them, saying, At the end of every seven years, in the appointed time of the year of release, in the feast of booths, <sup>11</sup> when all Israel comes to appear before Jehovah thy God in the place which he shall choose; thou shalt read this law before all Israel in their hearing. <sup>12</sup> Assemble the people together, the men, and the women, and the little ones, and thy sojourner that is within thy gates, in order that they may hear, and in order that they may learn them, that they may fear Jehovah your God, and observe to do all the words of this law; <sup>13</sup> and their children, who have not known, shall hear, and learn them, that they may fear Jehovah your God all the days that ye live on the land whither ye are about to pass over the Jordan to possess it.

<sup>14</sup> And Jehovah said to Moses, Behold, the days for thee to die are near; call Joshua, and station yourselves in the tent of meeting, and I will charge him. And Moses and Joshua went, and stationed themselves in the tent of meeting. <sup>15</sup> And Jehovah appeared in the tent in a pillar of cloud; and the pillar of cloud stood over the doorway of the tent.

<sup>16</sup> And Jehovah said to Moses, Behold thou art about to lie with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, into the midst of whom they are about to



come, and they will forsake me, and break my covenant that I have made with them. <sup>11</sup> Then my anger shall burn against them in that day, and I will forsake them, and I will hide my face from them; and they shall be devoured, and many evils and distresses shall befall them; and they will say in that day, Is it not because our God is not in the midst of us that these evils have befallen us? <sup>15</sup> And as for me, I will surely hide my face in that day, on account of all the evil that they shall have done, because they turned to other gods.

<sup>19</sup> And now write ye this song, and teach it to the sons of Israel; put it into their mouths, in order that this song may be a witness for me against the sons of Israel. <sup>20</sup> For when I shall have brought them into the land which I swore to their fathers, that flows with milk and honey, and they shall have eaten, and become satisfied, and grown fat; then they will turn to other gods, and serve them, and despise me, and break my covenant. <sup>21</sup> And it shall come to pass, when many evils and distresses shall befall them, that this song shall answer against them as a witness; for it will not be forgotten from the mouth of their seed; for I know their purpose which they cherish to-day, before I bring them into the land of which I swore.

<sup>22</sup> And Moses wrote this song on that day, and taught it to the sons of Israel.

<sup>23</sup> And he charged Joshua the son of Nun, and said, Be strong, and be of good courage; for thou shalt bring the sons of Israel into the land of which I swore to them, and I will be with thee.

<sup>24</sup> And it came to pass, as Moses completed writing the words of this law upon a book, until they were

finished, <sup>25</sup> that Moses commanded the Levites, the bearers of the ark of the covenant of Jehovah, saying, <sup>26</sup> Take this book of the law, and place it beside the ark of the covenant of Jehovah your God, and it shall be there for a witness against thee. <sup>27</sup> For I know thy rebelliousness and thy stiff neck. Behold, while I am yet alive with you to-day, ye are rebellious against Jehovah; and how much more after I die?

<sup>28</sup> Assemble to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call to witness against them the heavens and the earth; <sup>29</sup> for I know that after I die ye will surely become corrupt, and turn aside from the way that I have commanded you; and the evil will befall you in the latter days; when ye shall do that which is evil in the sight of Jehovah, to provoke him to anger by the work of your hands.

<sup>30</sup> And Moses spoke in the ears of all the assembly the words of this song until they were finished.

## CHAPTER XXXII

<sup>1</sup> Give ear ye heavens, and I will speak;  
And let the earth hearken to the words of my mouth.

<sup>2</sup> My discourse shall drop as rain,  
My speech distil as dew.  
As showers upon grass,  
And as myriad drops upon herbs.

<sup>3</sup> For the name of Jehovah I will proclaim;  
Ascribe ye greatness to our God.

<sup>4</sup> The Rock, perfect is his work;  
For all his ways are judgment;  
A God of faithfulness, and without iniquity,  
Righteous and upright is he.

<sup>5</sup> His have become corrupt,  
Not his children, they are blemished;  
A generation perverse and deceitful.

<sup>6</sup> To Jehovah will ye act thus?  
Thou people foolish and unwise.  
Is not he thy father? thy purchaser?  
He prepared thee, and established thee.

<sup>7</sup> Remember the days of old;  
Consider the years of many generations;

Ask thy father, and let him show thee;  
Thy elders, and let them tell thee.

<sup>8</sup> When the Most High gave nations  
their heritage;

When he separated the sons of man;  
He fixed the boundaries of the peoples

With reference to the number of the  
sons of Israel;

<sup>9</sup> For Jehovah's portion is his people;  
Jacob the line of his inheritance.

<sup>10</sup> He found him in a land of wilderness

And in a waste, a howling wilderness;  
He protected him, cared for him,  
Guarded him as the pupil of his eye.

<sup>11</sup> As an eagle stirs up its nest;  
Hovers over its young;  
Spreads its wings, and catches them;  
Bears them upon its pinions.

<sup>12</sup> Jehovah alone led him,  
And there was no strange god with him.

<sup>13</sup> He made him ride on the heights  
of the earth;

And he ate the increase of the field;  
And he caused him to suck honey  
from the rock,

And oil from the flinty rock.  
<sup>14</sup> Butter of the herd, and milk of the  
flock,

With fat of lambs,  
And rams of Bashan breed, and goats,  
With the fat of the kidneys of wheat.  
And the blood of grape thou drank-  
est for wine.

<sup>15</sup> And Jeshurun grew fat, and  
kicked;

Thou hast become fat, stout, gross;  
And he rejected God who made him,

And despised the Rock of his salvation.

<sup>16</sup> They made him jealous through  
strange gods;

Through abominations they provoked  
him.

<sup>17</sup> They sacrificed to demons [that  
were] not gods,

Gods that they had not known,  
New ones that had just come in,  
Whom your fathers feared not.

<sup>18</sup> The Rock that begot thee thou hast  
forsaken;

And forgotten the God that brought  
thee forth.

<sup>19</sup> And Jehovah saw it, and despised;  
Because of the provocation of his  
sons and daughters.

<sup>20</sup> And he said, I will hide my face  
from them;

I will see what their end will be.  
For a perverse generation are they,  
Sons in whom is not faithfulness.

<sup>21</sup> They made me jealous with no-gods;  
They provoked me with their vanities.  
And I will make them jealous with a  
no-people,

With a foolish nation provoke them.

<sup>22</sup> For a fire is kindled by my anger,  
And burns to the deepest Sheol,  
And consumes the earth and its in-  
crease,

And licks up foundations of mountains.

<sup>23</sup> I will gather evils upon them;  
Spend my arrows against them.

<sup>24</sup> Exhausted by famine;  
And devoured by burning pestilence  
And poisonous contagion.

And tooth of beast I will send against  
them,

With poison of creeping things of the  
dust.

<sup>25</sup> Outside, the sword shall bereave,  
And in the chambers, terror,  
Both young man and virgin,  
Suckling, with man of gray hairs.

<sup>26</sup> I said, I will blow them away;  
I will make their memory to cease  
from men;



<sup>27</sup> Were it not that I feared the provocation of the enemy,  
Lest their adversaries should deny,  
Lest they should say, Our hand is high;  
It is not Jehovah that has done all this.

<sup>28</sup> For a nation forsaken of counsel are they;  
And there is no understanding in them.

<sup>29</sup> Oh, that they were wise!  
That they might consider this!  
That they might discern their end!

<sup>30</sup> How one would pursue a thousand,  
And two make myriads flee;  
If it were not that their Rock had sold them,  
And that Jehovah had delivered them up.

<sup>31</sup> For their rock is not like our Rock,  
Even our enemies being judges.

<sup>32</sup> For their vine is the vine of Sodom,  
And of the fields of Gomorrah;  
Their grapes the grapes of poison;  
Bitter clusters theirs.

<sup>33</sup> Their vine is the venom of serpents  
And the deadly poison of asps.

<sup>34</sup> Is not this laid up with me?  
Sealed up with my treasures?

<sup>35</sup> I have vengeance and recompense  
For the time their foot shall be moved;  
For near is the day of their calamity,  
And things prepared for them hasten.

<sup>36</sup> For Jehovah will contend for his people,  
And have compassion upon his servants,

When he shall see that power is gone,  
And ceased both restrained and free.

<sup>37</sup> And he shall say, Where are their gods?

The rock in which they took refuge?

<sup>38</sup> That ate the fat of their sacrifices,  
Drank the wine of their libations.

Let them rise up, and help you;  
Let them be over you a protection.

<sup>39</sup> See, now, that I, I am he,

And there is no god with me.

I kill, and I save alive,  
I smite through, and I heal;  
And none delivers from my hand.

<sup>40</sup> For I lift my hand to the heavens,  
And say, As I live forever,

<sup>41</sup> If I whet my flashing sword,  
And my hand lays hold of judgment;  
I will render vengeance to my adversaries,

And recompense my enemies.

<sup>42</sup> I will make my arrows drunk with blood,

And my sword shall consume flesh,  
With the blood of slain and captive,  
With the chief of the enemy's princes.

<sup>43</sup> Sing aloud, O ye nations, with his people;

For he avenges the blood of his servants,

And renders vengeance to his adversaries,

And expiates his land, his people.

<sup>44</sup> And Moses came and spoke all the words of this song in the ears of the people, he and Hoshea the son of Nun.

<sup>45</sup> And Moses finished speaking all these words to all Israel; <sup>46</sup> and he said to them, Set your hearts to all the words that I testify against you to-day, with which ye shall charge your children, to observe to do all the words of this law. <sup>47</sup> For it is not too vain a thing for you; because it is your life; and by this thing ye shall prolong your days on the land whither ye are going to pass over the Jordan to possess it.

<sup>48</sup> And Jehovah spoke to Moses that selfsame day, saying, <sup>49</sup> Get thee up into this mountain of Abarim, mount Nebo, which is in the land of Moab, which is over against Jericho; and see the land of Canaan, which I am going to give to the sons of Israel for a possession; <sup>50</sup> and die in the mount whither thou goest up, and be gathered to thy people; as Aaron thy

brother died in mount Hor, and was gathered to his people; <sup>51</sup> because ye dealt faithlessly with me in the midst of the sons of Israel by the waters of strife of Kadesh, in the wilderness of Zin; because ye did not sanctify me in the midst of the sons of Israel. <sup>52</sup> For thou shalt see the land from over against it, but thither thou shalt not come, into the land that I am going to give to the sons of Israel.

## CHAPTER XXXIII

<sup>1</sup> And this is the blessing with which Moses the man of God blessed the sons of Israel before he died. <sup>2</sup> And he said, Jehovah came from Sinai, And rose up from Seir to them; He shined forth from Paran, And came from holy myriads; From his right hand fiery arrows for them.

<sup>3</sup> Yea, lover of peoples; All their holy ones in thy hand; And they recline at thy feet; Every one shall receive thy words. <sup>4</sup> With a law Moses charged us, A possession for the assembly of Jacob. <sup>5</sup> And he was in Jeshurun king, When he gathered the heads of the people, Together the tribes of Israel.

<sup>6</sup> Let Reuben live, and let him not die, And his men be few.

<sup>7</sup> And this of Judah; and he said, Hear, O Jehovah, the voice of Judah, And to his people bring him; His hands strive for him, And help from his adversaries thou wilt be.

<sup>8</sup> And of Levi he said, Thy Thummim and thy Urim is thy godly man's, Whom thou didst try at Massah, With whom thou didst strive at the waters of Meribah;

<sup>9</sup> Who said of his father and mother, I see them not; And his brothers he recognized not; And his sons he knew not; For they kept thy word, And thy covenant they guarded. <sup>10</sup> They shall teach thy judgments to Jacob; And thy law to Israel; They shall put incense in thy nostrils, And whole burnt offerings upon thine altar.

<sup>11</sup> Bless, O Jehovah his strength, And accept the work of his hands, Smite through the loins of his opposers, And his enemies, that they rise not.

<sup>12</sup> And of Benjamin he said, The beloved of Jehovah shall dwell securely by him; He covering him continually; And between his shoulders he dwells.

<sup>13</sup> And of Joseph he said, Blessed by Jehovah be his land, From the precious things of the heavens, from the dew, And from the deep lying beneath;

<sup>14</sup> And from the precious things of the sun's increase; And from the precious things of the moon's growth;

<sup>15</sup> And from the height of the eternal mountains; And from the precious things of the everlasting hills;

<sup>16</sup> And from the precious things of the earth and its fulness; And the pleasure of him that dwelt at the bush;

Let it come upon the head of Joseph, And upon the crown of him that was torn from his brothers.

<sup>17</sup> The firstborn of his ox is his majesty; And horns of the wild ox are his horns; With them he thrusts peoples, Together the ends of the earth. Even they are the myriads of Ephraim,



And they the thousands of Manasseh.

<sup>18</sup> And of Zebulun he said,  
Rejoice O Zebulun, when thou goest  
forth;

And Issachar in thy tents.

<sup>19</sup> Peoples to the mount will summon  
thee;

There will they offer righteous sacri-  
fices;

For the floods of the seas they will suck,  
And the hid treasures of the sand.

<sup>20</sup> And of Gad he said,  
Blessed be he that enlarges Gad.  
As a lion he lies;

And has torn the arm, with the crown  
of the head.

<sup>21</sup> And he saw his first;  
For there was concealed the leader's  
portion;

And he came to the heads of the  
people;

Jehovah's righteousness he executed;  
And his judgments with Israel.

<sup>22</sup> And of Dan he said,  
Dan is a lion's whelp,  
Which springs forth from Bashan.

<sup>23</sup> And of Naphtali he said,  
Naphtali, satiety of pleasure!  
And full of the blessing of Jehovah,  
Sea and south a possession.

<sup>24</sup> And of Asher he said,  
Blessed above sons be Asher:  
Let him be the favored of his brothers,  
While dipping in oil his foot.

<sup>25</sup> Iron and bronze thy castle,  
And as long as thy days thy rest.

<sup>26</sup> There is none like the God of  
Jeshurun,  
Who ridest upon the heavens in thy  
strength,  
And in his majesty upon the clouds.

<sup>27</sup> In his dwelling place is the Eternal  
God,  
And beneath the everlasting arms.  
And he drives from before thee the  
enemy;

And says, Destroy.

<sup>28</sup> And Israel dwelt securely,  
The fountain of Jacob alone;  
In a land of grain and wine,  
Yea, his heavens drop down dew.

<sup>29</sup> Happy thou, O Israel! who is like  
thee?

A people saved by Jehovah,  
The shield of thy help,  
And who is the sword of thy exalta-  
tion.

Thy enemies will deny themselves to  
thee,

But thou upon his height shalt tread.

## CHAPTER XXXIV

<sup>1</sup> And Moses went up from the  
plains of Moab to mount Nebo, to  
the top of Pisgah, which is over  
against Jericho; and Jehovah showed  
him all the land: Gilead as far as  
Dan, <sup>2</sup> and all Naphtali, and the land  
of Ephraim and Manasseh, and all  
the land of Judah, to the hinder sea,  
<sup>3</sup> and the South, and the plain, the  
valley of Jericho, the city of palm  
trees, as far as Zoar. <sup>4</sup> And Jehovah  
said to him, This is the land of which  
I swore to Abraham, to Isaac, and to  
Jacob, saying, I will give it to thy  
seed; I have caused thee to see it  
with thine eyes, but thou shalt not  
pass over thither.

<sup>5</sup> And Moses the servant of Jehovah  
died there in the land of Moab, ac-  
cording to the word of Jehovah.

<sup>6</sup> And they buried him in a valley in  
the land of Moab, over against Beth-  
peor; but no man knows of his sepul-  
chre to this day.

<sup>7</sup> And Moses was a hundred and  
twenty years old when he died; his  
eye was not dim, nor had his vigor  
departed. <sup>8</sup> And the sons of Israel  
wept for Moses in the plains of Moab

Ver. 21. His first, or his choice.

Ver. 25. Bronze, or copper.

Ver. 6. They buried, or one buried, or he buried.

thirty days; so they fulfilled the days of weeping in the mourning for Moses.

<sup>9</sup> And Joshua the son of Nun was full of a spirit of wisdom; for Moses had leaned his hands upon him; and the sons of Israel hearkened to him, and did as Jehovah had commanded Moses.

<sup>10</sup> And there has not risen another prophet in Israel like Moses, whom

Jehovah knew face to face, <sup>11</sup> in respect to all the signs and the wonders that Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, <sup>12</sup> and in respect to all the mighty hand, and in respect to all the great terribleness which Moses did in the sight of all Israel.

# JOSHUA

## CHAPTER I

<sup>1</sup> And it came to pass, after the death of Moses the servant of Jehovah, that Jehovah spoke to Joshua the son of Nun, Moses' minister, saying, <sup>2</sup> Moses my servant is dead. And now arise, pass over this Jordan, thou and all this people; to the land which I give to them, to the children of Israel. <sup>3</sup> Every place that the sole of your foot shall tread upon have I given to you, as I said to Moses. <sup>4</sup> From the wilderness and this Lebanon, and to the great river, the river Euphrates, all the land of the Hittites, and to the great sea at the going down of the sun, shall be your border. <sup>5</sup> No man shall be able to stand before thee all the days of thy life. As I was with Moses, so will I be with thee. I will not fail thee, nor forsake thee. <sup>6</sup> Be strong and of good courage. For thou shalt cause this people to possess the land, which I have sworn to their fathers to give them. <sup>7</sup> Only be thou strong and very courageous; take heed to do according to all the law which Moses my servant commanded thee. Turn not from it right or left, that thou mayest

prosper whithersoever thou goest.

<sup>8</sup> This book of the law shall not depart out of thy mouth; and thou shalt meditate thereon day and night, that thou mayest take heed to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. <sup>9</sup> Have not I commanded thee? Be strong and of good courage; be not afraid, nor be thou faint-hearted; for Jehovah thy God is with thee whithersoever thou goest.

<sup>10</sup> Then Joshua commanded the officers of the people, saying, <sup>11</sup> Pass through the midst of the camp, and command the people, saying, Prepare provision for you; for within three days ye shall pass over this Jordan, to go in to possess the land, which Jehovah your God gives you to possess.

<sup>12</sup> And to the Reubenites, and to the Gadites, and to the half tribe of Manasseh, spoke Joshua, saying, <sup>13</sup> Remember the word that Moses the servant of Jehovah commanded you, saying, Jehovah your God gives you rest, and has given to you this land. <sup>14</sup> Your wives, your little ones, and your herds shall remain in the land that Moses



gave you beyond the Jordan. But ye shall pass over armed before your brethren, all the strong men of war, and help them; <sup>16</sup> until Jehovah shall give rest to your brethren, as to you, and they also shall possess the land that Jehovah your God gives to them. And ye shall return to the land of your possession, and shall possess it, which Moses Jehovah's servant gave you beyond the Jordan toward the sun-rising.

<sup>16</sup> And they answered Joshua, saying, All that thou hast commanded us we will do, and whithersoever thou shalt send us we will go. <sup>17</sup> As in all things we hearkened to Moses, so will we hearken to thee. Only let Jehovah thy God be with thee, as he was with Moses. <sup>18</sup> Whosoever shall rebel against thy commandment, and will not hearken to thy words in all that thou commandest him, he shall be put to death. Only be strong and of good courage.

## CHAPTER II

<sup>1</sup> And Joshua the son of Nun sent from Shittim two men to spy secretly, saying, Go view the land, and Jericho. And they went; and they came into the house of a harlot, and her name was Rahab; and they lodged there. <sup>2</sup> And it was told the king of Jericho, saying, Behold, men came in hither to-night of the children of Israel to search out the land. <sup>3</sup> And the king of Jericho sent to Rahab, saying, Bring forth the men that are come to thee, who entered into thy house; for they are come to search out all the land. <sup>4</sup> And the woman took the two men, and hid them; and she said, Yea, the men came to me, and I knew not whence they were. <sup>5</sup> And the gate was about to be shut when it was dark,

and the men went out. Whither the men went I know not. Pursue after them quickly; for ye will overtake them. <sup>6</sup> Now she had brought them up to the roof of the house, and hid them in the stalks of flax, which she had laid in order upon the roof. <sup>7</sup> And the men pursued after them on the way to the Jordan by the fords. And when those who pursued after them were gone out, they shut the gate.

<sup>8</sup> And they had not yet lain down; and she came up to them upon the roof. <sup>9</sup> And she said to the men, I know that Jehovah has given you the land, and that the dread of you is fallen upon us, and that all the inhabitants of the land faint because of you. <sup>10</sup> For we have heard how Jehovah dried up the waters of the Red Sea before you, when ye came out of Egypt; and what ye did to the two kings of the Amorites that were beyond the Jordan, to Sihon and to Og, whom ye utterly destroyed. <sup>11</sup> And when we heard it, our hearts did melt, and there remained no more spirit in any man, because of you; for Jehovah your God, he is God in the heavens above, and on the earth beneath. <sup>12</sup> And now, I pray you, swear to me by Jehovah, since I have dealt kindly with you, that ye will also deal kindly with my father's house, and give me a true token; <sup>13</sup> and save alive my father, and my mother, and my brothers, and my sisters, and all that they have, and deliver our souls from death. <sup>14</sup> And the men said to her, Our life for yours, if ye betray not this our business. And it shall be, when Jehovah gives us the land, that we will deal kindly and truly with thee. <sup>15</sup> And she let them down by the cord through the window. For her house was in a recess on the town wall, and she dwelt

Ver. 14, 15. Beyond the Jordan, the other side of it, may mean either side; namely, the west as in Moses' petition, Deut. 3:25, or the east as in Judg. 5:17; in both these cases meaning the side opposite to the speaker. But it may mean the side occupied by the speaker, as in Josh. 1:14, 15.

upon the wall. <sup>16</sup> And she said to them, Get you to the mountain, lest the pursuers meet you. And hide yourselves there three days, until the pursuers return; and afterward may ye go your way. <sup>17</sup> And the men said to her, We are free from this thine oath which thou hast made us swear. <sup>18</sup> Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window by which thou didst let us down; and thy father, and thy mother, and thy brothers, and all thy father's household, thou shalt gather to thee into the house. <sup>19</sup> And it shall be, that whosoever shall go forth out of the doors of thy house into the street, his blood be upon his head, and we guiltless. And whosoever shall be with thee in the house, his blood be on our head, if any hand shall be upon him. <sup>20</sup> And if thou betray this our business, then we are free from thine oath which thou hast made us swear. <sup>21</sup> And she said, According to your words, so be it. And she sent them away, and they departed. And she bound the scarlet line in the window. <sup>22</sup> And they went, and came to the mountain, and abode there three days, until the pursuers returned. And the pursuers sought in all the way, but found them not.

<sup>23</sup> And the two men returned, and came down from the mountain, and passed over, and came to Joshua the son of Nun, and told him all that befell them. <sup>24</sup> And they said to Joshua, Jehovah has given the whole land into our hands; yea, and all the inhabitants of the land do faint because of us.

### CHAPTER. III

<sup>1</sup> And Joshua rose early in the morning; and they removed from Shittim, and came to the Jordan, he and all the children of Israel, and lodged there before they passed over. <sup>2</sup> And it

came to pass after three days, that the officers passed through the midst of the camp; <sup>3</sup> and they commanded the people, saying, When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. <sup>4</sup> Yet there shall be a space between you and it, about two thousand cubits by measure. Come not near to it, that ye may know the way by which ye must go; for ye have not passed this way heretofore. <sup>5</sup> And Joshua said to the people, Sanctify yourselves; for to-morrow Jehovah will do wonders among you. <sup>6</sup> And Joshua spoke to the priests, saying, Take up the ark of the covenant; and pass over before the people. And they took up the ark of the covenant, and went before the people.

<sup>7</sup> And Jehovah said to Joshua, This day will I begin to magnify thee in the sight of all Israel; that they may know that as I was with Moses, so I will be with thee. <sup>8</sup> And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of the Jordan, ye shall stand still in the Jordan.

<sup>9</sup> And Joshua said to the children of Israel, Come hither, and hear the words of Jehovah your God. <sup>10</sup> And Joshua said, Hereby shall ye know that a living God is among you; and that he will certainly drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. <sup>11</sup> Behold, the ark of the covenant, the Lord of all the earth passes over before you in the Jordan. <sup>12</sup> And now take for you twelve men out of the tribes of Israel, a man for each tribe. <sup>13</sup> And it shall be, as soon as the soles of the feet of the priests that bear the



ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, the waters coming down from above, and they shall stand in one heap.

<sup>14</sup>And it came to pass, when the people removed from their tents, to pass over the Jordan, and the priests bearing the ark of the covenant before the people; <sup>15</sup>and as they that bore the ark were come to the Jordan, and the feet of the priests bearing the ark were dipped in the brim of the water, (for the Jordan is full over all its banks all the time of harvest,) <sup>16</sup>that the waters coming down from above stood still; they rose up in one heap very far away by Adam, the city that is beside Zaretan; and those coming down toward the sea of the plain, the salt sea, were wholly cut off. And the people passed over right against Jericho. <sup>17</sup>And the priests bearing the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan. And all Israel passed over on dry ground, until all the nation had quite passed over the Jordan.

#### CHAPTER IV

<sup>1</sup>And it came to pass, when all the nation had quite passed over the Jordan, that Jehovah spoke to Joshua, saying, <sup>2</sup>Take for you twelve men out of the people, out of every tribe a man. <sup>3</sup>And command ye them, saying, Take for you hence out of the midst of the Jordan, out of the place where the priests' feet stood firm, twelve stones, and bring them over with you, and lay them down in the lodging place, where ye shall lodge this night. <sup>4</sup>And Joshua called the twelve men, whom he had appointed of the children of Israel, out of every tribe a man. <sup>5</sup>And Joshua said to them, Pass over before the ark of Je-

hovah your God into the midst of the Jordan, and take up each one a stone upon his shoulder, according to the number of the tribes of the children of Israel. <sup>6</sup>That this may be a sign among you. When your children shall ask in time to come, saying, What are these stones to you? <sup>7</sup>Then shall ye say to them, that the waters of the Jordan were cut off before the ark of the covenant of Jehovah; when it passed through the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever. <sup>8</sup>And the children of Israel did so as Joshua commanded. And they took up twelve stones out of the midst of the Jordan, as Jehovah spoke to Joshua, according to the number of the tribes of the children of Israel, and brought them over with them to the lodging place, and laid them down there. <sup>9</sup>And Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests bearing the ark of the covenant stood; and they are there to this day.

<sup>10</sup>And the priests bearing the ark stood in the midst of the Jordan, until every thing was finished that Jehovah commanded Joshua to speak to the people, according to all that Moses commanded Joshua; and the people hastened and passed over. <sup>11</sup>And it came to pass, when all the people had quite passed over, that the ark of Jehovah passed over, and the priests before the people. <sup>12</sup>And the children of Reuben, and the children of Gad, and the half tribe of Manasseh, passed over armed before the children of Israel, as Moses spoke to them. <sup>13</sup>About forty thousand prepared for war passed over before Jehovah for battle, to the plains of Jericho.

<sup>14</sup>On that day Jehovah magnified Joshua in the sight of all Israel; and

they feared him, as they had feared Moses, all the days of his life. <sup>15</sup>And Jehovah spoke to Joshua, saying, <sup>16</sup>Command the priests bearing the ark of the testimony, that they come up out of the Jordan. <sup>17</sup>And Joshua commanded the priests, saying, Come up out of the Jordan. <sup>18</sup>And it came to pass, when the priests bearing the ark of the covenant of Jehovah were come up out of the midst of the Jordan, and the soles of the priests' feet were lifted up to the dry land, that the waters of the Jordan returned to their place, and flowed over all its banks, as before.

<sup>19</sup>And the people came up out of the Jordan on the tenth of the first month, and encamped in Gilgal, on the eastern border of Jericho. <sup>20</sup>And those twelve stones, which they took out of the Jordan, did Joshua set up in Gilgal. <sup>21</sup>And he spoke to the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What are these stones? <sup>22</sup>Then ye shall let your children know, saying, Israel passed over this Jordan on dry land. <sup>23</sup>Because Jehovah your God dried up the waters of the Jordan before you, until ye had passed over; as Jehovah your God did to the Red Sea, which he dried up before us, until we had passed over; <sup>24</sup>that all the peoples of the earth may know the hand of Jehovah, that it is strong; that ye may fear Jehovah your God forever.

## CHAPTER V

<sup>1</sup>And it came to pass, when all the kings of the Amorites that were beyond the Jordan westward, and all the kings of the Canaanites, that were by the sea, heard how Jehovah had dried up the waters of the Jordan before the children of Israel, until we had passed

over, that their heart melted, neither was their spirit in them any more, before the children of Israel.

<sup>2</sup>At that time Jehovah said to Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. <sup>3</sup>And Joshua made him sharp knives, and circumcised the children of Israel at the bill of the foreskins. <sup>4</sup>And this is the cause why Joshua did circumcise. All the people that came out of Egypt, the males, all the men of war, died in the wilderness, by the way, when they came out of Egypt. <sup>5</sup>For all the people that came out were circumcised; but all the people that were born in the wilderness, by the way, when they came forth out of Egypt, were not circumcised. <sup>6</sup>For the children of Israel went forty years in the wilderness, till all the nation, the men of war, who came out of Egypt, were consumed, because they obeyed not the voice of Jehovah; to whom Jehovah swore that he would not show them the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey. <sup>7</sup>And their children he raised up in their stead. <sup>8</sup>Then Joshua circumcised; for they were uncircumcised, because they did not circumcise them by the way. <sup>9</sup>And it came to pass when all the nation had done circumcising, that they abode in their places in the camp till they were whole. <sup>10</sup>And Jehovah said to Joshua, This day have I rolled off the reproach of Egypt from you. <sup>11</sup>And the name of the place is called Gilgal to this day.

<sup>12</sup>And the children of Israel encamped in Gilgal; and they kept the passover on the fourteenth day of the month at evening in the plains of Jericho. <sup>13</sup>And they ate of the produce of the land on the morrow after

Ver. 16. Or, ark of the law.

Ver. 2. Or, knives of stone.

Ver. 4. When they came out of Egypt, extending to their entrance into Canaan.

Ver. 9. Gilgal, a rolling away.



the passover, unleavened cakes, and parched grain, on that very day.

<sup>12</sup>And the manna ceased from the morrow after they had eaten of the produce of the land; nor had the children of Israel manna any more, and they ate of the fruit of the land of Canaan that year.

<sup>13</sup>And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand. And Joshua went to him, and said to him, Art thou for us, or for our adversaries?

<sup>14</sup>And he said, Nay; for as prince of Jehovah's host am I now come. And Joshua fell upon his face to the earth and worshiped, and said to him, What says my lord to his servant? <sup>15</sup>And the prince of Jehovah's host said to Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

## CHAPTER VI

<sup>1</sup>Now Jericho shut the gates, and was fast shut up against the children of Israel, none went out, and none came in. <sup>2</sup>And Jehovah said to Joshua, See, I have given into thy hand Jericho, and her king, and the strong men of war. <sup>3</sup>And ye shall encompass the city, all the men of war, round about the city once. Thus shalt thou do six days. <sup>4</sup>And seven priests shall bear before the ark seven jubilee trumpets; and the seventh day ye shall encompass the city seven times, and the priests shall blow with the trumpets. <sup>5</sup>And it shall come to pass, that when they make a long blast with the jubilee horn, when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him.

<sup>6</sup>And Joshua the son of Nun called the priests, and said to them, Take up the ark of the covenant; and let seven priests bear seven jubilee trumpets before the ark of Jehovah. <sup>7</sup>And they said to the people, Pass on, and encompass the city, and let him that is armed pass on before the ark of Jehovah.

<sup>8</sup>And it came to pass, when Joshua had spoken to the people, that the seven priests bearing the seven jubilee trumpets passed on before Jehovah, and blew with the trumpets; and the ark of the covenant of Jehovah followed them. <sup>9</sup>And the armed men went before the priests that blew the trumpets, and the rearward went after the ark, continually blowing with the trumpets. <sup>10</sup>And Joshua had commanded the people, saying, Ye shall not shout, nor make your voice heard, nor shall any word proceed out of your mouth, until the day I say to you shout; then shall ye shout. <sup>11</sup>So the ark of Jehovah encompassed the city round about it once; and they came into the camp, and lodged in the camp.

<sup>12</sup>And Joshua rose early in the morning, and the priests took up the ark of Jehovah. <sup>13</sup>And the seven priests bearing the seven jubilee trumpets before the ark of Jehovah went on blowing continually with the trumpets, and the armed men went before them. The rearward came after the ark of Jehovah, continually blowing with the trumpets. <sup>14</sup>And the second day they encompassed the city once, and returned to the camp. So did they six days.

<sup>15</sup>And it came to pass on the seventh day, that they rose early at the dawning of the day, and encompassed the city in this manner, seven times; only on that day they encompassed

Ver. 4. Jubilee trumpet; so called from its proclaiming the year of jubilee (Lev. 25:9, 10), or, alarm trumpet

the city seven times.<sup>16</sup> And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said to the people; Shout; for Jehovah has given you the city.<sup>17</sup> And the city shall be devoted, it and all that are therein, to Jehovah. Only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

<sup>18</sup> Only do ye beware of the devoted thing, lest ye make devoted and take of the devoted thing, and make the camp of Israel devoted, and bring evil upon it.<sup>19</sup> And all the silver, and gold, and vessels of bronze and iron, are consecrated to Jehovah; they shall come into Jehovah's treasury.<sup>20</sup> So the people shouted, and they blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat; so that the people went up into the city, every man straight before him; and they took the city.

<sup>21</sup> And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

<sup>22</sup> And Joshua had said to the two men that spied out the land, Go into the house of the harlot, and bring out thence the woman and all that she has, as ye have sworn to her.<sup>23</sup> And the young men that were spies came, and brought out Rahab, and her father, and her mother, and her brothers, and all that she had; and

they brought out all her kindred, and placed them outside the camp of Israel.<sup>24</sup> And they burned the city with fire and all that was therein. Only the silver, and the gold, and the vessels of bronze and of iron, they put into the treasury of the house of Jehovah.<sup>25</sup> And Joshua saved Rahab the harlot alive, and her father's house, and all that she had; and she dwelt in Israel to this day; because she hid the messengers, whom Joshua sent to spy out Jericho.

<sup>26</sup> And Joshua adjured them at that time, saying, Cursed be the man before Jehovah that shall rise up and build this city Jericho. With his firstborn he shall lay the foundation thereof, and with his youngest born shall he set up the gates thereof.<sup>27</sup> So Jehovah was with Joshua; and his fame was in all the land.

## CHAPTER VII

<sup>1</sup> And the children of Israel committed a trespass in the devoted thing. For Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the devoted thing; and the anger of Jehovah was kindled against the children of Israel.

<sup>2</sup> And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and said to them, Go up and spy out the land. And the men went up and spied out Ai.<sup>3</sup> And they returned to Joshua, and said to him, Let not all the people go up. Let about two or three thou-

Ver. 17. Accursed, or devoted; namely, to Jehovah. For the law respecting a "devoted thing," see Lev. 27:29, "shall surely be put to death." Hence, in accordance with that law, it is here said (ver. 21), "they utterly destroyed."

The application of this law in all its rigor, here and in the following chapters, was a necessity. It was inseparable from the divine plan for perpetuating the knowledge of the true God, and all its beneficent influences on the destinies of the race. He had committed this trust to a people peculiarly susceptible, and for that reason the better adapted to his purpose; and with what ultimate results to the human race we see around us in every Christian land. But this peculiar susceptibility made it the more needful to remove all the contaminating influences of idolatry. Nothing short of extermination would do this. Had it been effected by a flood as of old, or by earthquakes or volcanic fires, the divine justice would not have been questioned. In employing the agency of his people he impressed on them, and on the generations following, the magnitude of the evils they were commanded to extirpate.

Ver. 26. With his firstborn, as the price of his sacrilegious undertaking. With the death of his firstborn he should pay the penalty of its beginning, and with that of his youngest born the penalty of its completion.



sand men go up and smite Ai. Make not all the people labor thither; for they are but few. <sup>4</sup>And there went up thither of the people about three thousand men. And they fled before the men of Ai. <sup>5</sup>And the men of Ai smote of them about thirty-six men. And they chased them before the gate to the stone-pits, and smote them at the steep descent. Wherefore the hearts of the people melted, and became water.

<sup>6</sup>And Joshua rent his clothes, and fell upon his face to the earth before the ark of Jehovah until the evening, he and the elders of Israel, and cast dust above their heads. <sup>7</sup>And Joshua said, Alas, O Lord Jehovah, wherefore hast thou at all brought this people over the Jordan, to deliver us into the hand of the Amorites, to destroy us? Would we had been content, and dwelt beyond the Jordan! <sup>8</sup>I beseech thee, Lord, what shall I say, after Israel has turned their backs before their enemies! <sup>9</sup>And the Canaanites and all the inhabitants of the land will hear, and they will environ us round, and cut off our name from the earth. And what wilt thou do to thy great name?

<sup>10</sup>And Jehovah said to Joshua, Get thee up; wherefore art thou fallen thus upon thy face? <sup>11</sup>Israel has sinned; and they have also transgressed my covenant that I commanded them; and have even taken of the devoted thing, and have also stolen, and dissembled also, and they have put it even among their own effects. <sup>12</sup>And the children of Israel could not stand before their enemies; they will turn their backs before their enemies, for they are devoted. I will no more be with you, except ye destroy the devoted thing from among you.

<sup>13</sup>Stand up, sanctify the people, and say, Sanctify yourselves for the morrow. For thus says Jehovah God of Israel, A devoted thing is in the midst of thee, O Israel. Thou canst not stand before thine enemies, until ye put away the devoted thing from among you. <sup>14</sup>In the morning ye shall be brought according to your tribes. And it shall be, that the tribe which Jehovah shall take shall come by families; and the family which Jehovah shall take shall come by households; and the household which Jehovah shall take shall come man by man. <sup>15</sup>And it shall be, that he that is taken with the devoted thing shall be burned with fire, he and all that are his, because he has transgressed the covenant of Jehovah, and because he has wrought folly in Israel.

<sup>16</sup>And Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. <sup>17</sup>And he brought the family of Judah; and he took the family of the Zarahites; and he brought the family of the Zarahites man by man; and Zabdi was taken. <sup>18</sup>And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

<sup>19</sup>And Joshua said to Achan, My son, give, I pray thee, honor to Jehovah, God of Israel, and make confession to him; and tell me now what thou hast done; hide it not from me.

<sup>20</sup>And Achan answered Joshua, and said, Truly, I have sinned against Jehovah God of Israel, and thus and thus have I done. <sup>21</sup>I saw among the spoils a goodly Shinar garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I coveted them, and took

Ver. 5. Stone-pits, or shebarim. Descent, into the valley (8 : 11).  
Ver. 17. Family of Judah; family used laxly for tribe.

them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

<sup>22</sup>And Joshua sent messengers, and they ran to the tent; and, behold, it was hid in his tent, and the silver under it. <sup>23</sup>And they took them from the midst of the tent, and brought them to Joshua, and to all the children of Israel, and laid them out before Jehovah. <sup>24</sup>And Joshua took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that was his, and all Israel with him; and they brought them to the valley of Achor. <sup>25</sup>And Joshua said, Why hast thou troubled us? Jehovah trouble thee this day! And all Israel stoned him with stones. And they burned them with fire, after they had stoned them with stones. <sup>26</sup>And they raised over him a great heap of stones, to this day. So Jehovah turned from the fierceness of his anger. Wherefore the name of that place was called Valley of Achor, to this day.

### CHAPTER VIII

<sup>1</sup>And Jehovah said to Joshua, Fear not, nor be thou faint-hearted. Take all the people of war with thee, and arise, go up to Ai. See, I have given into thy hand the king of Ai, and his people, and his city, and his land. <sup>2</sup>And thou shalt do to Ai and her king as thou didst to Jericho and her king; only the spoil thereof, and the cattle thereof, shall ye take a prey for yourselves. Lay an ambush for the city behind it.

<sup>3</sup>And Joshua arose, and all the people of war, to go up to Ai. And Joshua chose out thirty thousand men, strong men of war, and sent them

away by night. <sup>4</sup>And he commanded them, saying, Behold, ye are to lie in ambush against the city, behind the city; go not very far from the city, and be ye all ready. <sup>5</sup>And I, and all the people that are with me, will approach to the city. And it shall be, when they come out against us, as at the first, that we will flee before them. <sup>6</sup>And they will come out after us, till we have drawn them from the city. For they will say, They flee before us, as at the first; therefore we will flee before them. <sup>7</sup>And ye shall rise up from the ambush, and seize upon the city; and Jehovah your God will deliver it into your hand. <sup>8</sup>And it shall be, when ye have taken the city, that ye shall set the city on fire. According to the commandment of Jehovah shall ye do. See, I have commanded you.

<sup>9</sup>And Joshua sent them forth; and they went to the place of ambush, and abode between Beth-el and Ai, on the west side of Ai. And Joshua lodged that night among the people. <sup>10</sup>And Joshua rose up early in the morning, and mustered the people, and went up, he and the elders of Israel, before the people to Ai. <sup>11</sup>And all the people of war that were with him, went up, and drew nigh, and came before the city, and encamped on the north side of Ai. And the valley was between them and Ai. <sup>12</sup>And he took about five thousand men, and set them in ambush between Beth-el and Ai, on the west side of the city. <sup>13</sup>And they set the people, all the host that was on the north of the city, and their liers in wait on the west of the city. And Joshua went that night into the midst of the valley.

<sup>14</sup>And it came to pass, when the king of Ai saw it, that the men of the city hastened and rose up early, and



went out against Israel to battle, he and all his people, at the appointed place, before the plain. And he knew not that there was an ambush against him behind the city. <sup>15</sup>And Joshua and all Israel were smitten before them, and fled by the way of the wilderness. <sup>16</sup>And all the people that were in Ai were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city. <sup>17</sup>And not a man was left in Ai or Bethel that went not out after Israel; and they left the city open, and pursued after Israel.

<sup>18</sup>And Jehovah said to Joshua, Stretch forth the spear that is in thy hand toward Ai; for I will give it into thy hand. And Joshua stretched forth the spear that was in his hand toward the city. <sup>19</sup>And the ambush arose quickly out of their place, and they ran as soon as he stretched forth his hand; and they entered into the city, and took it, and hasted and set the city on fire. <sup>20</sup>And the men of Ai looked behind them, and saw, and, behold, the smoke of the city rose up to heaven, and they had no strength to flee this way or that way; and the people that fled to the wilderness turned back upon the pursuers. <sup>21</sup>And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city rose up, they turned again, and smote the men of Ai. <sup>22</sup>And the others issued out of the city against them, so they were in the midst of Israel, some on this side, and some on that side. And they smote them, so that they left none of them surviving or escaped. <sup>23</sup>And the king of Ai they took alive, and brought him to Joshua.

<sup>24</sup>And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they pursued them,

and they were all fallen on the edge of the sword until they were consumed, that all the Israelites returned to Ai, and smote it with the edge of the sword. <sup>25</sup>And all that fell that day, both men and women, were twelve thousand, all the men of Ai. <sup>26</sup>And Joshua drew not back his hand, wherewith he stretched forth the spear, until he had utterly destroyed all the inhabitants of Ai. <sup>27</sup>Only the cattle and the spoil of that city Israel took to themselves for a prey, according to the word of Jehovah that he had commanded Joshua. <sup>28</sup>And Joshua burned Ai, and made it a perpetual ruin, a desolation to this day. <sup>29</sup>And the king of Ai he hanged on the tree until eventide. And as the sun was going down, Joshua gave command and they took down his carcase from the tree, and cast it at the entering of the gate of the city, and raised thereon a great heap of stones, to this day.

<sup>30</sup>Then Joshua built an altar to Jehovah God of Israel on mount Ebal; <sup>31</sup>as Moses the servant of Jehovah commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man had lifted up any iron; and they offered thereon burnt offerings to Jehovah, and sacrificed peace offerings. <sup>32</sup>And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

<sup>33</sup>And all Israel, and their elders, and officers, and their judges, stood on this side and on that side of the ark before the priests the Levites, bearing the ark of the covenant of Jehovah, as well the sojourner as the native-born; half of them over against mount Gerizim, and the half of them over against mount Ebal; as Moses the servant of Jehovah had commanded before, that they should bless

the people of Israel. <sup>34</sup> And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. <sup>35</sup> There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the sojourners that walked among them.

## CHAPTER IX

<sup>1</sup> And it came to pass, when all the kings that were across the Jordan, in the hill country and in the Shephelah, and on all the coast of the great sea, toward Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; <sup>2</sup> that they gathered themselves together to fight with Joshua and with Israel with one accord.

<sup>3</sup> And the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai. <sup>4</sup> They also dealt craftily, and went and made as if they journeyed, and took old sacks upon their asses, and wine-skins, old, and rent, and patched; <sup>5</sup> and old shoes and clouted on their feet, and old garments on them; and all the bread of their provision was dry and mouldy.

<sup>6</sup> And they went to Joshua to the camp at Gilgal, and said to him, and to the men of Israel, We are come from a far country; and now make ye a covenant with us. <sup>7</sup> And the men of Israel said to the Hivites, Perhaps ye dwell among us; and how shall we make a covenant with you? <sup>8</sup> And they said to Joshua, we are thy servants. <sup>9</sup> And Joshua said to them, Who are ye? And whence come ye? <sup>10</sup> And they said to him, From a very far country thy servants are come, for the name of Jehovah thy God. For we have heard the fame of him, and all that he

did in Egypt; <sup>10</sup> and all that he did to the two kings of the Amorites that were beyond the Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who was at Ashtaroath. <sup>11</sup> And our elders and all the inhabitants of our country said to us, Take provision in your hand for the journey, and go to meet them, and say to them, We are your servants; and now make ye a covenant with us. <sup>12</sup> This our bread we took hot for our provision out of our houses on the day we came forth to go to you; but now, behold, it is dry, and it is mouldy. <sup>13</sup> And these wine-skins which we filled were new; behold, they are rent. And these our garments and our shoes are become old by reason of the very long journey. <sup>14</sup> And the men took of their provisions, and asked not counsel at the mouth of Jehovah! <sup>15</sup> And Joshua made peace with them, and made a covenant with them, to let them live; and the princes of the congregation swore to them.

<sup>16</sup> And it came to pass at the end of three days after they had made a covenant with them, that they heard they were their neighbors, and were dwelling among them. <sup>17</sup> And the children of Israel journeyed, and came to their cities on the third day. Now their cities were Gibeon, and Chephira, and Beeroth, and Kirjath-jearim. <sup>18</sup> And the children of Israel smote them not, because the princes of the congregation had sworn to them by Jehovah God of Israel. And all the congregation murmured against the princes. <sup>19</sup> And all the princes said to all the congregation, We have sworn to them by Jehovah God of Israel; and now we may not touch them. <sup>20</sup> This we will do to them, and let them live, lest wrath be upon us, because of the oath which we have sworn to them. <sup>21</sup> And



the princes said to them, Let them live. And they became hewers of wood and drawers of water to all the congregation; as the princes had told them.

<sup>22</sup> And Joshua called them; and he said to them, Wherefore have ye beguiled us, saying, We are very far from you, when ye are dwelling among us? <sup>23</sup> And now ye are cursed; and there shall none of you be freed from being a bondman, and hewers of wood and drawers of water for the house of my God. <sup>24</sup> And they answered Joshua, and said, Because it was certainly told thy servants, how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, we were sore afraid of our lives because of you, and did this thing. <sup>25</sup> And now, behold, we are in thy hand; as is good and right in thine eyes to do to us, do. <sup>26</sup> And so did he to them; and he delivered them out of the hand of the children of Israel, and they slew them not. <sup>27</sup> And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of Jehovah, to this day, in the place which he should choose.

## CHAPTER X

<sup>1</sup> And it came to pass, when Adonizedek king of Jerusalem heard that Joshua had taken Ai and destroyed it; as he did to Jericho and her king, he did to Ai and her king; and that the inhabitants of Gibeon had made peace with Israel, and they were among them; <sup>2</sup> that they greatly feared, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. <sup>3</sup> And Adoni-

zedek king of Jerusalem sent to Hotham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying, <sup>4</sup> Come up to me, and help me, and we will smite Gibeon; for it has made peace with Joshua and with the children of Israel. <sup>5</sup> And five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, assembled, and went up, they and all their hosts, and encamped against Gibeon, and made war against it.

<sup>6</sup> And the men of Gibeon sent to Joshua to the camp, to Gilgal, saying, Slacken not thy hand from thy servants; come up to us quickly, and save us, and help us. For all the kings of the Amorites that dwell in the mountain are gathered together against us. <sup>7</sup> And Joshua went up from Gilgal, he and all the people of war with him, and all the strong men of war.

<sup>8</sup> And Jehovah said to Joshua, Fear them not, for I have given them into thy hand; there shall not a man of them stand before thee. <sup>9</sup> And Joshua came against them suddenly. <sup>10</sup> And the night he went up from Gilgal.

<sup>11</sup> And Jehovah discomfited them before Israel; and he smote them with a great slaughter at Gibeon, and chased them along the way that goes up to Beth-horon, and smote them to Azekah, and to Makkedah. <sup>12</sup> And it came to pass, as they fled before Israel, they were at the descent from Beth-horon. And Jehovah cast down great stones from heaven upon them to Azekah, and they died. More were they who died by hailstones than they whom the children of Israel slew with the sword.

<sup>13</sup> Then spoke Joshua to Jehovah, in the day when Jehovah delivered up

Ver. 12-14. These verses contain a quotation from the book of the righteous, "book of Jasher" in the common version; poetic records of the deeds and words of those who were eminent in the annals of the nation (see 2 Sam. i: 18). They are conceived in the boldly figurative manner of Oriental poetry; such

the Amorites before the children of Israel; and he said in the sight of Israel,

<sup>13</sup> Sun, stand thou still on Gibeon,  
And thou moon, on the valley of  
Aijalon.

And the sun stood still, and the  
moon stayed,

Until the nation were avenged on  
their enemies.

Is it not written in the book of the  
righteous?

<sup>14</sup> And the sun stood still in mid-  
heaven;

And hasted not to go down for a  
whole day.

And no day was like that before it  
or after it,

That Jehovah hearkened to the  
voice of a man.

For Jehovah fought for Israel.

<sup>15</sup> And Joshua returned, and all  
Israel with him, to the camp, to Gil-  
gal. <sup>16</sup> And those five kings fled, and  
hid themselves in the cave at Makke-  
dah. <sup>17</sup> And it was told Joshua, say-  
ing, The five kings are found hid in  
the cave at Makkedah. <sup>18</sup> And Joshua  
said, Roll great stones to the mouth  
of the cave, and set men over it to  
keep them. <sup>19</sup> And do ye stay not;  
pursue after your enemies, and smite  
them in the rear; suffer them not to  
enter into their cities, for Jehovah  
your God has given them into your  
hand. <sup>20</sup> And it came to pass, when  
Joshua and the children of Israel had  
made an end of smiting them with  
a very great slaughter till they were

consumed, and those of them that  
escaped had entered into the fenced  
cities; <sup>21</sup> that all the people returned to  
the camp to Joshua at Makkedah in  
peace; none sharpened his tongue  
against any of the children of Israel.

<sup>22</sup> And Joshua said, Open the mouth  
of the cave, and bring out to me those  
five kings out of the cave. <sup>23</sup> And

they did so, and brought out to him  
those five kings out of the cave; the  
king of Jerusalem, the king of He-  
bron, the king of Jarmuth, the king  
of Lachish, the king of Eglon. <sup>24</sup> And  
it came to pass, when they brought  
out those kings to Joshua, that Joshua  
called all the men of Israel, and he  
said to the leaders of the men of war  
that went with him, Come near, put  
your feet on the necks of these kings.

And they came near, and put their  
feet on their necks. <sup>25</sup> And Joshua  
said to them, Fear not nor be faint-  
hearted, be strong and of good cour-  
age; for thus will Jehovah do to all  
your enemies against whom ye fight.

<sup>26</sup> And afterward Joshua smote them,  
and slew them, and hanged them on  
five trees; and they were hanging on  
the trees until the evening. <sup>27</sup> And it  
came to pass at the time of the going  
down of the sun, that Joshua com-  
manded, and they took them down  
from the trees, and cast them into the  
cave wherein they had hid themselves,  
and laid great stones on the cave's  
mouth, to this very day.

<sup>28</sup> And that day Joshua took Mak-  
kedah, and smote it with the edge of

as we see in David's description of his victory over his enemies, ascribing i. to Jehovah's direct interposi-  
tion by tempest and earthquake (Ps. 18; 7-15). Nothing here said exceeds the boldness of the figures there  
used: for example, "the earth shook and quaked"—"the foundations of the mountains trembled and were  
shaken"—"the foundations of the world were laid bare." To the Hebrew mind these were greater  
marvels than the arrest of sun and moon, regarded by him as comparatively small, revolving round the  
much larger earth.

Divested of their bold poetic imagery, the words state a plain matter of fact. In the heat and enthusi-  
asm of the conflict, and eager for the defeat of all his enemies, Joshua commands sun and moon to stand  
still and wait till it be accomplished. The poet describes the effect of his words as it appeared to the busy  
actors in the scene, to whom the stirring and shifting events of the day made it seem unnaturally prolonged.  
Virtually it was so; for it was by the special favor of Jehovah, who "fought for Israel," that the day did  
not end till all was accomplished.

The words were understood in this poetical and figurative sense by the celebrated Jewish scholar  
Maimonides in the twelfth century; and it is now regarded by Hebrew scholars as the true interpretation  
of the passage.



the sword; and the king thereof he destroyed, them and all the souls that were therein; he left none remaining. And he did to the king of Makkedah as he did to the king of Jericho.

<sup>29</sup> And Joshua passed from Makkedah, and all Israel with him, to Libnah, and he fought with Libnah. <sup>30</sup> And Jehovah gave it also into the hand of Israel, and the king thereof, and he smote it with the edge of the sword, and all the souls that were therein; he left none remaining in it. And he did to the king thereof as he did to the king of Jericho.

<sup>31</sup> And Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and fought against it; <sup>32</sup> and Jehovah gave Lachish into the hand of Israel. And he took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he did to Libnah.

<sup>33</sup> Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he left him none remaining.

<sup>34</sup> And from Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it, and fought against it. <sup>35</sup> And they took it on that day, and smote it with the edge of the sword; and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. <sup>36</sup> And Joshua went up from Eglon, and all Israel with him, to Hebron, and fought against it. <sup>37</sup> And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; and he destroyed it utterly, and all the souls that were therein.

<sup>38</sup> And Joshua returned, and all Is-

rael with him, to Debir, and fought against it. <sup>39</sup> And he took it, and the king thereof, and all the cities thereof. And they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining. As he had done to Hebron, so he did to Debir and to the king thereof, and as he did to Libnah and to her king.

<sup>40</sup> And Joshua smote all the land, the hill country, and the south land and the Shephelah, and the declivities, and all their kings; he left none remaining, and utterly destroyed all that had breath, as Jehovah God of Israel commanded. <sup>41</sup> And Joshua smote them from Kadesh-barnea even to Gaza, and all the land of Goshen even to Gibeon. <sup>42</sup> And all these kings and their land did Joshua take at one time; for Jehovah God of Israel fought for Israel. <sup>43</sup> And Joshua returned, and all Israel with him, to the camp at Gilgal.

## CHAPTER XI

<sup>1</sup> And it came to pass, when Jabin king of Hazor heard it, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, <sup>2</sup> and to the kings that were on the north in the hill country, and on the plain south of Chinneroth, and in the Shephelah, and on the heights of Dor westward, <sup>3</sup> to the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the hill country, and to the Hivite at the foot of Hermon in the land of Mizpeh. <sup>4</sup> And they went out, they and all their hosts with them, much people, even as the sand that is on the sea shore for multitude, and horses and chariots very many.

<sup>5</sup> And all these kings met together, and they came and encamped together at

the waters of Merom, to fight with Israel.

<sup>6</sup>And Jehovah said to Joshua, Be not afraid because of them; for tomorrow about this time will I deliver up all of them slain before Israel. Thou shalt hough their horses, and burn their chariots with fire. <sup>7</sup>And Joshua and all the people of war with him came upon them suddenly by the waters of Merom; and they fell upon them. <sup>8</sup>And Jehovah gave them into the hand of Israel; and they smote them, and chased them to great Zidon, and to Misrephoth-maim, and to the valley of Mizpeh eastward; and they smote them until they left them none remaining. <sup>9</sup>And Joshua did to them as Jehovah said to him; he houghed their horses, and burnt their chariots with fire.

<sup>10</sup>And Joshua turned back at that time, and took Hazor, and smote the king thereof with the sword; for Hazor was formerly the head of all those kingdoms. <sup>11</sup>And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left that had breath; and Hazor he burned with fire. <sup>12</sup>And all the cities of those kings, and all their kings, did Joshua take. And he smote them with the edge of the sword, utterly destroying them, as Moses the servant of Jehovah commanded. <sup>13</sup>But as for the cities that stood on their hill, Israel burned none of them, save Hazor only; that did Joshua burn. <sup>14</sup>And all the spoil of these cities, and the cattle, the children of Israel took as a prey for themselves; but every man they smote with the edge of the

sword, until they had destroyed them; nor left they any that had breath.

<sup>15</sup>As Jehovah commanded Moses his servant, so Moses commanded Joshua; and so did Joshua. He left nothing undone of all that Jehovah commanded Moses. <sup>16</sup>And Joshua took all that land; the hill country, and all the south country, and all the land of Goshen, and the Shephelah, and the plain, and the hill country of Israel, and its lowland; <sup>17</sup>from the bald mountain, that goes up to Seir, to Baal-gad in the valley of Lebanon at the foot of mount Hermon. And all their kings he took, and smote them, and slew them.

<sup>18</sup>A long time Joshua made war with all those kings. <sup>19</sup>There was not a city that submitted to the children of Israel, save the Hivites inhabiting Gibeon; all they took in battle. <sup>20</sup>For it was of Jehovah to strengthen their heart, that they should come against Israel in battle, that he might destroy them utterly; that they might have no favor, but that he might destroy them, as Jehovah commanded Moses.

<sup>21</sup>And at that time came Joshua, and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah, and from all the hill country of Israel. Joshua destroyed them utterly with their cities. <sup>22</sup>There was none left of the Anakim in the land of the children of Israel. They remained only in Gaza, in Gath, and in Ashdod. <sup>23</sup>And Joshua took the whole land, according to all that Jehovah said to Moses; and Joshua gave it for an inheritance to Israel according to their divisions, by their

Ver. 16. See Deut. 20 : 16, and 3 : 21.

Ver. 16. The plain; of the Jordan and the Dead Sea, as in 3 : 16, and elsewhere.

Ver. 23. Gave it for an inheritance to Israel. See Gen. 13 : 14, 15. "Lift up now thine eyes and look, from the place where thou art, northward, and southward, and eastward, and westward. For the whole land which thou seest, to thee will I give it, and to thy seed forever." This promise to Abraham was renewed in a covenant, solemnly confirmed in the most impressive form known to the ancient world (Gen. 15 : 9-21). His seed inherited the promise, and with it the title to the land conveyed by it. The land is therefore properly called their inheritance.



tribes. And the land rested from war.

## CHAPTER XII

<sup>1</sup>And these are the kings of the land that the children of Israel smote, and possessed their land beyond the Jordan toward the rising of the sun, from the river Arnon to mount Hermon, and all the plain on the east.

<sup>2</sup>Sihon king of the Amorites, who dwelt in Heshbon, ruling from Aroer which is on the bank of the river Arnon and in the midst of the river, and over half Gilead to the river Jab-bok, the border of the children of Ammon; <sup>3</sup>and over the plain to the sea of Chinneroth on the east, and to the sea of the plain, the salt sea, on the east, the way to Beth-jeshimoth; and on the south under the declivities of Pisgah; <sup>4</sup>and the border of Og king of Bashan, of the remnant of the giants, who dwelt at Ashtaroth and at Edrei. <sup>5</sup>And he reigned in mount Hermon, and in Salcah, and in all Bashan, to the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. <sup>6</sup>Them did Moses the servant of Jehovah and the children of Israel smite. And Moses the servant of Jehovah gave it for a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh.

<sup>7</sup>And these are the kings of the land that Joshua and the children of Israel smote beyond the Jordan on the west, from Baal-gad in the valley of Lebanon even to the bald mountain that goes up to Seir. And Joshua gave it to the tribes of Israel for a possession according to their divisions; <sup>8</sup>in the hill country, and in the Shephelah, and in the plain, and in the declivities, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites,

the Perizzites, the Hivites, and the Jebusites:

<sup>9</sup>The king of Jericho, one; the king of Ai, which is beside Beth-el, one; <sup>10</sup>the king of Jerusalem, one; the king of Hebron, one; <sup>11</sup>the king of Jarmuth, one; the king of Lachish, one; <sup>12</sup>the king of Eglon, one; the king of Gezer, one; <sup>13</sup>the king of Debir, one; the king of Geder, one; <sup>14</sup>the king of Hormah, one; the king of Arad, one; <sup>15</sup>the king of Libnah, one; the king of Adullam, one; <sup>16</sup>the king of Makkedah, one; the king of Beth-el, one; <sup>17</sup>the king of Tappuah, one; the king of Hepher, one; <sup>18</sup>the king of Aphek, one; the king of Lasharon, one; <sup>19</sup>the king of Madon, one; the king of Hazor, one; <sup>20</sup>the king of Shimron-meron, one; the king of Achshaph, one; <sup>21</sup>the king of Taanach, one; the king of Megiddo, one; <sup>22</sup>the king of Kedesh, one; the king of Jokneam on Carmel, one; <sup>23</sup>the king of Dor, on the height of Dor, one; the king of the nations at Gilgal, one; <sup>24</sup>the king of Tirzah, one. All the kings thirty-one.

## CHAPTER XIII

<sup>1</sup>And Joshua was old, far gone in years. And Jehovah said to him, Thou art old, far gone in years, and there yet remains very much land to be possessed. <sup>2</sup>This is the land that yet remains: all the circuits of the Philistines, and all Geshuri; <sup>3</sup>from Sihor, which is before Egypt, even to the border of Ekron northward, shall be counted to the Canaanite; five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites, and the Avites; <sup>4</sup>on the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the borders of the Amorites; <sup>5</sup>and the land of the Giblites, and all Lebanon toward the sunrising,

from Baal-gad at the foot of mount Hermon to the entering into Hamath. <sup>6</sup> All the inhabitants of the hill country from Lebanon to Misrephoth-maim, all the Sidonians, them will I drive out before the children of Israel; only divide thou it by lot to the Israelites for an inheritance, as I have commanded thee. <sup>7</sup> And now divide this land for an inheritance to the nine tribes, and the half tribe of Manasseh; <sup>8</sup> with him the Reubenites and the Gadites have received their inheritance, which Moses gave them beyond the Jordan on the east, even as Moses the servant of Jehovah gave to them; <sup>9</sup> from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba to Dibon; <sup>10</sup> and all the cities of Sihon king of the Amorites, who reigned in Heshbon, to the border of the children of Ammon; <sup>11</sup> and Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan to Salcah; <sup>12</sup> all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei; he remained of the remnant of the giants; and Moses smote them, and drove them out. <sup>13</sup> And the children of Israel did not drive out the Geshurites and the Maachathites, but the Geshurites and the Maachathites dwelt among the Israelites, to this day. <sup>14</sup> Only to the tribe of Levi he gave no inheritance; the sacrifices of Jehovah God of Israel are their inheritance, as he said to them.

<sup>15</sup> And Moses gave to the tribe of the children of Reuben according to their families. <sup>16</sup> And their border was from Aroer, which is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; <sup>17</sup> Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-

baal-meon, <sup>18</sup> and Jahaza, and Kedemoth, and Mephaath, <sup>19</sup> and Kirjathaim, and Sibmah, and Zareth-shahar on the mount of the valley, <sup>20</sup> and Beth-peor, and the declivities of Pisgah, and Beth-jeshimoth, <sup>21</sup> and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses smote, him and the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, princes of Sihon, inhabiting the land. <sup>22</sup> And Balaam the son of Beor, the soothsayer, the children of Israel slew with the sword, among their slain.

<sup>23</sup> And the border of the children of Reuben was the Jordan, even for a border. This was the inheritance of the children of Reuben after their families, the cities and their villages.

<sup>24</sup> And Moses gave to the tribe of Gad, to the children of Gad, according to their families. <sup>25</sup> And their border was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer which is before Rabbah; <sup>26</sup> and from Heshbon to Ramath-mizpeh, and Betonim; and from Mahanaim to the border of Debir; <sup>27</sup> and in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan was even a border to the edge of the sea of Chinnereth beyond the Jordan on the east. <sup>28</sup> This is the inheritance of the children of Gad after their families, the cities, and their villages.

<sup>29</sup> And Moses gave to the half tribe of Manasseh; and it became [the possession] of the half tribe of the children of Manasseh by their families.

<sup>30</sup> And their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the villages of Jair, which are in Bashan, sixty cities; <sup>31</sup> and half Gilead, and



Ashtarothe, and Edrei, cities of the kingdom of Og in Bashan, came to the children of Machir the son of Manasseh, to the half of the children of Machir by their families. <sup>32</sup> These are what Moses gave for inheritance in the plains of Moab, beyond the Jordan, by Jericho, on the east. <sup>33</sup> And to the tribe of Levi Moses gave no inheritance. Jehovah God of Israel, he was their inheritance, as he said to them.

## CHAPTER XIV

<sup>1</sup> And these are what the children of Israel inherited in the land of Canaan; which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, gave for inheritance to them; <sup>2</sup> their apportionment by lot, to the nine tribes and the half tribe, as Jehovah commanded by the hand of Moses. <sup>3</sup> For Moses had given the inheritance of two tribes and a half tribe beyond the Jordan; and to the Levites he gave no inheritance among them. <sup>4</sup> For the children of Joseph were two tribes, Manasseh and Ephraim. And they gave no portion to the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance. <sup>5</sup> As Jehovah commanded Moses, so the children of Israel did, and they divided the land.

<sup>6</sup> And the children of Judah came to Joshua in Gilgal; and Caleb the son of Jephunneh the Kenezite said to him, Thou knowest the thing that Jehovah said to Moses the man of God concerning me and thee in Kadesh-barnea. <sup>7</sup> Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him

word again as it was in my heart. <sup>8</sup> And my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. <sup>9</sup> And Moses swore on that day, saying, Surely the land whereon thy foot has trodden shall be thy inheritance, and thy children's forever; for thou hast wholly followed Jehovah my God. <sup>10</sup> And now, behold, Jehovah has kept me alive, as he said, these forty-five years, since Jehovah spoke this word to Moses, while Israel wandered in the wilderness; and now, lo, I am this day eighty-five years old. <sup>11</sup> Still am I strong this day as in the day that Moses sent me. As my strength was then so is my strength now, for war, and to go out and to come in. <sup>12</sup> And now give me this mountain, of which Jehovah spoke in that day. For thou heardest in that day that the Anakim were there, and great, fenced cities; if so be Jehovah is with me, then I shall drive them out, as Jehovah said. <sup>13</sup> And Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh for an inheritance. <sup>14</sup> Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenezite to this day, because he wholly followed Jehovah God of Israel. <sup>15</sup> And the name of Hebron formerly was city of Arba. He was the greatest man among the Anakim. And the land had rest from war.

## CHAPTER XV

<sup>1</sup> And there was the lot of the tribe of the children of Judah by their families; toward the border of Edom the wilderness of Zin southward, at the extreme south. <sup>2</sup> And their south border was from the end of the salt sea, from the tongue that turns south-

Ver. 6-8. See Num. 13 : 1 to 14 : 3, and 14 : 30.

Ver. 12. If so be. See Num. 14 : 8.

Ver. 9. See Deut. 1 : 36.

Ver. 15. City of Arba; Kirjath-arba.

ward. <sup>3</sup> And it went out to the south side of the ascent to Acrabbim, and passed along to Zin, and went up on the south side of Kadesh-barnea, and passed along to Hezron, and went up to Adar, and turned toward Karka; <sup>4</sup> and it passed over to Azmon, and went out to the river of Egypt; and the terminations of the border were at the sea; this shall be your south border. <sup>5</sup> And the east border was the salt sea, to the end of the Jordan. <sup>6</sup> And the border on the northern side was from the tongue of the sea at the mouth of the Jordan. <sup>7</sup> And the border went up to Beth-hoglah, and passed along northwardly to Beth-arabah. And the border went up to the stone of Bohan the son of Reuben. <sup>8</sup> And the border went up toward Debir from the valley of Achor, and turning northward toward Gilgal, that is over against the ascent of Adummim, which is on the south side of the river. And the border passed toward the waters of En-shemesh, and the terminations thereof were at En-rogel. <sup>9</sup> And the border went up by the valley of the son of Hinnom to the south side of the Jebusite; the same is Jerusalem. And the border went up to the top of the hill that lies before the valley of Hinnom westward, which is at the end of the valley of the giants northward; <sup>10</sup> and the border stretched from the top of the hill to the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border stretched to Baalah, which is Kirjath-jearim; <sup>11</sup> and the border turned from Baalah westward to mount Seir, and passed along to the northern side of mount Jearim, which is Chesalon, and went down to Beth-shemesh, and passed on to Timnah. <sup>12</sup> And the border went out to the northern side of Ekron. And the border stretched to Shicron, and passed

along to mount Baalah, and went out to Jabneel; and the terminations of the border were at the sea. <sup>13</sup> And the west border was to the great sea, as a border. [This is the border of the children of Judah round about, according to their families.]

<sup>14</sup> And to Caleb the son of Jephunneh he gave a portion among the children of Judah, according to the command of Jehovah [to Joshua, the city of Arba the father of Anak, which is Hebron]. <sup>15</sup> And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak. <sup>16</sup> And he went up thence to the inhabitants of Debir. And the name of Debir formerly was Kirjath-sepher.

<sup>17</sup> And Caleb said, He that smites Kirjath-sepher, and takes it, to him will I give Achsah my daughter to wife. <sup>18</sup> And Othniel, the son of Kenaz the brother of Caleb, took it; and he gave him Achsah his daughter to wife. <sup>19</sup> And it came to pass, when she had come, that she moved him to ask of her father a field. And she alighted from the ass; and Caleb said to her, What wouldst thou? <sup>20</sup> And she answered, Give me a present. For thou hast given me a south land; give me also springs of water. And he gave her the upper springs and the nether springs. <sup>21</sup> This is the inheritance of the tribe of the children of Judah according to their families.

<sup>22</sup> And the cities from the extremity of the tribe of the children of Judah to the border of Edom in the south, were Kabzeel, and Eder, and Jagur, <sup>23</sup> and Kinah, and Dimonah, and Adadah, <sup>24</sup> and Kedesh, and Hazor, and Ithnan, <sup>25</sup> and Ziph, and Telem, and Bealoth, <sup>26</sup> and Hazor-hadattah, and Keri-oth-hezron, which is Hazor, <sup>27</sup> and Amam, and Shema, and Moladah, <sup>28</sup> and Ha-



zar-gaddah, and Heshmon, and Beth-palet, <sup>28</sup> and Hazar-shual, and Beer-sheba, and Bizjothjah, <sup>29</sup> Baalah, and Iim, and Azem, <sup>30</sup> and El-tolad, and Chesil, and Hormah, <sup>31</sup> and Ziklag, and Madmannah, and Sansannah, <sup>32</sup> and Lebaoth, and Shilhim, and Ain, and Rimmon; all the cities twenty-nine, with their villages.

<sup>33</sup> And in the Shephelah, Eshtaol, and Zoreah, and Ashnah, <sup>34</sup> and Zanoah, and En-gannim, Tappuah, and Enam, <sup>35</sup> Jarmuth, and Adullam, Socoh, and Azekah, <sup>36</sup> and Sharaim, and Adithaim, and Gederah, and Gederothaim, fourteen cities with their villages; <sup>37</sup> Zenan, and Hadashah, and Migdal-gad, <sup>38</sup> and Dilean, and Mizpeh, and Joktheel, <sup>39</sup> Lachish, and Bozkath, and Eglon, <sup>40</sup> and Cabbon, and Lahmam, and Kithlish, <sup>41</sup> and Gederoth, Beth-dagon, and Naamah, and Makkedah, sixteen cities with their villages; <sup>42</sup> Libnah, and Ether, and Ashan, <sup>43</sup> and Jiphtah, and Ashnah, and Nezib, <sup>44</sup> and Keilah, and Achzib, and Mareshah, nine cities with their villages; <sup>45</sup> Ekron with her daughters and her villages; <sup>46</sup> from Ekron and to the sea, all that was near Ashdod, with their villages; <sup>47</sup> Ashdod, her daughters and her villages; Gaza, her daughters and her villages, to the river of Egypt and the great sea, as a border.

<sup>48</sup> And in the hill country, Shamir, and Jattir, and Socoh, <sup>49</sup> and Dannah, and Kirjath-sannah, which is Debir, <sup>50</sup> and Anab, and Eshtemoh, and Anim, <sup>51</sup> and Goshen, and Holon, and Giloh, eleven cities with their villages; <sup>52</sup> Arab, and Dumah, and Eshean, <sup>53</sup> and Janum, and Beth-tappuah, and Aphekah, <sup>54</sup> and Humtah, and Kirjath-arba which is Hebron, and Zior, nine cities with their villages; <sup>55</sup> Maon, Carmel, and

Ziph, and Juttah, <sup>56</sup> and Jezreel, and Jokdeam, and Zanoah, <sup>57</sup> Cain, Gibeah, and Timnah, ten cities with their villages; <sup>58</sup> Halhul, Beth-zur, and Gedor, <sup>59</sup> and Maarath, and Beth-anoth, and Eltekon, six cities with their villages; <sup>60</sup> Kirjath-baal which is Kirjath-jearim, and Rabbah, two cities with their villages.

<sup>61</sup> In the wilderness, Beth-arabah, Middin, and Secacah, <sup>62</sup> and Nibshan, and the city of Salt, and En-gedi, six cities with their villages.

<sup>63</sup> As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out. And the Jebusites dwelt with the children of Judah at Jerusalem to this day.

## CHAPTER XVI

<sup>1</sup> And the lot for the children of Joseph went out from the Jordan by Jericho; at the waters of Jericho on the east, to the wilderness that goes up from Jericho into the mountain of Beth-el; <sup>2</sup> and it went out from Beth-el to Luz, and passed along to the border of the Archite to Ataroth; <sup>3</sup> and it went down westward to the border of the Japhletites, to the border of Beth-horon the lower, and to Gezer; and their terminations were at the sea. <sup>4</sup> And the children of Joseph, Manasseh and Ephraim, took it for their possession.

<sup>5</sup> And the border of the children of Ephraim according to their families, the border of their inheritance on the east side was Ataroth-addar, to Beth-horon the upper; <sup>6</sup> and the border went out westward to Michmethah on the north; and the border turned eastward to Taanath-shiloh, and passed by it eastward to Janohah; <sup>7</sup> and it went down from Janohah to Ataroth and Naarath, and came to Jericho,

Ver. 45. Daughters of a city were small towns in its vicinity, dependent on it and subject to its jurisdiction.  
Ver. 1. Waters of Jericho; the fountain of Elisha (2 Kings 2 : 19-22).

and went out at the Jordan. <sup>8</sup> From Tappuah the border went out westward to the river Kanah; and its terminations were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families; <sup>9</sup> and the cities set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities with their villages. <sup>10</sup> And they did not drive out the Canaanites that dwelt in Gezer; and the Canaanites dwelt among the Ephraimites to this day, and became tributary servants.

## CHAPTER XVII

<sup>1</sup> There was a lot for the tribe of Manasseh, for he was the firstborn of Joseph; for Machir the firstborn of Manasseh, the father of Gilead; because he was a man of war, therefore he had Gilead and Bashan. <sup>2</sup> There was also for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Azriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida; these were the male children of Manasseh the son of Joseph by their families.

<sup>3</sup> And Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters. And these are the names of his daughters: Mahlah, and Noah, Hoglah, Milcah, and Tirzah. <sup>4</sup> And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, Jehovah commanded Moses to give us an inheritance among our brethren. And he gave them, according to the command of Jehovah, an inheritance among the brethren of their father. <sup>5</sup> And there

fell to Manasseh ten portions, besides the land of Gilead and Bashan, which was beyond the Jordan; <sup>6</sup> because the daughters of Manasseh had an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.

<sup>7</sup> And the border of Manasseh was from Asher to Michmethah, that lies before Shechem; and the border went along toward the right hand to the inhabitants of En-tappuah. <sup>8</sup> Now Manasseh had the land of Tappuah; and Tappuah on the border of Manasseh belonged to the children of Ephraim.

<sup>9</sup> And the border went down to the river Kanah, southward of the river. These were cities of Ephraim among the cities of Manasseh. The border of Manasseh was on the north side of the river, and its terminations were at the sea. <sup>10</sup> Southward it was Ephraim's, and northward it was Manasseh's, and the sea was his border; and they touched upon Asher on the north, and Issachar on the east.

<sup>11</sup> And Manasseh had in Issachar and in Asher Beth-shean and her daughters, and Ibleam and her daughters, and the inhabitants of Dor and her daughters, and the inhabitants of Endor and her daughters, and the inhabitants of Taanach and her daughters, and the inhabitants of Megiddo and her daughters, the three heights.

<sup>12</sup> And the children of Manasseh could not take possession of these cities; and it was the will of the Canaanites to dwell in that land. <sup>13</sup> And it came to pass, when the children of Israel became strong, that they made the Canaanites tributary, and did not utterly dispossess them.

<sup>14</sup> And the children of Joseph spoke to Joshua, saying, Why hast thou given me one lot and one portion to inherit, seeing I am a great people, forasmuch as Jehovah has blessed me hitherto?



<sup>15</sup>And Joshua answered them, If thou art a great people, get thee up to the woodland, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim is too narrow for thee. <sup>16</sup>And the children of Joseph said, The mountain is not enough for us; and all the Canaanites that dwell in the valley-land have chariots of iron; they who are of Beth-shean and her daughters; and they who are of the valley of Jezreel. <sup>17</sup>And Joshua spoke to the house of Joseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power; thou shalt not have one lot.

<sup>18</sup>But a mountain shall be thine; for it is a wood, and thou shalt cut it down, and the farthest ends of it shall be thine. For thou shalt drive out the Canaanites, because they have iron chariots, and because they are strong.

## CHAPTER XVIII

<sup>1</sup>And all the congregation of the children of Israel assembled together at Shiloh, and set up the tent of the congregation there. And the land was subdued before them. <sup>2</sup>And there remained among the children of Israel seven tribes that had not yet received their inheritance. <sup>3</sup>And Joshua said to the children of Israel, How long do ye show yourselves slack to go in to possess the land, which Jehovah God of your fathers has given you? <sup>4</sup>Choose for you three men for each tribe, and I will send them. And they shall rise up and go through the land, and describe it according to their inheritance, and come again to me. <sup>5</sup>And they shall divide it into seven portions. Judah shall abide in his border on the south, and the house of Joseph shall abide in their border on the north. <sup>6</sup>And ye shall describe the land in seven portions, and bring

it hither to me; and I will cast lots for you here before Jehovah our God. <sup>7</sup>For the Levites have no portion among you; for the priesthood of Jehovah is their inheritance. And Gad, and Reuben, and the half tribe of Manasseh, have received their inheritance beyond the Jordan on the east, which Moses the servant of Jehovah gave them.

<sup>8</sup>And the men arose, and went away. And Joshua charged those that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me; and I will here cast lots for you before Jehovah in Shiloh. <sup>9</sup>And the men went and passed through the land, and described it by cities into seven portions in a book; and they came again to Joshua, to the camp at Shiloh. <sup>10</sup>And Joshua cast lots for them in Shiloh before Jehovah; and there Joshua distributed the land to the children of Israel, according to their divisions.

<sup>11</sup>And there came up the lot of the tribe of the children of Benjamin according to their families. And the border of their lot went out between the children of Judah and the children of Joseph. <sup>12</sup>And their border on the north side was from the Jordan; and the border went up to the side of Jericho on the north, and went up into the hill country westward; and the extremities thereof were at the wilderness of Beth-aven. <sup>13</sup>And the border passed over from there toward Luz, to the south side of Luz, which is Beth-el. And the border went down to Ataroth-addar, on the mountain that is on the south side of lower Beth-horon. <sup>14</sup>And the border was stretched onward, and turned toward the west side southward from the mountain that is before Beth-horon on the south; and its extremities were at

Ver. 18. Farthest ends, or outgoings; namely, outrunners, mountain spurs.

Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah. <sup>15</sup>This was the west side. <sup>15</sup>And the south was from the end of Kirjath-jearim. And the border went out westerly, and went out to the fountain of water of Nephtoa; <sup>16</sup>and the border went down to the end of the mountain that is before the valley of the son of Hinnom, which is in the valley of the giants on the north, and went down to the valley of Hinnom, to the south side of the Jebusites, and went down to En-rogel. <sup>17</sup>And it extended northerly, and went out to En-shemesh, and went out toward Geliloth, which is over against the ascent of Adummim, and went down to the stone of Bohan the son of Reuben. <sup>18</sup>And it passed along toward the side over against Arabah northward, and went down to Arabah. <sup>19</sup>And the border passed along to the side of Beth-hoglah northward. And the extremities of the border were at the north tongue of the salt sea at the south end of the Jordan. This was the south border. <sup>20</sup>And the Jordan was its border on the east side. This was the inheritance of the children of Benjamin, by the borders thereof round about, according to their families.

<sup>21</sup>And the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and Emek-Keziz, <sup>22</sup>and Beth-arabah, and Zemaraim, and Beth-el, <sup>23</sup>and Avim, and Parah, and Ophrah, <sup>24</sup>and Chephar-haammonai, and Ophni, and Gaba, twelve cities with their villages; <sup>25</sup>Gibeon, and Ramah, and Beeroth, <sup>26</sup>and Mizpeh, and Chephirah, and Mozah, <sup>27</sup>and Rekem, and Irpeel, and Taralah, <sup>28</sup>and Zelah, Eleph, and Jebusite, which is Jerusalem, Gibeath, Kirjath, fourteen cities with their villages. This is the inheritance of the children of Benjamin, according to their families.

## CHAPTER XIX

<sup>1</sup>And the second lot came out for Simeon, for the tribe of the children of Simeon, according to their families; and their inheritance was within the inheritance of the children of Judah. <sup>2</sup>And they had in their inheritance, Beer-sheba, and Sheba, and Moladah, <sup>3</sup>and Hazar-shual, and Balah, and Azem, <sup>4</sup>and Eltolad, and Bethul, and Hormah, <sup>5</sup>and Ziklag, and Beth-marcaboth, and Hazar-susah, <sup>6</sup>and Beth-lebaoth, and Sharhen, thirteen cities and their villages; <sup>7</sup>Ain, Rimmon, and Ether, and Ashan, four cities and their villages; <sup>8</sup>and all the villages that were round about these cities to Baalath-beer, Ramath-negeb. This is the inheritance of the tribe of the children of Simeon, according to their families. <sup>9</sup>Out of the portion of the children of Judah was the inheritance of the children of Simeon. For the part of the children of Judah was too much for them; therefore the children of Simeon inherited within their inheritance.

<sup>10</sup>And the third lot came up for the children of Zebulun, according to their families. And the border of their inheritance was to Sarid. <sup>11</sup>And their border went up toward the west, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam. <sup>12</sup>And it turned from Sarid eastward toward the sunrising to the border of Chisloth-tabor, and went out to Daberath, and went up to Japhia. <sup>13</sup>And thence it passed on easterly toward the sunrising to Gittah-hepher, to Ittah-kazin, and went out to Rimmon, that extends to Neah. <sup>14</sup>And the border turned around it on the north side to Han-nathon; and the extremities thereof were in the valley of Jiphthah-el; <sup>15</sup>and Kattath, and Nahallal, and Shimron, and Idalah, and Beth-le-



hem; twelve cities with their villages.<sup>16</sup> This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

<sup>17</sup> The fourth lot came out for Issachar, for the children of Issachar according to their families.<sup>18</sup> And their border was toward Jezreel, and Chesulloth, and Shunem,<sup>19</sup> and Haphraim, and Shihon, and Anabarith,<sup>20</sup> and Rabbith, and Kishion, and Abez,<sup>21</sup> and Remeth, and En-gannim, and En-haddah, and Beth-pazzez.<sup>22</sup> And the border reached to Tabor, and Shahazimah, and Beth-shemesh; and the extremities of their border were at the Jordan; sixteen cities with their villages.<sup>23</sup> This is the inheritance of the tribe of the children of Issachar, according to their families, the cities with their villages.

<sup>24</sup> And the fifth lot came out for the tribe of the children of Asher, according to their families.<sup>25</sup> And their border was Helkath, and Hali, and Beten, and Achshaph,<sup>26</sup> and Alammelech, and Amad, and Mishal; and it reached to Carmel westward, and to Shihor-libnath.<sup>27</sup> And it turned toward the sunrising to Beth-dagon, and reached to Zebulun, and to the valley of Jiphthah-el toward the north of Beth-emek and Neiel, and went out to Cabul on the left,<sup>28</sup> and Hebron, and Rehob, and Hammon, and Kanah, to great Zidon.<sup>29</sup> And the border turned to Ramah, and to the Tyrian-fortress. And the border turned to Hosah; and the extremities thereof at the sea from the tract toward Achzib;<sup>30</sup> and Ummah, and Aphek, and Rehob; twenty-two cities with their villages.<sup>31</sup> This is the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

<sup>32</sup> The sixth lot came out for the

children of Naphtali, for the children of Naphtali according to their families.

<sup>33</sup> And their border was from Heleph, from the oak by Zaanannim, and Adami-nekeb, and Jabneel, to Lakum; and the extremities thereof were at the Jordan;<sup>34</sup> and the border turned westward to Aznoth-tabor, and went out thence to Hukkok, and reached to Zebulun on the south, and reached to Asher on the west, and to Judah on the Jordan toward the sunrising.<sup>35</sup> And the fenced cities were Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,<sup>36</sup> and Adamah, and Ramah, and Hazor,<sup>37</sup> and Kedesh, and Edrei, and En-hazor,<sup>38</sup> and Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.<sup>39</sup> This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities with their villages.

<sup>40</sup> The seventh lot came out for the tribe of the children of Dan, according to their families.<sup>41</sup> And the border of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,<sup>42</sup> and Shalabbin, and Aijalon, and Jethlah,<sup>43</sup> and Elon, and Thimnathah, and Ekron,<sup>44</sup> and Eltekeh, and Gibbethon, and Baalath,<sup>45</sup> and Jehud, and Beneberak, and Gath-rimmon,<sup>46</sup> and Mearjarkon, and Rakkon, with the border before Japho.<sup>47</sup> And the border of the children of Dan went out from them. And the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein. And they called Leshem Dan, after the name of Dan their father.<sup>48</sup> This is the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages.

<sup>49</sup> When they had made an end of dividing the land for inheritance by

Ver. 29. Tyrian-fortress. See 2 Sam. 24 : 7, "strong-hold of Tyre."

Ver. 33. The oak; oak forest.

its boundaries, the children of Israel gave an inheritance among them to Joshua the son of Nun. <sup>50</sup>According to the word of Jehovah they gave him the city which he asked, Timnath-serah in mount Ephraim. And he built the city, and dwelt therein. <sup>51</sup>These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before Jehovah, at the door of the tent of the congregation. And they made an end of dividing the country.

## CHAPTER XX

<sup>1</sup>And Jehovah spoke to Joshua, saying, <sup>2</sup>Speak to the children of Israel, saying, Appoint for you cities of refuge, whereof I spoke to you by the hand of Moses; <sup>3</sup>that the slayer that kills any person unawares, unwittingly, may flee thither; and they shall be to you a refuge from the avenger of blood. <sup>4</sup>And when he that flees to one of these cities shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him to them into the city, and give him a place, that he may dwell among them. <sup>5</sup>And when the avenger of blood pursues after him, then they shall not deliver up the slayer into his hand; because he smote his neighbor unwittingly, and hated him not before-time. <sup>6</sup>And he shall dwell in that city, until he stand before the congregation for judgment, until the death of the high priest that shall be in those days. Then shall the slayer return, and come to his own city and to his own house, to the city whence he fled.

<sup>7</sup>And they consecrated Kadesh in

Galilee in the hill country of Naphtali, and Shechem on mount Ephraim, and Kirjath-arba, which is Hebron, in the hill country of Judah. <sup>8</sup>And beyond the Jordan by Jericho eastward, they appointed Bezer in the wilderness on the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. <sup>9</sup>These were the cities assigned for all the children of Israel, and for the sojourner that sojourns among them; that whosoever kills any person unawares may flee thither, and not die by the hand of the avenger of blood, until he has stood before the congregation.

## CHAPTER XXI

<sup>1</sup>And the heads of the fathers of the Levites came near to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers of the tribes of the children of Israel, <sup>2</sup>and spoke to them at Shiloh in the land of Canaan, saying, Jehovah commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. <sup>3</sup>And the children of Israel gave to the Levites out of their inheritance, at the command of Jehovah, these cities and their suburbs. <sup>4</sup>And the lot came out for the families of the Kohathites. And the children of Aaron the priest, of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. <sup>5</sup>And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of half tribe of Manasseh, ten cities. <sup>6</sup>And the children of Gershon had by lot out of the families of the tribe of Issachar, and out



of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. <sup>7</sup>The children of Merari, by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. <sup>8</sup>And the children of Israel gave by lot to the Levites these cities with their suburbs, as Jehovah commanded by the hand of Moses.

<sup>9</sup>And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which were called by name.

<sup>10</sup>And it came to the children of Aaron, of the families of the Kohathites, of the children of Levi, for theirs was the first lot; <sup>11</sup>and they gave them the city of Arba the father of Anak, which is Hebron, in the hill country of Judah, with the suburbs thereof round about it. <sup>12</sup>But the field of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

<sup>13</sup>And to the children of Aaron the priest they gave Hebron with her suburbs, a city of refuge for the slayer, and Libnah with her suburbs, <sup>14</sup>and Jattir with her suburbs, and Eshtemoa with her suburbs, <sup>15</sup>and Holon with her suburbs, and Debir with her suburbs, <sup>16</sup>and Ain with her suburbs, and Juttah with her suburbs, and Bethshemesh with her suburbs; nine cities out of these two tribes. <sup>17</sup>And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, <sup>18</sup>Anathoth with her suburbs, and Almon with her suburbs; four cities.

<sup>19</sup>All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

<sup>20</sup>And the families of the children of Kohath, the Levites, the rest of the children of Kohath, they had the cities of their lot out of the tribe of

Ephraim. <sup>21</sup>And they gave them Shechem with her suburbs on mount Ephraim, a city of refuge for the slayer, and Gezer with her suburbs, <sup>22</sup>and Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. <sup>23</sup>And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, <sup>24</sup>Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. <sup>25</sup>And out of the half tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs; two cities. <sup>26</sup>All the cities were ten, with their suburbs, for the families of the rest of the children of Kohath.

<sup>27</sup>And to the children of Gershon, of the families of the Levites, out of the half tribe of Manasseh [they gave] Golan in Bashan with her suburbs, a city of refuge for the slayer, and Beeshterah with her suburbs; two cities. <sup>28</sup>And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, <sup>29</sup>Jarmuth with her suburbs, En-gannim with her suburbs; four cities. <sup>30</sup>And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, <sup>31</sup>Helkath with her suburbs, and Rehob with her suburbs; four cities. <sup>32</sup>And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, a city of refuge for the slayer, and Hammothdor with her suburbs, and Kartan with her suburbs; three cities. <sup>33</sup>All the cities of the Gershonites, by their families, were thirteen cities with their suburbs.

<sup>34</sup>And to the families of the children of Merari the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, Kartah with her suburbs, <sup>35</sup>Dinnah with her suburbs, Nahalal with her suburbs; four cities. <sup>36</sup>And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her

suburbs, <sup>37</sup> Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. <sup>38</sup> And out of the tribe of

Gad, Ramoth in Gilead with her suburbs, a city of refuge for the slayer, and Mahanaim with her suburbs,

<sup>39</sup> Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

<sup>40</sup> All the cities for the children of Merari by their families, the rest of the families of the Levites, were by their lot twelve cities. <sup>41</sup> All the cities of the Levites, within the possession of the children of Israel, were forty-

eight cities with their suburbs. <sup>42</sup> These cities were every one with their suburbs round about them; thus were all these cities.

<sup>43</sup> And Jehovah gave to Israel all the land which he had sworn to give to their fathers; and they possessed it, and dwelt therein. <sup>44</sup> And Jehovah

gave them rest round about, according to all that he had sworn to their fathers. And there stood not a man

of all their enemies before them; Jehovah delivered all their enemies into their hands. <sup>45</sup> There failed not aught

of any good thing which Jehovah had spoken to the house of Israel; all came to pass.

## CHAPTER XXII

<sup>1</sup> Then Joshua called the Reubenites, and the Gadites, and the half

tribe of Manasseh, <sup>2</sup> and said to them, Ye have kept all that Moses the servant of Jehovah commanded you, and

have obeyed my voice in all that I commanded you. <sup>3</sup> Ye have not left

your brethren these many days to this day, but have kept the charge, the commandment of Jehovah your God.

<sup>4</sup> And now Jehovah your God has given rest to your brethren, as he spoke to them. And now return ye,

and go to your tents, to the land of your possession, which Moses the servant of Jehovah gave you beyond the Jordan. <sup>5</sup> Only take diligent heed

to do the commandment and the law, which Moses the servant of Jehovah commanded you, to love Jehovah

your God, and to walk in all his ways, and to keep his commandments, and to cleave to him, and to serve him

with all your heart and with all your soul. <sup>6</sup> And Joshua blessed them, and let them go; and they went to their tents.

<sup>7</sup> And to the half of the tribe of Manasseh Moses had given [possession] in Bashan; and to the half thereof Joshua gave it among their

brethren beyond the Jordan westward. And also when Joshua let them go to their tents, he blessed them. <sup>8</sup> And

he spoke to them, saying, Return with much riches to your tents, and with very much cattle, with silver, and with

gold, and with copper, and with iron, and with raiment in great abundance.

Divide the spoil of your enemies with your brethren. <sup>9</sup> And the children of Reuben, and the children of Gad, and the half tribe

of Manasseh returned, and departed from the children of Israel, from Shiloh which is in the land of Canaan, to go to the land of Gilead, to the land

of their possession, wherein they took possessions according to the word of Jehovah by the hand of Moses. <sup>10</sup> And

they came to the borders of the Jordan, that are in the land of Canaan. And the children of Reuben, and the children of Gad, and the half tribe of

Manasseh built there an altar by the Jordan, an altar great in appearance.

<sup>11</sup> And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half

Ver. 41. Forty and eight cities, as commanded in Num. 35 : 2, 6-8.  
Chap. 22-24. Administration of Joshua; his death.



tribe of Manasseh have built an altar over against the land of Canaan, in the borders of the Jordan, opposite the children of Israel. <sup>12</sup> And when the children of Israel heard it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up an army against them.

<sup>13</sup> And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh into the land of Gilead, Phinehas the son of Eleazar the priest; <sup>14</sup> and with him ten princes, a prince for each ancestral house of all the tribes of Israel; and they were heads each one of them of their ancestral houses, of the thousands of Israel.

<sup>15</sup> And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, and they spoke with them, saying, <sup>16</sup> Thus say all the congregation of Jehovah, What trespass is this that ye have trespassed against the God of Israel, to turn away this day from following Jehovah, in that ye have built for you an altar, to rebel this day against Jehovah? <sup>17</sup> Is the iniquity of Peor too little for us, from which we are not cleansed to this day, and the plague was upon the congregation of Jehovah, <sup>18</sup> that ye should turn away this day from following Jehovah? And it will be, that to-day ye rebel against Jehovah, and to-morrow he will be wroth with the whole congregation of Israel. <sup>19</sup> But, if the land of your possession is unclean, pass over to the land of Jehovah's possession, where dwells the tabernacle of Jehovah, and take possession among us. And rebel not against Jehovah, nor rebel against us, in building you an altar, besides the altar of Jehovah our God. <sup>20</sup> Did not Achan the son of Zerah commit a trespass in the de-

voted thing, and wrath was upon all the congregation of Israel? And he perished not alone in his iniquity.

<sup>21</sup> And the children of Reuben, and the children of Gad, and the half tribe of Manasseh answered, and spoke to the heads of the thousands of Israel, <sup>22</sup> The Mighty God, God Jehovah, The Mighty God, God Jehovah, he knows, and Israel he shall know. If it be in rebellion, or if in trespass against Jehovah, (save us not this day,) <sup>23</sup> that we have built us an altar to turn from following Jehovah, or if to offer thereon burnt offering or meal offering, or if to make peace offerings thereon, let Jehovah himself require it; <sup>24</sup> and if we have not done this from fear, for a cause, saying, In time to come your children will speak to our children, saying, What have ye to do with Jehovah God of Israel? <sup>25</sup> For Jehovah has made the Jordan a border between us and you, ye children of Reuben, and children of Gad; ye have no part in Jehovah. And your children will make our children cease from fearing Jehovah. <sup>26</sup> And we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice; <sup>27</sup> but that it may be a witness between us and you and our generations after us, that we do the service of Jehovah before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in Jehovah. <sup>28</sup> And we said, If it be that they shall so say to us and to our generations in time to come, then we may say, Behold the pattern of the altar of Jehovah, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. <sup>29</sup> Far be it from us, that we should rebel against Jehovah, and turn this day from follow-

ing Jehovah, to build an altar for burnt offerings, for meal offerings, and for sacrifices, besides the altar of Jehovah our God that is before his tabernacle.

<sup>30</sup>And Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel who were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke; and it was good in their sight.

<sup>31</sup>And Phinehas, the son of Eleazar the priest, said to the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that Jehovah is among us, because ye have not committed this trespass against Jehovah; now ye have delivered the children of Israel out of the hand of Jehovah.

<sup>32</sup>And Phinehas, the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, into the land of Canaan, to the children of Israel, and brought back word to them. <sup>33</sup>And the thing was good in the sight of the children of Israel. And the children of Israel blessed God, and no longer purposed to go up an army against them, to lay waste the land wherein the children of Reuben and Gad dwelt. <sup>34</sup>And the children of Reuben and the children of Gad called the altar, A witness between us that Jehovah is God.

## CHAPTER XXIII

<sup>1</sup>And it came to pass, many years after Jehovah had given rest to Israel from all their enemies round about, and Joshua was old, far gone in years; <sup>2</sup>that Joshua called all Israel, their elders, and their heads, and their judges, and their officers, and said to them, I am old, far gone in years. <sup>3</sup>And ye have seen all that Jehovah your God has done to all these nations

because of you; for Jehovah your God is he that fought for you. <sup>4</sup>See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan, and all the nations that I have cut off, and the great sea at the going down of the sun. <sup>5</sup>And Jehovah your God, he will thrust them out from before you, and drive them from your presence; and ye shall possess their land, as Jehovah your God has promised to you. <sup>6</sup>Be ye therefore very steadfast, to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; <sup>7</sup>that ye come not among these nations, these that remain among you; nor make mention of the name of their gods, nor cause to swear by them, nor serve them, nor bow yourselves to them; <sup>8</sup>but cleave to Jehovah your God, as ye have done to this day. <sup>9</sup>And Jehovah has driven out from before you great nations and strong; and as for you, no man has been able to stand before you to this day. <sup>10</sup>One man of you shall chase a thousand; for Jehovah your God, he it is that fights for you, as he has promised you. <sup>11</sup>And take good heed to yourselves, that ye love Jehovah your God. <sup>12</sup>For if ye do in any manner go back, and cleave to the remnant of these nations, these that remain with you, and shall make marriages with them, and go in with them, and they with you; <sup>13</sup>know assuredly that Jehovah your God will no more drive out these nations from your presence; but they will be snares and traps to you, and scourges in your sides, and thorns in your eyes, until ye perish off this good land, which Jehovah your God has given you. <sup>14</sup>And, behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not



one thing has failed of all the good things that Jehovah your God spoke concerning you; all are come to pass to you; not one thing has failed thereof. <sup>15</sup>And it shall come to pass, that as all good things are come upon you, which Jehovah your God has spoken to you; so will Jehovah bring upon you every evil thing, until he shall have destroyed you off from this good land that Jehovah your God gave to you. <sup>16</sup>When ye transgress the covenant of Jehovah your God, which he commanded you, and go and serve other gods, and bow yourselves to them; then will the anger of Jehovah be kindled against you, and ye shall perish quickly off the good land which he gave to you.

## CHAPTER XXIV

<sup>1</sup>And Joshua gathered all the tribes of Israel to Shechem; and he called the elders of Israel, and their heads, and their judges, and their officers, and they presented themselves before God. <sup>2</sup>And Joshua said to all the people, Thus says Jehovah God of Israel, your fathers dwelt beyond the river in old time, Terah the father of Abraham and the father of Nahor; and they served other gods. <sup>3</sup>And I took your father Abraham from beyond the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. <sup>4</sup>And to Isaac I gave Jacob and Esau; and to Esau I gave mount Seir, to possess it; and Jacob and his children went down into Egypt. <sup>5</sup>And I sent Moses and Aaron, and I smote Egypt, in that which I did in the midst of them; and afterward I brought you out. <sup>6</sup>And I brought your fathers out of Egypt. And ye came to the sea; and the Egyptians pursued after your fathers, with chariots and horsemen,

to the Red Sea. <sup>7</sup>And they cried to Jehovah; and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt. And ye dwelt in the wilderness a long season. <sup>8</sup>And I brought you to the land of the Amorites, who dwelt beyond the Jordan. And they fought with you, and I gave them into your hand, ye possessed their land; and I destroyed them from before you. <sup>9</sup>And Balak the son of Zippor, king of Moab, rose up and warred against Israel; and he sent and called Balaam the son of Beor to curse you. <sup>10</sup>And I would not hearken to Balaam, and he indeed blessed you; and I delivered you out of his hand. <sup>11</sup>And ye passed over the Jordan, and came to Jericho. And the inhabitants of Jericho fought against you; the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. <sup>12</sup>And I sent before you the hornet, which drove them out from before you, the two kings of the Amorites; not with thy sword, nor with thy bow. <sup>13</sup>And I gave you a land on which ye labored not and cities which ye built not, and ye dwell in them; of vineyards and oliveyards which ye planted not do ye eat.

<sup>14</sup>And now fear Jehovah, and serve him in sincerity and in truth; and put away the gods that your fathers served beyond the river and in Egypt, and serve ye Jehovah. <sup>15</sup>And if it seem evil to you to serve Jehovah, choose for you this day whom ye will serve; whether the gods that your fathers served, that were beyond the river, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve Jehovah.

Ver. 2. River; Euphrates, as in chap. i. 2, 4.

Ver. 12. The hornet; metaphorically descriptive of the terror and panic which preceded the advance of the Israelites.

<sup>16</sup> And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods.

<sup>17</sup> For Jehovah our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and who did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

<sup>18</sup> And Jehovah drove out from before us all the peoples, and the Amorites who dwelt in the land; we also will serve Jehovah, for he is our God.

<sup>19</sup> And Joshua said to the people, Ye cannot serve Jehovah. For he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

<sup>20</sup> If ye forsake Jehovah, and serve strange gods, then he will turn and do you hurt, and consume you, after that he has done you good.

<sup>21</sup> And the people said to Joshua, Nay; for we will serve Jehovah.

<sup>22</sup> And Joshua said to the people, Ye are witnesses against yourselves, that ye have chosen for you Jehovah, to serve him. And they said, We are witnesses.

<sup>23</sup> And now put away the strange gods that are among you, and incline your heart to Jehovah, God of Israel.

<sup>24</sup> And the people said to Joshua, Jehovah our God will we serve, and his voice will we obey.

<sup>25</sup> And Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

<sup>26</sup> And Joshua wrote these words in the book of the law of God. And he took a great stone, and set it up there under the oak, that was by the sanctuary of Jehovah.

<sup>27</sup> And Joshua said to all the people, Behold, this stone shall be for a witness against us; for it has heard all the words of Jehovah that he has spoken with us, and shall be for a witness against you, lest ye deny your God.

<sup>28</sup> And Joshua let the people depart, every man to his inheritance.

<sup>29</sup> And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old.

<sup>30</sup> And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of mount Gaash.

<sup>31</sup> And Israel served Jehovah all the days of Joshua, and all the days of the elders that long outlived Joshua, and who had known all the deeds of Jehovah that he had done for Israel.

<sup>32</sup> And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the part of the field which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred kesitas; and it became the inheritance of the children of Joseph.

<sup>33</sup> And Eleazar the son of Aaron died. And they buried him in Gibeah [the city] of Phinehas his son, which was given him in mount Ephraim.

## JUDGES

### CHAPTER I

<sup>1</sup> And it came to pass after the death of Joshua, that the children of Israel

inquired of Jehovah, saying, Who shall go up first for us against the Canaanites, to fight against them?

<sup>2</sup> And Jehovah said, Judah shall go



up. Behold, I have given the land into his hand. <sup>3</sup> And Judah said to Simeon his brother, Go up with me into my lot, and let us fight against the Canaanites; and I also will go with thee into thy lot. And Simeon went with him. <sup>4</sup> And Judah went up; and Jehovah gave the Canaanites and the Perizzites into their hand; and they smote of them in Bezek, ten thousand men. <sup>5</sup> And they found Adoni-bezek in Bezek; and they fought against him, and they smote the Canaanites and the Perizzites. <sup>6</sup> And Adoni-bezek fled. And they pursued after him, and caught him; and they cut off his thumbs and his great toes. <sup>7</sup> And Adoni-bezek said, Seventy kings, having their thumbs and their great toes cut off, gathered [food] under my table. As I have done, so God has required me. And they brought him to Jerusalem, and there he died. <sup>8</sup> And the children of Judah fought against Jerusalem. And they took it, and smote it with the edge of the sword, and set the city on fire.

<sup>9</sup> And afterward the children of Judah went down to fight against the Canaanites that dwelt in the hill country, and in the south country, and in the Shephelah. <sup>10</sup> And Judah went against the Canaanites that dwelt in Hebron; and the name of Hebron formerly was city of Arba; and they smote Sheshai, and Ahiman, and Talmai. <sup>11</sup> And thence he went against the inhabitants of Debir; and the name of Debir formerly was Kirjath-sepher. <sup>12</sup> And Caleb said, He that smites Kirjath-sepher, and takes it, to him will I give Achsah my daughter to wife. <sup>13</sup> And Othniel, the son of Kenaz, Caleb's younger brother, took it. And he gave him Achsah his daughter to wife. <sup>14</sup> And it came to pass, when she had come, that she

moved him to ask of her father the field. And she alighted from the ass; and Caleb said to her, What wouldest thou? <sup>15</sup> And she said to him, Give me a present. For thou hast given me a south land; give also springs of water. And Caleb gave her the upper springs and the nether springs.

<sup>16</sup> And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lies in the south of Arad. And they went and dwelt among the people. <sup>17</sup> And Judah went with Simeon his brother, and they smote the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

<sup>18</sup> And Judah took Gaza with the border thereof, and Ashkelon with the border thereof, and Ekron with the border thereof. <sup>19</sup> And Jehovah was with Judah; and he took possession of the hill country; for he could not drive out the inhabitants of the valley, because they had chariots of iron. <sup>20</sup> And they gave Hebron to Caleb, as Moses had promised; and he drove out thence the three sons of Anak.

<sup>21</sup> And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; and the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

<sup>22</sup> And the house of Joseph, they also went up to Beth-el; and Jehovah was with them. <sup>23</sup> And the house of Joseph sent to spy out Beth-el. And the name of the city formerly was Luz.

<sup>24</sup> And the watchers saw a man coming out of the city. And they said to him, Show us, we pray thee, the entrance into the city, and we will deal kindly with thee. <sup>25</sup> And he showed them the entrance into the city. And they smote the city with the edge of

the sword; and they let the man go and all his family. <sup>26</sup> And the man went into the land of the Hittites. And he built a city, and called its name Luz. That is its name to this day.

<sup>27</sup> Nor did Manasseh get possession of Beth-shean and her daughters, nor Taanach and her daughters, nor drive out [the inhabitants of] Dor and her daughters, nor the inhabitants of Ibleam and her daughters, nor the inhabitants of Megiddo and her daughters. And it was the will of the Canaanites to dwell in that land. <sup>28</sup> And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

<sup>29</sup> Nor did Ephraim drive out the Canaanites that dwelt in Gezer; and the Canaanites dwelt in Gezer among them.

<sup>30</sup> Nor did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; and the Canaanites dwelt among them, and became tributary.

<sup>31</sup> Nor did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, and Ahlab, and Achzib, and Helbah, and Aphik, and Rehob. <sup>32</sup> And the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

<sup>33</sup> Nor did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; and he dwelt among the Canaanites, the inhabitants of the land. And the inhabitants of Beth-shemesh and of Beth-anath became tributary to them. <sup>34</sup> And the Amorites crowded the children of Dan into the hill country; for they would not suffer them to come down to the valley. <sup>35</sup> And it was the will of the Amorites to dwell in mount Heres, in Aijalon, and in Shaalvim. And the hand of the house of Joseph

was heavy, and they became tributary. <sup>36</sup> And the border of the Amorites was from the ascent to Akrabbim, from Sela, and upward.

## CHAPTER II

<sup>1</sup> And the angel of Jehovah came up from Gilgal to Bochim, and said, I made you go up out of Egypt, and have brought you to the land which I had sworn to your fathers; and I said, I will never break my covenant with you; <sup>2</sup> and ye shall make no covenant with the inhabitants of this land; ye shall throw down their altars. And ye have not obeyed my voice. What is this that ye have done? <sup>3</sup> And I have also said, I will not thrust them out from before you; but they shall be your adversaries, and their gods shall be a snare to you. <sup>4</sup> And it came to pass, when the angel of Jehovah had spoken these words to all the children of Israel, that the people lifted up their voice, and wept. <sup>5</sup> And they called the name of that place Bochim. And they sacrificed there to Jehovah.

<sup>6</sup> And Joshua let the people go; and the children of Israel went every man to his inheritance, to possess the land. <sup>7</sup> And the people served Jehovah all the days of Joshua, and all the days of the elders that long outlived Joshua, who saw all the great deeds of Jehovah, that he did for Israel. <sup>8</sup> And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. <sup>9</sup> And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of mount Gaash. <sup>10</sup> And also all that generation were gathered to their fathers; and there arose another generation after them, which knew not Jehovah, nor yet the deeds that he had done for Israel.



<sup>11</sup> And the children of Israel did evil in the sight of Jehovah, and served the Baals. <sup>12</sup> And they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and they went after other gods, of the gods of the peoples that were round about them, and bowed themselves to them, and provoked Jehovah to anger. <sup>13</sup> And they forsook Jehovah, and served Baal and the Ashtoreths.

<sup>14</sup> And the anger of Jehovah burned against Israel; and he gave them into the hand of plunderers that plundered them, and he sold them into the hand of their enemies round about, and they could no longer stand before their enemies. <sup>15</sup> Whithersoever they went out, the hand of Jehovah was against them for evil; as Jehovah had said, and as Jehovah had sworn to them. And they were greatly distressed.

<sup>16</sup> And Jehovah raised up judges; and they saved them from the hand of those that plundered them. <sup>17</sup> And to their judges also they hearkened not; for they went adulterously after other gods, and bowed themselves to them; they turned quickly from the way which their fathers walked in, obeying the commandments of Jehovah; not so did they. <sup>18</sup> And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them from the hand of their enemies all the days of the judge. For Jehovah had compassion, because of their groanings on account of those that oppressed them and afflicted them. <sup>19</sup> And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than did their fathers, in going after other gods to serve them, and to bow down to them.

They ceased not from their own doings, nor from their stubborn way.

<sup>20</sup> And the anger of Jehovah burned against Israel. And he said, Because this nation have transgressed my covenant which I commanded their fathers, and have not hearkened to my voice; <sup>21</sup> I also will no more drive out from before them any of the nations that Joshua left when he died; <sup>22</sup> that by them I may prove Israel, whether they will keep the way of Jehovah to walk therein, as their fathers kept it, or not. <sup>23</sup> And Jehovah let those nations remain, without speedily driving them out; nor did he give them into the hand of Joshua.

### CHAPTER III

<sup>1</sup> And these are the nations that Jehovah let remain, to prove Israel by them, as many [of Israel] as had not known all the wars of Canaan; <sup>2</sup> only that the generations of the children of Israel might get knowledge, to teach them war, them only who knew it not before: <sup>3</sup> [Namely], five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon to the entering in of Hamath. <sup>4</sup> And they were for proving Israel by them, to know whether they would hearken to the commandments of Jehovah, which he commanded their fathers by the hand of Moses.

<sup>5</sup> And the children of Israel dwelt in the midst of the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. <sup>6</sup> And they took their daughters to be their wives, and gave their daughters to their sons, and served their

Ver. 11. Baals. There were many temples of Baal, the supreme male divinity of those idolatrous nations, and he was worshiped under various local designations and diversities of character and attributes. Baalim, in our Common version, is the Hebrew plural of Baal.

Ver. 13. Ashtoreth was the supreme female divinity of those nations. She was the goddess of licentiousness as well as of good fortune, and her numerous temples were thronged with her votaries.

gods.<sup>7</sup> And the children of Israel did evil in the sight of Jehovah, and forgot Jehovah their God, and served the Baals and the Asheras.

<sup>8</sup> And the anger of Jehovah burned against Israel. And he sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years. <sup>9</sup> And the children of Israel cried to Jehovah. And Jehovah raised up a deliverer to the children of Israel, who delivered them, Othniel the son of Kenaz, Caleb's younger brother. <sup>10</sup> And the Spirit of Jehovah was upon him, and he judged Israel. And he went out to war; and Jehovah gave Chushan-rishathaim king of Mesopotamia into his hand, and his hand prevailed against Chushan-rishathaim. <sup>11</sup> And the land had rest forty years; and Othniel the son of Kenaz died.

<sup>12</sup> And the children of Israel did evil again in the sight of Jehovah, and Jehovah strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of Jehovah. <sup>13</sup> And he gathered to him the children of Ammon and Amalek, and went and smote Israel, and took possession of the city of palm trees. <sup>14</sup> And the children of Israel served Eglon the king of Moab eighteen years. <sup>15</sup> And the children of Israel cried to Jehovah. And Jehovah raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed.

And by him the children of Israel sent a present to Eglon the king of Moab. <sup>16</sup> And Ehud made him a dagger which had two edges, of a cubit's length; and he girded it under his raiment upon his right thigh. <sup>17</sup> And he brought the present to Eglon king of Moab. And Eglon was a very fat man. <sup>18</sup> And when he

had made an end of offering the present, he sent away the people that bore the present. <sup>19</sup> And he himself turned back from the graven images that were by Gilgal, and said, I have a secret message for thee, O king. And he said, Silence! And all that stood by him went out from him. <sup>20</sup> And Ehud came in to him; and he was sitting in a cool upper chamber, which he had for himself alone. And Ehud said, I have a message from God to thee. And he rose up from the throne. <sup>21</sup> And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his bowels. <sup>22</sup> And the haft also went in after the blade, and the fat closed upon the blade; for he did not draw the dagger out of his bowels, and it came out behind. <sup>23</sup> And Ehud went out on the balcony, and shut the doors of the upper chamber upon him, and locked them. <sup>24</sup> And he went out. And his servants came in and saw, and behold, the doors of the upper chamber were locked; and they said, Surely he covers his feet in his cool inner chamber. <sup>25</sup> And they waited till they were ashamed; and, behold, he opened not the doors of the chamber. And they took the key, and opened them; and, behold, their lord was fallen down dead on the earth. <sup>26</sup> And Ehud escaped while they delayed; and he passed beyond the graven images, and escaped to Seirath. <sup>27</sup> And it came to pass, when he was come, that he blew a trumpet in mount Ephraim, and the children of Israel went down with him from the mount, and he before them. <sup>28</sup> And he said to them, Hasten after me; for Jehovah has delivered your enemies the Moabites into your hand. And they went down after him, and seized the fords of the Jordan toward Moab,

Ver. 7. Ashera was a female idol, the goddess of concupiscence, represented and worshiped in the form of wooden images or pillars. Ver. 12. Strengthened. See Josh. 11: 20.



and suffered not a man to pass over.

<sup>29</sup> And they smote of Moab at that time about ten thousand men, all robust, and all men of war; and there escaped not a man. <sup>30</sup> And Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

<sup>31</sup> And after him was Shamgar the son of Anath; and he smote of the Philistines six hundred men with an ox-goad. And he also delivered Israel.

#### CHAPTER IV

<sup>1</sup> And the children of Israel again did evil in the sight of Jehovah; and Ehud was dead. <sup>2</sup> And Jehovah sold them into the hand of Jabin king of Canaan, who reigned in Hazor; and the captain of his host was Sisera, and he dwelt in Harosheth of the Gentiles.

<sup>3</sup> And the children of Israel cried to Jehovah. For he had nine hundred chariots of iron; and twenty years he violently oppressed the children of Israel.

<sup>4</sup> And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. <sup>5</sup> And she dwelt under the palm tree of Deborah, between Ramah and Beth-el on mount Ephraim. And the children of Israel came up to her for judgment. <sup>6</sup> And she sent and called Barak the son of Abinoam out of Kedesh-naphtali. And she said to him, Has not Jehovah God of Israel commanded: Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? <sup>7</sup> And I will draw to thee, to the river of Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will give him into thy hand. <sup>8</sup> And Barak said to her, If thou wilt go with me, then I will go; and if thou wilt not go with me, I will not go. <sup>9</sup> And she said, I

will surely go with thee. But yet thine honor will not be on the way that thou goest; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. <sup>10</sup> And Barak called together Zebulun and Naphtali to Kedesh; and there went up ten thousand men at his feet, and Deborah went up with him.

<sup>11</sup> Now Heber the Kenite had severed himself from the Kenites, of the children of Hobab the father-in-law of Moses; and he pitched his tent at the oak of Zaanaim, which is by Kedesh. <sup>12</sup> And they made known to Sisera that Barak the son of Abinoam was gone up to mount Tabor. <sup>13</sup> And Sisera called together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles to the river of Kishon. <sup>14</sup> And Deborah said to Barak, Up; for this is the day in which Jehovah has given Sisera into thy hand. Is not Jehovah gone out before thee? And Barak went down from mount Tabor, and ten thousand men after him. <sup>15</sup> And Jehovah discomfited Sisera, and all his chariots, and all his hosts, with the edge of the sword before Barak. And Sisera alighted down off his chariot, and fled away on his feet. <sup>16</sup> And Barak pursued after the chariots, and after the host, to Harosheth of the Gentiles. And all the host of Sisera fell by the edge of the sword; there was not left even one. <sup>17</sup> And Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite. For there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

<sup>18</sup> And Jael went out to meet Sisera, and said to him, Turn aside, my lord, turn aside to me; fear not. And he turned aside to her into the tent, and she covered him with the carpet.

<sup>19</sup> And he said to her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened the skin of milk, and gave him drink, and covered him. <sup>20</sup> And he said to her, Stand at the door of the tent; and if any man shall come and inquire of thee, and say, Is there any one here? thou shalt say, No one. <sup>21</sup> And Jael, Heber's wife, took the tentpin, and put the hammer in her hand, and came softly to him, and smote the pin into his temples, and it went down into the ground. And he was in a deep sleep and weary; and he died. <sup>22</sup> And, behold, Barak was pursuing Sisera. And Jael came out to meet him; and she said to him, Go, and I will show thee the man whom thou seekest. And he came in to her, and, behold, Sisera fallen dead, and the pin in his temples. <sup>23</sup> And God subdued on that day Jabin the king of Canaan before the children of Israel. <sup>24</sup> And the hand of the children of Israel grew more and more heavy against Jabin the king of Canaan, until they destroyed Jabin king of Canaan.

# CHAPTER V

<sup>1</sup> Then sang Deborah and Barak the son of Abinoam on that day, saying,  
<sup>2</sup> That leaders in Israel led on,  
That the people freely gave themselves,  
Bless ye Jehovah!  
<sup>3</sup> Hear, ye kings; give ear, ye princes;  
I, to Jehovah will I sing;  
Will sing praise to Jehovah, God of Israel.

<sup>4</sup> Jehovah, when thou wentest forth out of Seir,  
When thou didst march from the field of Edom,  
Earth trembled, yea the heavens dropped,

Yea the clouds dropped water.

<sup>5</sup> The mountains quaked before Jehovah—  
That Sinai before Jehovah, God of Israel.

<sup>6</sup> In the days of Shamgar, the son of Anath,  
In the days of Jael, the highways had rest,  
And travelers went through by-paths.  
<sup>7</sup> They ceased, rulers in Israel, they ceased,  
Until that I, Deborah, arose,  
That I arose, a mother in Israel.

<sup>8</sup> They chose new gods;  
Then was war at the gates;  
Was there seen a shield or a spear,  
Among forty thousand in Israel?

<sup>9</sup> My heart is toward the commanders of Israel;  
To them of the people that freely gave themselves.  
Bless ye Jehovah!

<sup>10</sup> Ye that ride on white asses,  
Ye that sit on carpetings,  
And ye that walk by the way,  
Think thereon;

<sup>11</sup> Of the shout of those parting the spoil with water-drawers—  
There will they rehearse Jehovah's righteous acts,  
The righteous acts of his rule in Israel.  
Then came they down to the gates,  
The people of Jehovah.

<sup>12</sup> Awake, awake, Deborah;  
Awake, awake, utter a song;  
Arise, Barak, and lead thy captured captive,  
Thou son of Abinoam!

Ver. 21. Jael, Heber's wife. There is no reason to doubt that she, notwithstanding the course taken by her husband (14 : 12), remained faithful to the cause of God's people. This was her motive for the act here described, and the ground of the commendation bestowed upon it in 5 : 24. Neither the act itself, nor Deborah's approval, is to be judged by the rules of our higher civilization.



<sup>13</sup> Then came down a remnant of the nobles, a people;  
 Jehovah came down to me among the valiant;  
<sup>14</sup> Out of Ephraim, their seat in Amalek,  
 After thee, Benjamin, among thy peoples;  
 Out of Machir came down commanders,  
 And out of Zebulun those holding the musterer's staff.  
<sup>15</sup> And my chiefs in Issachar were with Deborah;  
 And Issachar; the strength of Barak,  
 Rushed at his feet into the valley:

By the streams of Reuben  
 Great were the resolves of heart.

<sup>16</sup> Why abodest thou among the sheep-folds,  
 To hear the pipings of the flocks?  
 By the streams of Reuben  
 Great were the searchings of heart.

<sup>17</sup> Gilead abode beyond the Jordan;  
 And Dan, why sojourns he in ships?  
 Asher sat by the sea-shore,  
 And abode in his havens.

<sup>18</sup> Zebulun, a people that scorned its life, to die,  
 And Naphtali, in the high places of the field.

<sup>19</sup> There came kings—they fought;  
 Then fought the kings of Canaan,  
 At Taanach, by the waters of Megiddo;  
 Spoil of silver they took not.

<sup>20</sup> From heaven they fought;  
 The stars in their courses fought against Sisera.

<sup>21</sup> The river Kishon swept them away,  
 That ancient river, the river Kishon.  
 O my soul, thou shalt tread down the strong!

<sup>22</sup> Then stamped the horses' hoofs

In the rush, the rush of their mighty ones.

<sup>23</sup> Curse ye Meroz, said the angel of Jehovah;  
 Curse ye bitterly the inhabitants thereof;  
 Because they came not to the help of Jehovah,  
 To the help of Jehovah against the mighty.

<sup>24</sup> Blessed above women be Jael,  
 The wife of Heber the Kenite;  
 Blessed shall she be above women in the tent.

<sup>25</sup> He asked water, she gave him milk;  
 She brought curdled milk in a lordly dish.

<sup>26</sup> She stretched forth her hand to the nail,  
 And her right hand to the workmen's hammer;  
 And she smote Sisera, she smote through his head,  
 And she crushed and pierced through his temples.

<sup>27</sup> At her feet he bowed, he fell, he lay;  
 At her feet he bowed, he fell;  
 Where he bowed, there he fell down slain.

<sup>28</sup> The mother of Sisera looked out at the window,  
 And cried through the lattice:—  
 Why is his chariot so long in coming?  
 Why tarry the wheels of his chariots?

<sup>29</sup> Her wise princesses answered,  
 Yea, she returned answer to herself:—

<sup>30</sup> Have they not found, divided the prey?

A damsel, two damsels, to every man;

A prey of dyed garments to Sisera,  
 A prey of dyed garments of embroidery;

A dyed garment of double embroidery,  
 For the neck of the spoiler.

<sup>31</sup> So let all thine enemies perish, O Jehovah!

But they that love him are as the sun,  
When he goes forth in his might.

And the land had rest forty years.

## CHAPTER VI

<sup>1</sup> And the children of Israel did evil in the sight of Jehovah; and Jehovah gave them into the hand of Midian seven years. <sup>2</sup> And the hand of Midian prevailed against Israel. <sup>3</sup> Because of the Midianites, the children of Israel made for themselves the dens which are in the mountains, and the caves, and the strongholds. <sup>4</sup> And so it was, when Israel had sown, that there came up the Midianites, and the Amalekites, and the sons of the east; they came up against them. <sup>5</sup> And they encamped against them, and destroyed the produce of the earth, till thou comest to Gaza; and they left no sustenance in Israel, neither sheep, nor ox, nor ass. <sup>6</sup> For they came up with their cattle and their tents; and they came as locusts for multitude. <sup>7</sup> They and their camels were without number; and they came into the land to destroy it. <sup>8</sup> And Israel was greatly enfeebled because of the Midianites. <sup>9</sup> And the children of Israel cried to Jehovah.

<sup>10</sup> And it came to pass, when the children of Israel cried to Jehovah on account of the Midianites, <sup>11</sup> that Jehovah sent a prophet to the children of Israel, and said to them, Thus says Jehovah, God of Israel, I brought you up from Egypt, and I brought you forth out of the house of bondage. <sup>12</sup> And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land. <sup>13</sup> And I said to you, I, Jehovah, am your God; ye shall not fear the gods of the Amorites, in whose

land ye dwell. And ye have not obeyed my voice.

<sup>14</sup> And the angel of Jehovah came, and sat under the oak that was in Ophrah, which belonged to Joash the Abi-ezrite; and Gideon his son was threshing wheat by the wine-press, to hide it from the Midianites. <sup>15</sup> And the angel of Jehovah appeared to him, and said to him, Jehovah is with thee, thou mighty man of valor. <sup>16</sup> And Gideon said to him, I beseech thee my Lord, if Jehovah is with us, why has all this befallen us? <sup>17</sup> And where are all his wonders of which our fathers told us, saying, Did not Jehovah bring us up from Egypt? <sup>18</sup> And now Jehovah has forsaken us, and given us into the grasp of the Midianites. <sup>19</sup> And Jehovah turned to him, and said, Go in this thy might, and thou shalt save Israel from the grasp of the Midianites. Have not I sent thee? <sup>20</sup> And he said to him, I beseech thee my Lord, wherewith shall I save Israel? Behold, my thousand is the feeblest in Manasseh, and I am the least in my father's house. <sup>21</sup> And Jehovah said to him, Surely I will be with thee, and thou shalt smite the Midianites as one man. <sup>22</sup> And he said to him, If now I have found grace in thy sight, then show me a sign that thou talkest with me. <sup>23</sup> Depart not hence, I pray thee, until I come to thee, and bring forth my offering, and set it before thee. And he said, I will tarry until thou comest again. <sup>24</sup> And Gideon went in, and made ready a kid of the goats, and unleavened cakes of an ephah of flour. <sup>25</sup> The flesh he put in the basket, and he put the broth in the pot, and brought it out to him under the oak, and presented it. <sup>26</sup> And the angel of God said to him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.



<sup>21</sup> And the angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. And the angel of Jehovah departed out of his sight. <sup>22</sup> And Gideon saw that he was the angel of Jehovah. And Gideon said, Alas, O Lord Jehovah; for therefore have I seen the angel of Jehovah face to face. <sup>23</sup> And Jehovah said to him, Peace be to thee; fear not, thou shalt not die. <sup>24</sup> And Gideon built an altar there to Jehovah; and he called it Jehovah-shalom. To this day it is yet at Ophrah of the Abi-ezrites.

<sup>25</sup> And it came to pass on the same night, that Jehovah said to him, Take the young bullock, which is thy father's, and the second bullock of seven years old, and throw down the altar of Baal that is thy father's, and cut down the Ashera that is by it. <sup>26</sup> And build an altar to Jehovah thy God upon the top of this rock, with the wood laid in order, and take the second bullock, and offer a burnt sacrifice with the wood of the Ashera which thou shalt cut down. <sup>27</sup> And Gideon took ten men of his servants, and did as Jehovah had said to him. And as from fear of his father's house and of the men of the city he could not do it by day, he did it by night.

<sup>28</sup> And the men of the city rose early in the morning, and behold, the altar of Baal was cast down, and the Ashera was cut down that was by it, and the second bullock was offered on the altar that was built. <sup>29</sup> And they said one to another, Who has done this thing? And they searched and made inquiry;

and they said, Gideon the son of Joash has done this thing. <sup>30</sup> And the men of the city said to Joash, Bring out thy son, and let him die; because he has cast down the altar of Baal, and because he has cut down the Ashera that was by it. <sup>31</sup> And Joash said to all that stood by him, Will ye strive for Baal? Or will ye save him? He that will strive for him, let him be put to death before morning. If he be a god, let him strive for himself, because one has cast down his altar. <sup>32</sup> And on that day he was called Jerubbaal, saying, Let Baal strive with him, because he has thrown down his altar.

<sup>33</sup> And all the Midianites and the Amalekites, and the sons of the east, were gathered together, and went over, and encamped in the valley of Jezreel. <sup>34</sup> And the Spirit of Jehovah entered into Gideon. And he blew a trumpet, and Abi-ezer was gathered after him. <sup>35</sup> And he sent messengers throughout all Manasseh, and he also was gathered after him. And he sent messengers to Asher, and to Zebulun, and to Naphtali, and they came up to meet him.

<sup>36</sup> And Gideon said to God, If thou wilt save Israel by my hand, as thou hast said; <sup>37</sup> behold, I lay a fleece of wool in the threshing-floor; if dew be on the fleece only, and dryness on all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast said. <sup>38</sup> And it was so. For he rose up early on the morrow, and pressed the fleece together, and wrung out the dew from the fleece, a bowl full of water. <sup>39</sup> And Gideon said to God, Let not thine anger burn against me, and I will speak but this once. Let me make trial, I pray thee, but

Ver. 22. For therefore: namely, for the reason implied in the despairing exclamation, "Alas," and plainly indicated in the next verse.

Ver. 24. Shalom, peace. Jehovah-shalom, Jehovah gives peace, alluding to the words, "Peace be to thee," in ver. 23.

Ver. 32. He called him: or, he was called.

this once with the fleece; let it now be dry only on the fleece, and on all the ground let there be dew. <sup>40</sup> And God did so that night. And it was dry on the fleece only, and there was dew on all the ground.

## CHAPTER VII

<sup>1</sup> And Jerubbaal, who is Gideon, rose up early, and all the people that were with him, and encamped by the fountain Harod. And the camp of the Midianites was on the north side of him, by the hill of Moreh, in the valley. <sup>2</sup> And Jehovah said to Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, My own hand has saved me. <sup>3</sup> Now then, proclaim in the ears of the people, and say, Whosoever is fearful and timid, let him return and go back from mount Gilead. And there returned of the people twenty-two thousand; and there remained ten thousand. <sup>4</sup> And Jehovah said to Gideon, The people are yet too many. Bring them down to the water, and I will try them for thee there. And it shall be, that of whom I say to thee, this shall go with thee, the same shall go with thee; and of whomsoever I say to thee, this shall not go with thee, the same shall not go. <sup>5</sup> And he brought the people down to the water. And Jehovah said to Gideon, Every one that laps of the water with his tongue, as a dog laps, him shalt thou set by himself, and also every one that bows down upon his knees to drink. <sup>6</sup> And the number of them that lapped, with their hand to their mouth, was three hundred men; and all the rest of the people bowed down upon their knees to drink water. <sup>7</sup> And Jehovah said to Gideon, By

the three hundred men that lapped will I save you, and give the Midianites into thy hand. And let all the people go, every man to his place. <sup>8</sup> And the people took provision in their hand, and their trumpets; and he sent all the men of Israel every man to his tent, and retained those three hundred men. And the camp of Midian was beneath him in the valley.

<sup>9</sup> And it came to pass on the same night, that Jehovah said to him, arise, get thee down into the camp; for I have given it into thy hand. <sup>10</sup> But if thou fearest to go down, go thou with Phurah thy servant down to the camp.

<sup>11</sup> And thou shalt hear what they say; and afterward shall thy hands be strengthened to go down into the camp. Then went he down, he and Phurah his servant, to the limits of the armed men that were in the camp.

<sup>12</sup> And the Midianites and the Amalekites, and all the sons of the east, lay along in the valley like locusts for multitude; and their camels were without number, as the sand on the seashore for multitude. <sup>13</sup> And Gideon came; and behold, a man was telling a dream to his fellow. And he said, Behold, I dreamed a dream; and, lo, a cake of barley bread rolled itself into the camp of Midian, and came to the tent, and smote it that it fell, and overturned it, that the tent lay along. <sup>14</sup> And his fellow answered and said, This is no other than the sword of Gideon the son of Joash, a man of Israel. God has given Midian and all the camp into his hand.

<sup>15</sup> And it was so, when Gideon heard the telling of the dream and the interpretation of it, that he worshiped, and returned into the camp of Israel, and said, Arise, for Jehovah has given into your hand the camp of Midian.

Ver. 13. The tent: the chief tent in the encampment, that of the chief in command.



<sup>16</sup> And he divided the three hundred men into three companies; and he put a trumpet in every man's hand, and empty pitchers, and lamps within the pitchers. <sup>17</sup> And he said to them, Look on me; and do likewise; and, behold, when I come to the limits of the camp, it shall be that, as I do, so shall ye do. <sup>18</sup> When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah, and for Gideon.

<sup>19</sup> And Gideon, and the hundred men that were with him, came to the limits of the camp at the beginning of the middle night-watch; and they had but just set the watch. And they blew the trumpets, and broke the pitchers that were in their hands.

<sup>20</sup> And the three companies blew the trumpets, and broke the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow with; and they cried, The sword of Jehovah, and of Gideon.

<sup>21</sup> And they stood every man in his place round about the camp; and all the host ran, and cried out, and fled.

<sup>22</sup> And the three hundred blew the trumpets, and Jehovah set every man's sword against his fellow, throughout all the host. And the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, by Tabbath. <sup>23</sup> And the men of Israel came together, out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

<sup>24</sup> And Gideon sent messengers through all mount Ephraim, saying, Come down against the Midianites, and take from them the waters to Beth-barah and the Jordan. And all the men of Ephraim came together, and took the waters to Beth-barah and the Jordan. <sup>25</sup> And they took two princes of Midian, Oreb and Zeeb. And they

slew Oreb on the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

## CHAPTER VIII

<sup>1</sup> And the men of Ephraim said to him, What is this thou hast done to us; that thou calledst us not; when thou wentest to fight with the Midianites? And they did chide with him sharply. <sup>2</sup> And he said to them, What have I done now in comparison with you? Are not the gleanings of Ephraim better than the vintage of Abi-ezer? <sup>3</sup> God has given into your hand the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison with you? Then their anger abated toward him when he said that.

<sup>4</sup> And Gideon came to the Jordan and passed over, he and the three hundred men that were with him; faint, and pursuing. <sup>5</sup> And he said to the men of Succoth, Give, I pray you, loaves of bread to the people that follow me; for they are faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. <sup>6</sup> And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread to thine army? <sup>7</sup> And Gideon said, Therefore when Jehovah has given Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness, and with briars. <sup>8</sup> And he went up thence to Penuel, and spoke to them likewise. And the men of Penuel answered him as the men of Succoth had answered. <sup>9</sup> And he spoke also to the men of Penuel, saying, When I come again in peace, I will break down this tower.

<sup>10</sup> Now Zebah and Zalmunna were

in Karkor, and their hosts with them, about fifteen thousand, all that were left of all the host of the sons of the east. And the fallen were a hundred and twenty thousand men that drew the sword. <sup>11</sup> And Gideon went up by the way of the dwellers in tents on the east of Nobah and Jogbehah, and smote the camp, while the camp was secure. <sup>12</sup> And Zebah and Zalmunna fled, and he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and put all the camp in fear.

<sup>13</sup> And Gideon the son of Joash returned from the battle, from the ascent of Heres. <sup>14</sup> And he caught a young man of the men of Succoth, and inquired of him. And he described to him the princes of Succoth and the elders thereof, seventy-seven men. <sup>15</sup> And he came to the men of Succoth, and said, Behold Zebah and Zalmunna, wherewith ye upbraided me, saying, Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread to thy men that are weary? <sup>16</sup> And he took the elders of the city, and thorns of the wilderness, and briars, and with them he taught the men of Succoth. <sup>17</sup> And he beat down the tower of Penuel, and slew the men of the city.

<sup>18</sup> And he said to Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each in form like the children of a king. <sup>19</sup> And he said, They were my brothers, the sons of my mother. As Jehovah lives, if ye had saved them alive I would not slay you. <sup>20</sup> And he said to Jether his firstborn, Rise up, slay them. But the youth drew not his sword; for he feared, because he was yet a youth. <sup>21</sup> And

Zebah and Zalmunna said, Rise thou, and fall upon us; for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna. And he took away the crescents that were on their camels' necks.

<sup>22</sup> And the men of Israel said to Gideon, Rule thou over us, both thou, and thy son, and thy son's son also. For thou hast saved us from the hand of Midian. <sup>23</sup> And Gideon said to them, I will not rule over you, nor shall my son rule over you; Jehovah shall rule over you.

<sup>24</sup> And Gideon said to them, I will make a request of you; that ye give me every man the earrings of his prey. (For they had golden earrings; for they were Ishmaelites). <sup>25</sup> And they answered, We will willingly give them. And they spread out a mantle, and cast therein every man the earrings of his prey. <sup>26</sup> And the weight of the golden earrings, which he requested, was a thousand and seven hundred shekels of gold; besides crescents, and ear-drops, and purple garments that were on the kings of Midian, and besides the collars that were about their camels' necks. <sup>27</sup> And Gideon made an ephod thereof, and put it in his city, in Ophrah. And all Israel went thither adulterously after it; and it became a snare to Gideon, and to his house.

<sup>28</sup> And Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

<sup>29</sup> And Jerubbaal the son of Joash went and dwelt in his own house. <sup>30</sup> And Gideon had seventy sons, that came forth from his loins; for he had many wives. <sup>31</sup> And his concubine that was in Shechem, she also bare

Ver. 24. They had golden earrings: namely, the enemies, from whom the spoils were taken.

Ver. 27. Ephod. The high priest's official garment, assumed by Gideon without warrant, withdrawing the people from the place selected by Jehovah for his worship.



him a son, and he called his name Abimelech.

<sup>32</sup> And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

<sup>33</sup> And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went adulterously after the Baals, and made Baal-berith their God. <sup>34</sup> And the children of Israel remembered not Jehovah their God, who had delivered them out of the hand of all their enemies on every side. <sup>35</sup> Nor showed they kindness to the house of Jerubbaal, Gideon, according to all the goodness that he had shown to Israel.

### CHAPTER IX

<sup>1</sup> And Abimelech, the son of Jerubbaal, went to Shechem to the brothers of his mother, and spoke to them and to all the family of the house of his mother's father, saying, <sup>2</sup> Speak, I pray you, in the ears of all the men of Shechem, Which is better for you, that all the sons of Jerubbaal, seventy persons, reign over you, or that one reign over you? And ye remember that I am your bone and your flesh. <sup>3</sup> And the brothers of his mother spoke of him in the ears of all the men of Shechem all these words. And their heart inclined after Abimelech; for they said, He is our brother. <sup>4</sup> And they gave him seventy pieces of silver out of the house of Baal-berith. And Abimelech hired therewith vain and reckless persons, who followed him. <sup>5</sup> And he came to his father's house at Ophrah, and slew his brothers, the sons of Jerubbaal, seventy persons, upon one stone; and there was left

Jotham, the youngest son of Jerubbaal, for he hid himself. <sup>6</sup> And all the men of Shechem came together, and all the dwellers in the castle, and went and made Abimelech king, by the monument-oak that was in Shechem.

<sup>7</sup> And it was made known to Jotham. And he went, and stood on the top of mount Gerizim, and lifted up his voice, and cried aloud, and said to them, Hearken to me, ye men of Shechem, that God may hearken to you. <sup>8</sup> The trees would needs go forth to anoint a king over them. And they said to the olive tree, Reign thou over us. <sup>9</sup> And the olive tree said to them, Should I forsake my fatness, wherewith by me they honor God and man, and go to wave over the trees? <sup>10</sup> And the trees said to the fig tree, Come thou, reign over us. <sup>11</sup> And the fig tree said to them, Should I forsake my sweetness, and my good fruit, and go to wave over the trees? <sup>12</sup> And the trees said to the vine, Come thou, reign over us. <sup>13</sup> And the vine said to them, Should I forsake my new wine, which cheers god and man, and go to wave over the trees? <sup>14</sup> And all the trees said to the bramble, Come thou, reign over us. <sup>15</sup> And the bramble said to the trees, If in truth ye anoint me king over you, come, take refuge in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. <sup>16</sup> And now, if ye have done truly and uprightly, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and with his house, and have done to him according to the desert of his hands; <sup>17</sup> (for that my father fought for you, and cast his life from him, and deliv-

Ver. 33. Baal-berith: lord of covenants.

Ver. 8. Would needs go: possessed with the idea that they could not do without a king, and must needs get one. The peculiar and expressive form of the Hebrew is overlooked in the common English version.

Ver. 9. Wherewith by me: or, [I] in whom.

Ver. 13. Cheers god and man. An idol god is meant.

Ver. 17. Cast his life from him: adventured it, as a thing of no account.

ered you out of the hand of Midian; <sup>18</sup>and ye have risen up against my father's house this day, and have slain his sons, seventy persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother;) <sup>19</sup>if ye then have dealt truly and uprightly with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you; <sup>20</sup>and if not, let fire come out from Abimelech, and devour the men of Shechem, and the dwellers in the castle, and let fire come out from the men of Shechem, and from the dwellers in the castle, and devour Abimelech. <sup>21</sup>And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

<sup>22</sup>And Abimelech reigned three years over Israel. <sup>23</sup>And God sent an evil spirit between Abimelech and the men of Shechem. And the men of Shechem dealt treacherously with Abimelech; <sup>24</sup>that the violence done to the seventy sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, who slew them, and upon the men of Shechem, who strengthened his hands to slay his brothers. <sup>25</sup>And the men of Shechem set liers-in-wait for him in the tops of the mountains; and they robbed all that passed by them on the way. And it was told Abimelech.

<sup>26</sup>And Gaal, the son of Ebed, came with his brothers, and passed over to Shechem. And the men of Shechem confided in him. <sup>27</sup>And they went out into the fields, and gathered their vineyards, and trod the grapes, and held merry festivals, and went into the house of their god, and ate and drank, and cursed Abimelech. <sup>28</sup>And Gaal, the son of Ebed, said, Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son

of Jerubbaal, and Zebul his officer? Serve the men of Hamor the father of Shechem; and wherefore should we serve him? <sup>29</sup>And would that this people were under my hand! Then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

<sup>30</sup>And Zebul the prefect of the city heard the words of Gaal the son of Ebed, and his anger was kindled.

<sup>31</sup>And he sent messengers to Abimelech, deceitfully, saying, Behold, Gaal the son of Ebed and his brothers are come to Shechem; and, behold, they are stirring up the city against thee.

<sup>32</sup>And now rise up by night, thou and the people that are with thee, and lie in wait in the field. <sup>33</sup>And it shall be, that in the morning, at the rising of the sun, thou shalt rise early, and fall upon the city. And, behold, he and the people that are with him, will come out against thee, and thou mayest do to him as thy hand shall find.

<sup>34</sup>And Abimelech rose up, and all the people that were with him, by night, and they lay in wait against Shechem, in four companies. <sup>35</sup>And Gaal, the son of Ebed, went out, and stood at the entrance of the gate of the city. And Abimelech rose up, and the people that were with him, from the ambush.

<sup>36</sup>And Gaal saw the people; and he said to Zebul, Behold, there come people down from the tops of the mountains.

And Zebul said to him, The shadow of the mountains thou seest as men

<sup>37</sup>And Gaal spoke again and said, See, there come people down from the height of the land, and one company comes along by the magician's oak.

<sup>38</sup>And Zebul said to him, Where is now thy mouth wherewith thou saidst, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Go forth now, I pray, and fight with him. <sup>39</sup>And



Gaal went out before the men of Shechem, and fought with Abimelech.

<sup>40</sup> And Abimelech pursued after him, and he fled before him. And many fell down slain, even to the entrance of the gate. <sup>41</sup> And Abimelech remained at Arumah. And Zebul thrust out Gaal and his brothers, that they should not dwell in Shechem. <sup>42</sup> And it came to pass on the morrow, that the people went out into the fields; and it was told to Abimelech. <sup>43</sup> And he took the people, and divided them into three companies, and lay in wait in the field. And he looked, and, behold, the people coming forth out of the city; and he rose up against them, and smote them. <sup>44</sup> And Abimelech, and the company that was with him, spread out, and stood at the entrance of the gate of the city; and two companies spread out against all that were in the fields; and smote them. <sup>45</sup> And Abimelech fought against the city all that day; and he took the city, and slew the people that were in it, and destroyed the city, and sowed it with salt.

<sup>46</sup> And all the men of the tower of Shechem heard it. And they entered into a hold of the house of the god Berith. <sup>47</sup> And it was told Abimelech, that all the men of the tower of Shechem were gathered together. <sup>48</sup> And Abimelech went up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it up, and laid it on his shoulder, and said to the people that were with him, What ye have seen me do, make haste and do, as I have done. <sup>49</sup> And all the people likewise cut down every man his bough, and

went after Abimelech, and put them to the hold, and set the hold on fire over them. And all the men of the tower of Shechem also died, about a thousand men and women.

<sup>50</sup> And Abimelech went to Thebez; and he encamped against Thebez, and took it. <sup>51</sup> And there was a strong tower within the city. And all the men and women fled thither, and all they of the city, and shut it behind them, and went up to the roof of the tower. <sup>52</sup> And Abimelech came to the tower, and fought against it. And he went near to the door of the tower, to burn it with fire. <sup>53</sup> And a certain woman cast a piece of a millstone upon Abimelech's head, and broke his skull. <sup>54</sup> And he called hastily to the servant that bore his armor, and said to him, Draw thy sword, and slay me, that they may not say of me, A woman slew him. And his servant thrust him through, and he died. <sup>55</sup> And the men of Israel saw that Abimelech was dead; and they went every man to his place.

<sup>56</sup> And God requited the evil of Abimelech, which he did to his father in slaying his seventy brothers. <sup>57</sup> And all the evil of the men of Shechem did God return upon their heads, and upon them came the curse of Jotham the son of Jerubbaal.

## CHAPTER X

<sup>1</sup> And after Abimelech there arose to deliver Israel Tola the son of Puah, the son of Dodo, a man of Issachar; but he was dwelling in Shamir in mount Ephraim. <sup>2</sup> And he judged Israel twenty-three years. And he died, and was buried in Shamir.

<sup>3</sup> And after him arose Jair, the Gileadite. And he judged Israel twenty-

Ver. 46. The god Berith: god of covenants, and therefore they sought asylum there. A hold: it is not certain what part of the temple is meant. It was a place of refuge (1 Sam. 13: 6, "high place"), partly owing to its position, and partly to the sanctity of the temple, which Abimelech disregarded.

Ver. 53. A piece of a millstone: according to some authorities, "an upper millstone." But that rendering is doubtful.

two years. <sup>4</sup> And he had thirty sons that rode on thirty young asses, and they had thirty cities. They are called Havoth-jair to this day, which are in the land of Gilead. <sup>5</sup> And Jair died, and was buried in Camon.

<sup>6</sup> And the children of Israel did evil again in the sight of Jehovah. And they served the Baals, and the Ashtoreths, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines. And they forsook Jehovah, and served him not. <sup>7</sup> And the anger of Jehovah burned against Israel. And he sold them into the hand of the Philistines, and into the hand of the sons of Ammon. <sup>8</sup> And that year they oppressed and harassed the children of Israel; eighteen years, all the children of Israel that were beyond the Jordan in the land of the Amorites, which is in Gilead. <sup>9</sup> And the sons of Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim. And Israel was sorely distressed.

<sup>10</sup> And the children of Israel cried to Jehovah, saying, We have sinned against thee, in that we have forsaken our God, and have served the Baals. <sup>11</sup> And Jehovah said to the children of Israel, Have not I saved you from the Egyptians, and from the Amorites, from the sons of Ammon, and from the Philistines? <sup>12</sup> And the Zidonians, and the Amalekites, and the Maonites, oppressed you; and ye cried to me, and I saved you out of their hand. <sup>13</sup> And ye have forsaken me, and have served other gods: Therefore I will save you no more. <sup>14</sup> Go, and cry to the gods which ye have chosen; let them save you in the time of your distress.

<sup>15</sup> And the children of Israel said to Jehovah, We have sinned. Do thou to us according to all that is good in thy sight; only deliver us, we pray thee, this day. <sup>16</sup> And they put away the strange gods from among them, and served Jehovah; and his soul was grieved for the misery of Israel. <sup>17</sup> And the children of Ammon were summoned together, and encamped in Gilead. And the children of Israel assembled themselves, and encamped in Mizpeh. <sup>18</sup> And the people, princes of Gilead, said one to another, Who is the man that will begin to fight against the sons of Ammon? He shall be head of all the inhabitants of Gilead.

## CHAPTER XI

<sup>1</sup> And Jephthah, the Gileadite, was a strong and heroic man. And he was the son of a harlot; and Gilead had begotten Jephthah. <sup>2</sup> And the wife of Gilead bore him sons. And the sons of the wife grew up, and they thrust out Jephthah, and said to him, Thou shalt not inherit in our father's house; for thou art the son of another woman. <sup>3</sup> And Jephthah fled from his brothers, and dwelt in the land of Tob; and vain men gathered to Jephthah, and went forth with him.

<sup>4</sup> And it came to pass after a time, that the sons of Ammon made war with Israel. <sup>5</sup> And so it was, that when the sons of Ammon made war with Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob. <sup>6</sup> And they said to Jephthah, Come, and be our leader, that we may fight against the sons of Ammon. <sup>7</sup> And Jephthah said to the elders of Gilead, Did not ye hate me, and drive me out of my father's house? And why are ye come to me now, when

Ver. 3. Havoth-jair: towns of Jair; originally named from Jair, the son of Manasseh (Numb. 32: 41; Deut. 3: 14; Josh. 13: 30; 1 Kings 4: 13).

Ver. 6. The Baals and the Ashtoreths. See the note on 2: 17, 13.



ye are in distress? <sup>8</sup> And the elders of Gilead said to Jephthah, Therefore do we now turn again to thee, that thou mayest go with us, and fight against the sons of Ammon, and be our head over all the inhabitants of Gilead. <sup>9</sup> And Jephthah said to the elders of Gilead, If ye bring me back to fight against the sons of Ammon, and Jehovah gives them up before me, shall I be your head? <sup>10</sup> And the elders of Gilead said to Jephthah, Jehovah be witness between us, if we do not so according to thy word. <sup>11</sup> And Jephthah went with the elders of Gilead. And the people set him over them for a head and leader. And Jephthah uttered all his words before Jehovah in Mizpah.

<sup>12</sup> And Jephthah sent messengers to the king of the sons of Ammon, saying, What hast thou to do with me, that thou comest to me, to fight against my land? <sup>13</sup> And the king of the sons of Ammon answered to the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt, from Arnon even to the Jabbok, and to the Jordan. Now therefore return them again peaceably. <sup>14</sup> And Jephthah sent messengers again to the king of the sons of Ammon. <sup>15</sup> And he said to him, Thus says Jephthah, Israel took not away the land of Moab, nor the land of the sons of Ammon. <sup>16</sup> For, when they came up out of Egypt, Israel went through the wilderness to the Red sea, and came to Kadesh. <sup>17</sup> And Israel sent messengers to the king of Edom, saying, Let me, I pray thee, pass through thy land; and the king of Edom hearkened not. And he also sent to the king of Moab; and he would not consent. And Israel abode in Kadesh. <sup>18</sup> And he went along through the wilderness, and went round the land of Edom and

the land of Moab, and came on the east side of the land of Moab. And they encamped on the other side of Arnon, and came not within the border of Moab; for Arnon was the border of Moab. <sup>19</sup> And Israel sent messengers to Sihon king of the Amorites, the king at Heshbon; and Israel said to him, Let us pass, I pray thee, through thy land into my place. <sup>20</sup> And Sihon trusted not Israel to pass through his border. And Sihon gathered all his people, and they encamped at Jahaz; and he fought with Israel. <sup>21</sup> And Jehovah, God of Israel, gave Sihon and all his people into the hand of Israel, and they smote him. And Israel possessed all the land of the Amorites inhabiting that land. <sup>22</sup> And they possessed all the country of the Amorites; from Arnon to the Jabbok, and from the wilderness to the Jordan. <sup>23</sup> And now Jehovah, God of Israel, has dispossessed the Amorites before his people Israel; and shouldest thou dispossess him? <sup>24</sup> Wilt not thou possess that which Chemosh thy god gives thee to possess? And all that Jehovah our God has given us to possess we will possess. <sup>25</sup> And now art thou any thing better than Balak the son of Zippor, king of Moab? Did he at all contend against Israel, or did he at all fight against them? <sup>26</sup> While Israel dwelt in Heshbon and her daughters, and in Aroer and her daughters, and in all the cities that are along by the shores of Arnon, three hundred years, wherefore did ye not recover them within that time? <sup>27</sup> And I have not sinned against thee, but thou doest me wrong to war against me. Jehovah, the Judge, be judge this day between the children of Israel and the sons of Ammon. <sup>28</sup> And the king of the sons of Ammon hearkened not to the words of Jephthah, which he sent to him.

<sup>29</sup> And the Spirit of Jehovah came upon Jephthah. And he passed over Gilead and Manasseh; and he passed over Mizpeh of Gilead; and from Mizpeh of Gilead he passed over to the sons of Ammon. <sup>30</sup> And Jephthah vowed a vow to Jehovah, and said, If thou wilt surely give the sons of Ammon into my hand; <sup>31</sup> then it shall be, that whatsoever shall go out from the doors of my house to meet me when I return in peace from the sons of Ammon, shall be Jehovah's, and I will offer it up for a burnt offering.

<sup>32</sup> And Jephthah passed over to the sons of Ammon to fight against them. And Jehovah gave them into his hand.

<sup>33</sup> And he smote them from Aroer till thou comest to Minnith, twenty cities, and to Abel-keranim, with a very great slaughter. And the sons of Ammon were subdued before the children of Israel.

<sup>34</sup> And Jephthah came to Mizpeh to his house; and, behold, his daughter going out to meet him, with timbrels and with dances. And she was his only child; besides her he had neither son nor daughter. <sup>35</sup> And so it was, when he saw her, that he rent his clothes, and said, Alas, my daughter! Thou hast brought me very low, and thou art become one of those that trouble me. I have opened my mouth to Jehovah, and I cannot go back.

<sup>36</sup> And she said to him, My father, if thou hast opened thy mouth to Jehovah, do to me according to that which has gone forth from thy mouth; forasmuch as Jehovah has taken vengeance for thee of thy enemies, of the sons of Ammon. <sup>37</sup> And she said to her father, Let this thing be done for me; release me for two months, that I may go up and down on the mountains, and bewail my virginity, I and my companions. <sup>38</sup> And he said, Go. And he sent her away for two months. And

she went, she and her companions, and bewailed her virginity on the mountains. <sup>39</sup> And it came to pass at the end of two months, that she returned to her father. And he did to her according to his vow which he had vowed. And she knew not a man. And it was a custom in Israel, <sup>40</sup> that the daughters of Israel went yearly to commemorate the daughter of Jephthah, the Gileadite, four days in the year.

## CHAPTER XII

<sup>1</sup> And the men of Ephraim came together, and passed over northward, and said to Jephthah, Wherefore didst thou pass over to fight against the sons of Ammon, and didst not call us to go with thee? Thy house we will burn over thee with fire. <sup>2</sup> And Jephthah said to them, I was in great strife, I and my people, with the sons of Ammon; and I cried to you, and ye saved me not out of their hand: <sup>3</sup> And I saw that ye would not save; and I put my life in my hand, and passed over to the sons of Ammon, and Jehovah gave them into my hand. Wherefore then are ye come up to me this day, to fight against me? <sup>4</sup> And Jephthah gathered all the men of Gilead, and fought with Ephraim. And the men of Gilead smote Ephraim; for they said, Ye are fugitives of Ephraim. Gilead was between Ephraim and Manasseh; <sup>5</sup> and the Gileadites took the fords of the Jordan to Ephraim. And it was so, when the fugitives of Ephraim said, Let me go over, that the men of Gilead said to him, Art thou an Ephraimite? If he said, Nay, <sup>6</sup> they said to him, Say now Shibboleth; and he said Sibboleth, for he could not frame to pronounce it right. And they seized him, and slew him at the fords of the Jordan. And there fell at that time of the Ephraimites forty-two thousand.



<sup>7</sup> And Jephthah judged Israel six years. And Jephthah the Gileadite died, and was buried in one of the cities of Gilead.

<sup>8</sup> And after him Ibzan of Beth-lehem judged Israel. <sup>9</sup> And he had thirty sons; and thirty daughters he let go abroad, and brought in thirty daughters from abroad for his sons. And he judged Israel seven years. <sup>10</sup> And Ibzan died, and was buried at Beth-lehem.

<sup>11</sup> And after him Elon, the Zebulonite, judged Israel. And he judged Israel ten years. <sup>12</sup> And Elon the Zebulonite died, and was buried in Aijalon in the land of Zebulun.

<sup>13</sup> And after him Abdon the son of Hillel, the Pirathonite, judged Israel.

<sup>14</sup> And he had forty sons and thirty grandsons that rode on seventy young asses. And he judged Israel eight years. <sup>15</sup> And Abdon the son of Hillel the Pirathonite died, and was buried at Pirathon in the land of Ephraim, on the mount of the Amalekites.

### CHAPTER XIII

<sup>1</sup> And the children of Israel did evil again in the sight of Jehovah. And Jehovah gave them into the hand of the Philistines forty years.

<sup>2</sup> And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and did not bear. <sup>3</sup> And the angel of Jehovah appeared to the woman, and said to her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son. <sup>4</sup> And now beware, I pray thee, and drink not wine nor strong drink, and eat nothing unclean. <sup>5</sup> For, lo, thou shalt conceive, and bear a son. And no razor shall come upon his head; for the child shall be a Nazirite to God from the womb. And he shall begin to save Israel out of the hand of the Philistines.

<sup>6</sup> And the woman came and told her husband, saying, A man of God came to me, and his countenance was like the countenance of an angel of God, very terrible. And I asked him not whence he was, nor did he tell me his name. And he said to me, Lo, thou shalt conceive, and bear a son. And now drink not wine nor strong drink, and eat nothing unclean; for the child shall be a Nazirite to God from the womb to the day of his death.

<sup>7</sup> And Manoah prayed to Jehovah, and said, I beseech thee Lord, let the man of God whom thou didst send come again to us, and teach us what we shall do to the child that shall be born. <sup>8</sup> And God hearkened to the voice of Manoah. And the angel of God came again to the woman; and she was sitting in the field, and Manoah her husband was not with her. <sup>9</sup> And the woman made haste, and ran, and told her husband, and said to him, Behold, the man has appeared to me that came to me on that day. <sup>10</sup> And Manoah arose, and went after his wife. And he came to the man, and said to him, Art thou the man that spoke to the woman? And he said, I am. <sup>11</sup> And Manoah said, Now when thy words come to pass, what shall be the rule for the child, and the treatment of him? <sup>12</sup> And the angel of Jehovah said to Manoah, Of all that I said to the woman let her beware. <sup>13</sup> She may not eat of any thing that comes from the vine, nor drink wine or strong drink, nor eat any thing unclean. All that I commanded her she shall observe.

<sup>14</sup> And Manoah said to the angel of Jehovah, I pray thee, let us detain thee, that we may make ready a kid of the goats for thee. <sup>15</sup> And the angel of Jehovah said to Manoah, If thou detain me, I will not eat of thy bread;

<sup>12</sup>: 9. Let go abroad: gave them in marriage.

Ver. 5. Nazirite to God: one consecrated to God.

and if thou wilt make a burnt offering to Jehovah, thou mayest offer it. For Manoah knew not that he was the angel of Jehovah. <sup>17</sup> And Manoah said to the angel of Jehovah, What is thy name? That when thy words come to pass, we may do thee honor. <sup>18</sup> And the angel of Jehovah said to him, Why askest thou thus after my name, since it is wonderful? <sup>19</sup> And Manoah took the kid of the goats and the meal offering, and offered it upon the rock to Jehovah. And he did wondrously, and Manoah and his wife looked on. <sup>20</sup> For it was so, when the flame went up from the altar toward heaven, that the angel of Jehovah ascended in the flame of the altar; and Manoah and his wife looked on, and they fell upon their faces on the ground. <sup>21</sup> And the angel of Jehovah appeared no more to Manoah and to his wife. Then Manoah knew that he was the angel of Jehovah. <sup>22</sup> And Manoah said to his wife, We shall surely die; for we have seen God. <sup>23</sup> And his wife said to him, If Jehovah were pleased to kill us, he would not have received a burnt offering and a meal offering at our hands; and he would not have made us see all these things, nor at this time have told us such things as these.

<sup>24</sup> And the woman bore a son; and she called his name Samson. And the child grew up, and Jehovah blessed him. <sup>25</sup> And the Spirit of Jehovah began to move him in the camp of Dan between Zorah and Eshtaol.

## CHAPTER XIV

<sup>1</sup> And Samson went down to Timnath. And he saw a woman in Timnath, of the daughters of the Philistines. <sup>2</sup> And he came up, and told his father and his mother. And he said, I have seen a woman in Timnath of the daughters of the Philistines; and now get her for me for a wife.

<sup>3</sup> And his father and his mother said to him, Is there no woman among the daughters of thy brethren, and among all my people, that thou goest to take a wife from the uncircumcised Philistines? And Samson said to his father, Get her for me; for she pleases me well. <sup>4</sup> And his father and his mother knew not that it was from Jehovah. For he sought an occasion from the Philistines. And at that time the Philistines had dominion over Israel.

<sup>5</sup> And Samson went down, and his father and his mother, to Timnath. And they came to the vineyards of Timnath; and, behold, a young lion roared against him. <sup>6</sup> And the Spirit of Jehovah came suddenly upon him, and he rent him as one rends a kid, and there was nothing in his hand. And he told not his father or his mother what he had done. <sup>7</sup> And he went down, and talked with the woman; and she pleased Samson well.

<sup>8</sup> And after a time he returned to take her. And he turned aside to see the carcase of the lion; and, behold, a swarm of bees in the body of the lion, and honey. <sup>9</sup> And he took thereof in his hands, and went on eating as he went, and came to his father and his mother. And he gave to them, and they did eat; and he told them not that he took the honey out of the body of the lion.

<sup>10</sup> And his father went down to the woman. And Samson made there a feast; for so used the young men to do. <sup>11</sup> And so it was, when they saw him, that they brought thirty companions to be with him.

<sup>12</sup> And Samson said to them, I will now put forth a riddle to you; if ye shall certainly declare it to me in the seven days of the feast, and have found it out, then I will give you thirty shirts and thirty changes of raiment. <sup>13</sup> And if ye shall not be able



to declare it to me, then shall ye give me thirty shirts and thirty changes of raiment. And they said to him, Put forth thy riddle, that we may hear it. <sup>14</sup> And he said to them, Out of the eater came forth food, and out of the strong came forth sweetness. And they could not in three days declare the riddle. <sup>15</sup> And it was so on the seventh day, that they said to the wife of Samson, Entice thy husband, that he may declare to us the riddle, lest we burn thee and thy father's house with fire. Have ye called us to take all that we have? Is it not so? <sup>16</sup> And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not. Thou hast put forth a riddle to the sons of my people, and to me thou hast not made it known. He said to her, Behold, I have not made it known to my father nor my mother; and shall I make it known to thee? <sup>17</sup> And she wept before him the seven days, while their feast lasted. And it was so on the seventh day, that he made it known to her, because she sorely pressed him. And she made known the riddle to the sons of her people. <sup>18</sup> And the men of the city said to him on the seventh day, before the sun went down, What is sweeter than honey? And what is stronger than a lion? And he said to them, If ye had not ploughed with my heifer, ye had not found out my riddle.

<sup>19</sup> And the Spirit of Jehovah came suddenly upon him; and he went down to Ashkelon, and smote thirty men of them, and took their spoil; and he gave the changes of raiment to them that made known the riddle. And his anger was kindled, and he went up to his father's house. <sup>20</sup> And Samson's wife was given to his companion, whom he had made his friend.

## CHAPTER XV

<sup>1</sup> And it came to pass after some days, in the time of wheat harvest, that Samson visited his wife with a kid of the goats. And he said, Let me go into the chamber to my wife. And her father would not suffer him to go in. <sup>2</sup> And her father said, I thought thou didst utterly hate her, and I gave her to thy friend. Is not her younger sister better than she? Let her be thine, I pray thee, instead of her.

<sup>3</sup> And Samson said to them, I am this time free of blame from the Philistines, if I do them an evil. <sup>4</sup> And Samson went and caught three hundred jackals. And he took torches, and turned tail to tail, and put a torch in the midst between the two tails. <sup>5</sup> And he set fire to the torches, and let them go into the standing grain of the Philistines, and burned up both the sheaves, and also the standing grain, and the vineyards and oliveyards. <sup>6</sup> And the Philistines said, Who has done this? And they said, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his friend. And the Philistines came up, and burned her and her father with fire. <sup>7</sup> And Samson said to them, If ye do thus, I will surely be avenged on you, and after that I will cease. <sup>8</sup> And he smote them hip and thigh, with a great slaughter. And he went down, and abode in the cleft of the rock Etam.

<sup>9</sup> And the Philistines went up, and encamped in Judah, and they spread themselves in Lehi. <sup>10</sup> And the men of Judah said, Why are ye come up against us? And they said, To bind Samson are we come up, to do to him as he has done to us. <sup>11</sup> And three thousand men of Judah went down to

Ver. 4. Foxes: or, jackals.

Ver. 7. After that I will cease. And will not rest before, is the meaning.

the cleft of the rock Etam. And they said to Samson, Knowest thou not that the Philistines are rulers over us? And what is this that thou hast done to us? And he said to them, As they did to me, so have I done to them.

<sup>12</sup> And they said to him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said to them, Swear to me, that ye will not fall upon me yourselves. <sup>13</sup> And they said to him, No, but we will bind thee, and give thee into their hand; and we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

<sup>14</sup> He was coming to Lehi, and the Philistines shouted to meet him. And the Spirit of Jehovah came suddenly upon him, and the cords that were upon his arms became as flax that had been burned with fire, and his bands melted from his hands. <sup>15</sup> And he found a fresh jaw-bone of an ass; and he put forth his hand and took it, and smote a thousand men therewith. And Samson said:—

<sup>16</sup> With the jaw-bone of an ass,

A heap, two heaps;

With the jaw-bone of an ass,

I smote a thousand men.

<sup>17</sup> And it was so, when he had made an end of speaking, that he cast away the jaw-bone out of his hand; and that place was called Ramath-lehi.

<sup>18</sup> And he was sore athirst. And he called on Jehovah, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die of thirst, and fall into the hand of the uncircumcised? <sup>19</sup> And God clave the hollow that was in Lehi, and there came out water there-

from. And he drank, and his spirit returned, and he revived. Therefore its name was called En-hakkore, which is in Lehi to this day. <sup>20</sup> And he judged Israel in the days of the Philistines twenty years.

## CHAPTER XVI

<sup>1</sup> And Samson went to Gaza. And he saw there a harlot, and came in to her. <sup>2</sup> It was told the Gazites, Samson is come hither. And they encompassed him, and lay in wait for him all night at the gate of the city. And they kept quiet all the night, saying, At the morning light we shall kill him. <sup>3</sup> And Samson lay till midnight. And he arose at midnight, and laid hold of the doors of the city gate, and the two posts, and pulled them up with the bar, and laid them on his shoulders, and carried them up to the top of the mountain that is before Hebron.

<sup>4</sup> And it came to pass afterward, that he loved a woman in the valley of Sorek; and her name was Delilah. <sup>5</sup> And the lords of the Philistines came up to her, and said to her, Entice him, and see wherein is his great strength, and how we may prevail against him and bind him, to subdue him. And we will each one give thee eleven hundred pieces of silver.

<sup>6</sup> And Delilah said to Samson, Tell me, I pray thee, wherein is thy great strength, and wherewith thou mightest be bound to subdue thee. <sup>7</sup> And Samson said to her, If they bind me with seven fresh cords that have not been dried, then shall I be weak, and be as any other man. <sup>8</sup> And the lords of the Philistines brought up to her seven fresh cords that had not

Ver. 16. A heap, two heaps means, in the Hebrew idiom, any number of heaps.

Ver. 17. Ramath-lehi: jaw-bone height, from the resemblance of its tooth-like ridges.

Ver. 19. The hollow: a depression in the rock, similar in shape to the household mortar, for which the same Hebrew verb is used in Prov. 27: 22. En-hakkore: Invocation spring; fountain where one invoked Jehovah.

Ver. 1. Came in unto her: into her house as a lodging-place for the night. Compare Josh. 2: 1-3.



been dried, and she bound him with them.<sup>9</sup> And men lying in wait sat in her chamber. And she said to him, Philistines are upon thee, Samson. And he rent the cords as a thread of tow is rent when it touches the fire. And his strength was not known.<sup>10</sup> And Delilah said to Samson, Behold, thou hast deceived me, and told me lies. Now tell me, I pray thee, wherewith thou mightest be bound.<sup>11</sup> And he said to her, If they bind me fast with new ropes, with which no work has been done, then shall I be weak, and be as any other man.<sup>12</sup> And Delilah took new ropes, and bound him therewith. And she said to him, Philistines are upon thee, Samson. And the men lying in wait sat in the chamber. And he broke them off his arms like a thread.<sup>13</sup> And Delilah said to Samson, Hitherto thou hast deceived me, and told me lies. Tell me wherewith thou mightest be bound.<sup>14</sup> And he said to her, If thou weavest the seven locks of my head with the warp.<sup>15</sup> And she fastened them with the pin. And she said to him, Philistines are upon thee, Samson. And he awaked out of his sleep, and tore away the woof-pin and the warp.<sup>16</sup> And she said to him, How canst thou say, I love thee, when thy heart is not with me? Thou hast deceived me these three times, and hast not told me wherein is thy great strength.<sup>17</sup> And it came to pass, when she urged him from day to day with her words, and pressed him, and his soul was vexed to death,<sup>18</sup> that he told her all his heart. And he said to her, There has not come a razor upon my head; for I am a Nazirite to God from my mother's womb. If I be shaven, then my strength will go from me, and I shall be weak, and be as any other man.

<sup>18</sup> And Delilah saw that he had told her all his heart. And she sent and called the lords of the Philistines, saying, Come up this once, for he has told me all his heart. And the lords of the Philistines came up to her; and they brought up the money in their hand.<sup>19</sup> And she let him sleep on her knees. And she called the man and made him shave off the seven locks of his head. And she began to afflict him; and his strength departed from him.<sup>20</sup> And she said, Philistines are upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times, and shake myself loose. And he knew not that Jehovah had departed from him.<sup>21</sup> And the Philistines laid hold of him, and dug out his eyes, and brought him down to Gaza, and bound him with double fetters of bronze. And he ground in the prison house.<sup>22</sup> And the hair of his head began to grow again, after it was shorn.

<sup>23</sup> And the lords of the Philistines assembled together, to offer a great sacrifice to Dagon their god, and for a festival. And they said, Our god has delivered Samson our enemy into our hand.<sup>24</sup> And the people saw him, and they praised their god. For they said, our god has given into our hand our enemy, and him that laid waste our land, and that slew many of us.<sup>25</sup> And it came to pass, when their hearts were merry, that they said, Call Samson, that he may make us sport. And they called Samson out of the prison house; and he made them sport. And they set him between the pillars.<sup>26</sup> And Samson said to the lad that had hold of his hand, Suffer me that I may feel the pillars whereon the house stands, that

Ver. 9. Was not known: its secret was not discovered.

Ver. 14. The pin: which fastened down the woof.

Ver. 17. Nazirite. See chap. 13: 5.

Ver. 19. The man: who was lying in wait, ver. 9, 12.

I may lean upon them. <sup>27</sup> And the house was full of men and women; and all the lords of the Philistines were there; and on the roof were about three thousand men and women, that looked on while Samson made sport. <sup>28</sup> And Samson called to Jehovah, and said, O Lord Jehovah, remember me I pray thee, and strengthen me I pray thee, only this once, O God, that I may be at once avenged on the Philistines for my two eyes. <sup>29</sup> And Samson clasped the two middle pillars on which the house stood, and on which it was borne up, the one with his right hand, and the other with his left. <sup>30</sup> And Samson said, Let me die with the Philistines. And he bowed himself mightily; and the house fell upon the lords, and upon all the people that were therein. And the dead that he slew at his death were more than they that he had slain in his life. <sup>31</sup> And his brothers and all his father's house went down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

## CHAPTER XVII

<sup>1</sup> And there was a man of mount Ephraim, whose name was Micah. <sup>2</sup> And he said to his mother, The eleven hundred pieces of silver that were taken from thee, and thou didst invoke a curse and saidst it also in my ears, behold the silver is with me; I took it. And his mother said, Blessed be thou of Jehovah, my son. <sup>3</sup> And he restored the eleven hundred pieces of silver to his mother. And his mother said, I have consecrated the silver to Jehovah from my hand for my son to make a graven image and

a molten image. Now therefore I will return it to thee. <sup>4</sup> And he gave the money back to his mother. And his mother took two hundred pieces of silver, and gave them to the founder. And he made thereof a graven image and a molten image; and they were in the house of Micah. <sup>5</sup> And the man Micah had a house of gods. And he made an ephod, and teraphim, and consecrated one of his sons, and he became his priest.

<sup>6</sup> In those days there was no king in Israel. Every man did that which was right in his own eyes. <sup>7</sup> And there was a young man of Beth-lehem-judah of the family of Judah; and he was a Levite, and he sojourned there. <sup>8</sup> And the man departed from the city, from Beth-lehem-judah, to sojourn where he might find a place. And he came to mount Ephraim, to the house of Micah, as he journeyed. <sup>9</sup> And Micah said to him, Whence comest thou? And he said to him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place. <sup>10</sup> And Micah said to him, Abide with me, and be to me a father and a priest and I will give thee ten pieces of silver by the year, and a suit of apparel, and thy victuals. And the Levite went. <sup>11</sup> And the Levite was content to abide with the man; and the young man was to him as one of his sons. <sup>12</sup> And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. <sup>13</sup> And Micah said, Now know I that Jehovah will do me good since I have the Levite for a priest.

## CHAPTER XVIII

<sup>1</sup> In those days there was no king in Israel. And in those days the tribe

Ver 5. Teraphim: small images, kept as domestic idols, or household gods. Consecrated: literally, filled the hand of. To fill the hand means to give it full employment, to the exclusion of all else. Hence to fill the hand of one means, to invest him with the priestly office, to consecrate him to it, as in Exod. 28: 41; 29: 9.



of the Danites sought for them an inheritance to dwell in ; for to that day no inheritance had fallen to them among the tribes of Israel. <sup>2</sup>And the children of Dan sent of their family five men out of their number, men of valor, from Zorah and from Eshtaol, to spy out the land, and to search it. And they said to them, Go, search the land. And they came to mount Ephraim, to the house of Micah, and they lodged there. <sup>3</sup>They were by the house of Micah, and they recognized the voice of the young man the Levite. And they turned in thither, and said to him, Who has brought thee hither? And what doest thou in this place? And what hast thou here? <sup>4</sup>And he said to them, Thus and thus has Micah done to me, and has hired me, and I am his priest. <sup>5</sup>And they said to him, Ask of God, we pray thee, that we may know whether our way that we go shall be prosperous. <sup>6</sup>And the priest said to them, Go in peace ; before Jehovah is your way wherein ye go.

<sup>7</sup>And the five men departed, and came to Laish. And they saw the people that were therein, dwelling carelessly after the manner of the Zidonians, quiet and secure, and none having power to do aught of harm in the land ; and they were far from the Zidonians, and had no business with any man. <sup>8</sup>And they came to their brethren to Zorah and Eshtaol. And their brethren said to them, What say ye? <sup>9</sup>And they said, Arise, and let us go up against them. For we have seen the land, and behold, it is very good. And are ye still? Be not slothful to go, to enter in to possess the land. <sup>10</sup>When ye go in ye will come to a people secure, and the land is broad on all sides ; for God has given it into your hands,

a place where there is no want of any thing that is in the earth.

<sup>11</sup>And there went thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men equipped with weapons of war. <sup>12</sup>And they went up, and encamped in Kirjath-jearim, in Judah. Therefore they have called that place Mahaneh-Dan to this day. Behold, it is back of Kirjath-jearim. <sup>13</sup>And they passed on thence to mount Ephraim, and came to the house of Micah.

<sup>14</sup>And the five men that went to spy out the land to Laish, answered and said to their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? And now consider what ye have to do. <sup>15</sup>And they turned thither, and came to the house of the young man the Levite, the house of Micah, and asked him of his welfare. <sup>16</sup>And the six hundred men equipped with their weapons of war, who were of the children of Dan, stood at the entrance of the gate. <sup>17</sup>And the five men that went to spy out the land went up, came in thither, took the graven image, and the ephod, and the teraphim, and the molten image ; and the priest stood at the entrance of the gate, and the six hundred men that were equipped with weapons of war. <sup>18</sup>And these came into the house of Micah, and took the graven image, the ephod, and the teraphim, and the molten image. And the priest said to them, What do ye? <sup>19</sup>And they said to him, Hold thy peace, lay thy hand upon thy mouth, and go with us, and be to us a father and a priest. Is it better for thee to be a priest to the house of one man, or that thou be a priest to a tribe and a family in Israel? <sup>20</sup>And the priest's

heart was glad; and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. <sup>21</sup>And they turned and departed; and they put the little ones and the cattle and the goods before them.

<sup>22</sup>They were far from the house of Micah, when the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. <sup>23</sup>And they called to the children of Dan. And they turned their faces, and said to Micah, What meanest thou by this assemblage? <sup>24</sup>And he said, Ye have taken away my gods which I made, and the priest, and are gone away. And what have I more? And what is this that ye say to me, What meanest thou? <sup>25</sup>And the children of Dan said to him, Let not thy voice be heard among us, lest men of fierce spirit fall upon you, and thou lose thy life, and the lives of thy household. <sup>26</sup>And the children of Dan went their way. And Micah saw that they were too strong for him, and he turned and went back to his house. <sup>27</sup>And they took what Micah had made, and the priest whom he had. And they came upon Laish, upon a people that were quiet and secure; and they smote them with the edge of the sword, and burned the city with fire. <sup>28</sup>And there was no deliverer; for it was far from Zidon, and they had no business with any man. And it was in the valley that [extends] to Beth-rehob. And they built the city, and dwelt therein. <sup>29</sup>And they called the name of the city Dan, after the name of Dan their father, who was born to Israel. But the name of the city was Laish at the first.

<sup>30</sup>And the children of Dan set up the graven image. And Jonathan, the son of Gershom, the son of Mo-

ses, he and his sons were priests to the tribe of the Danites until the day of the captivity of the land. <sup>31</sup>And they set up for themselves Micah's graven image which he made, all the days that the house of God was in Shiloh.

## CHAPTER XIX

<sup>1</sup>And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the sides of mount Ephraim; and he took to him a concubine out of Beth-lehem-judah. <sup>2</sup>And his concubine played the harlot against him, and went away from him to her father's house, to Beth-lehem-judah, and was there four months' time. <sup>3</sup>And her husband arose, and went after her, to speak kindly to her, to bring her back. And his servant was with him, and a pair of asses. And she brought him into her father's house. And the father of the damsel saw him, and rejoiced to meet him. <sup>4</sup>And his father-in-law, the damsel's father, constrained him, and he abode with him three days. And they ate and drank, and lodged there.

<sup>5</sup>And it came to pass on the fourth day, that they arose early in the morning, and he rose up to depart. And the damsel's father said to his son-in-law, Strengthen thy heart with a morsel of bread, and after that thou mayest go. <sup>6</sup>And they sat down, and ate and drank both of them together. And the damsel's father said to the man, Be content, I pray thee, and tarry all night, and let thy heart be merry. <sup>7</sup>And the man rose up to depart, and his father-in-law urged him, and he lodged there again. <sup>8</sup>And he arose early in the morning on the fifth day to depart. And the damsel's father said, Strengthen thy heart, I pray thee. And they delayed till



the declining day; and they ate, both of them. <sup>9</sup>And the man rose up to depart, he and his concubine and his servant. And his father-in-law, the damsel's father, said to him, Behold, now the day draws toward evening; I pray you tarry all night. Behold, the day grows to an end; lodge here, that thy heart may be merry; and to-morrow be early on your way, that thou mayest go to thy tent. <sup>10</sup>And the man would not tarry that night. And he rose up and went, and came over against Jebus, which is Jerusalem. And with him was a pair of asses saddled; and his concubine was with him. <sup>11</sup>When they were by Jebus the day was far spent. And the servant said to his master, Come, I pray thee, and let us turn aside to this city of the Jebusites, and lodge in it. <sup>12</sup>And his master said to him, We will not turn aside into a city of strangers, who are not of the children of Israel. We will pass over to Gibeah. <sup>13</sup>And he said to his servant, Come, and we will draw near to one of the places, and lodge in Gibeah, or in Ramah. <sup>14</sup>And they passed on and went their way. And the sun went down upon them by Gibeah, which belonged to Benjamin. <sup>15</sup>And they turned aside thither to go in, to lodge in Gibeah. And he went in, and sat down in the street of the city. And there was no man that took them into the house to lodge.

<sup>16</sup>And, behold, an old man came out of the field from his work, at even. And he was of mount Ephraim, and he sojourned in Gibeah. And the men of the place were Benjamites. <sup>17</sup>And he raised his eyes and saw the wayfaring man in the street of the city. And the old man said, Whither goest thou? And

whence comest thou? <sup>18</sup>And he said to him, We are passing from Beth-lehem-judah to the sides of mount Ephraim. I am from there, and I went to Beth-lehem-judah. And I attend on the house of Jehovah; and there is no man that receives me to his house. <sup>19</sup>Yet there is both straw and provender for our asses; and there is also bread and wine for me, and for thy handmaid, and for the young man that is with thy servant. There is no want of any thing. <sup>20</sup>And the old man said, Peace be to thee. Only let all thy wants be upon me. Only lodge not in the street. <sup>21</sup>And he brought him to his house. And he gave provender to the asses. And they washed their feet, and ate and drank.

<sup>22</sup>They were making their hearts merry; and behold, men of the city, certain lawless men, beset the house round about, beating on the door. And they spoke to the master of the house, the old man, saying, Bring out the man that came into thy house, that we may know him. <sup>23</sup>And the man, the master of the house, went out to them, and said to them, Nay, my brethren, I pray you, do not so wickedly; seeing that this man is come into my house, do not this folly. <sup>24</sup>Behold, my daughter the maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seems good to you. But to this man do not so vile a thing. <sup>25</sup>And the men would not hearken to him. And the man laid hold of his concubine, and brought her out to them on the street. And they knew her, and abused her all the night until the morning. And at the dawning of the day, they let her go. <sup>26</sup>And the woman came at the approach of dawn,

Ver. 18. I attend on the house of Jehovah. Literally, "I walk the house of Jehovah," as a servant of the sanctuary. Compare Ps. 134; the customary charge of the one who set the night-watch, and their parting blessing to him.

and fell down at the door of the man's house, where her lord was, till it was light. <sup>27</sup> And her lord rose up in the morning, and opened the doors of the house, and went out to go on his way. And, behold, the woman, his concubine, fallen down at the door of the house, and her hands on the threshold. <sup>28</sup> And he said to her, Rise up, and let us go. And none answered. And the man took her upon the ass, and rose up, and went to his place.

<sup>29</sup> And he came into his house. And he took a knife, and laid hold of his concubine, and divided her by her bones into twelve pieces, and sent her into all the border of Israel. <sup>30</sup> And it was so, that all who saw it said, There was no such deed done nor seen, from the day the children of Israel came up out of the land of Egypt to this day. Consider of it, take counsel, and speak.

## CHAPTER XX

<sup>1</sup> And all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, to Jehovah at Mizpeh. <sup>2</sup> And the chief men of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew the sword. <sup>3</sup> And the children of Benjamin heard that the children of Israel had gone up to Mizpeh. And the children of Israel said, Tell us, how was this wickedness? <sup>4</sup> And the Levite, the husband of the woman that was killed, answered and said, I came to Gibeah that belongs to Benjamin, I and my concubine, to lodge. <sup>5</sup> And men of Gibeah rose up against me, and beset the house round about against me by night. Me they thought to slay; and my concubine

they forced, that she died. <sup>6</sup> And I laid hold of my concubine, and cut her in pieces, and sent her into all the country of the inheritance of Israel. For they have committed wickedness and folly in Israel. <sup>7</sup> Behold, ye are all children of Israel; give here word and counsel for yourselves.

<sup>8</sup> And all the people arose as one man, saying, We will not one go to his tent, nor any one turn into his house. <sup>9</sup> And now this is the thing that we will do to Gibeah,—go up by lot against it; <sup>10</sup> and we will take ten men of a hundred of all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to bring provisions for the people; that they may do, when they come to Gibeah of Benjamin, according to all the folly that it has wrought in Israel. <sup>11</sup> And all the men of Israel were gathered to the city, united as one man.

<sup>12</sup> And the tribes of Israel sent men through all the tribes of Benjamin, saying, What is this evil that is done among you? <sup>13</sup> And now deliver up the men, the lawless men that are in Gibeah, that we may put them to death, and put away evil from Israel. And the children of Benjamin would not hearken to the voice of their brethren the children of Israel. <sup>14</sup> And the children of Benjamin were gathered together out of the cities to Gibeah, to go out to the battle with the children of Israel. <sup>15</sup> And the children of Benjamin were mustered in that day out of the cities twenty-six thousand men that drew the sword; besides, the inhabitants of Gibeah were mustered seven hundred chosen men. <sup>16</sup> Among all this people were seven hundred chosen men, left-handed; every one could sling a stone to a hair, and not miss. <sup>17</sup> And of the men of Israel, besides Benjamin, were



mustered four hundred thousand that drew the sword; all these were men of war.

<sup>18</sup> And they arose, and went up to Beth-el, and asked of God. And the children of Israel said, Who shall first go up for us to the battle with the children of Benjamin? And Jehovah said, Judah shall go up first. <sup>19</sup> And the children of Israel rose up in the morning, and encamped against Gibeah. <sup>20</sup> And the men of Israel went out to the battle with Benjamin. And the men of Israel put themselves in battle array against them at Gibeah. <sup>21</sup> And the children of Benjamin came forth out of Gibeah; and on that day they cast down to the ground of the Israelites twenty-two thousand men. <sup>22</sup> And the people, the men of Israel, encouraged themselves; and they again set the battle in array, in the place where they arrayed themselves on the first day. <sup>23</sup> And the children of Israel went up and wept before Jehovah until the evening. And they asked of Jehovah, saying, Shall I go again to battle with the children of Benjamin my brother? And Jehovah said, Go up against him. <sup>24</sup> And the children of Israel came near to the children of Benjamin the second day. <sup>25</sup> And Benjamin went forth to meet them out of Gibeah the second day. And again they cast down to the ground of the children of Israel eighteen thousand men. All these drew the sword.

<sup>26</sup> And all the children of Israel, and all the people, went up, and came to Beth-el. And they wept, and sat there before Jehovah, and fasted that day until the evening; and they offered burnt offerings and peace offerings before Jehovah. <sup>27</sup> And the children of Israel asked of Jehovah, (for the ark of the covenant of God was there in those days, <sup>28</sup> and Phinehas

the son of Eleazar the son of Aaron stood before it in those days), saying, Shall I yet again go out to battle with the children of Benjamin my brother, or shall I cease? And Jehovah said, Go up; for to-morrow I will give him into thy hand. <sup>29</sup> And Israel set men in ambush round about Gibeah. <sup>30</sup> And the children of Israel went up against the children of Benjamin on the third day; and they put themselves in array against Gibeah, as at other times. <sup>31</sup> And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite some of the people dead as at other times, in the highways of which one goes up to Beth-el and the other to Gibeah in the field, about thirty men of Israel. <sup>32</sup> And the children of Benjamin said, They are smitten before us, as at the first. And the children of Israel had said, Let us flee, and draw them from the city to the highways. <sup>33</sup> And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar; and the ambush of Israel rushed forth from its place, from the plain of Geba. <sup>34</sup> And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was hard; and they knew not that the evil was near upon them. <sup>35</sup> And Jehovah smote Benjamin before Israel. And the children of Israel destroyed of the Benjamites that day twenty-five thousand and a hundred men; all these drew the sword. <sup>36</sup> And the children of Benjamin saw that they were smitten; for the men of Israel gave place to the Benjamites, because they trusted to the ambush which they had set against Gibeah. <sup>37</sup> And the ambush hastened, and rushed upon Gibeah. And the ambush drew onward, and smote all the city with the edge of the sword. <sup>38</sup> And the

appointed signal between the men of Israel and the ambush was, that they should make a great cloud of smoke rise up out of the city. <sup>39</sup> And when the men of Israel turned back in the battle, Benjamin began to smite dead of the men of Israel about thirty persons; for they said, Surely he is wholly smitten down before us, as in the first battle. <sup>40</sup> And the cloud began to rise up out of the city, a column of smoke; and the Benjamites looked behind them, and behold, the whole city went up [in smoke] to heaven. <sup>41</sup> And when the men of Israel turned again, the men of Benjamin were confounded; for they saw that the evil was near upon them. <sup>42</sup> And they turned back before the men of Israel to the way of the wilderness; and the battle overtook them; and them that came out of the cities they destroyed in the midst of them. <sup>43</sup> And they surrounded the Benjamites, chased them, trod them down with ease to the front of Gibeah toward the sunrising. <sup>44</sup> And there fell of Benjamin eighteen thousand men; all these were men of valor. <sup>45</sup> And they turned and fled toward the wilderness to the rock Rimmon. And they smote of them for a glean- ing in the highways five thousand men; and they pursued hard after them to Gidom, and slew two thousand men of them. <sup>46</sup> And all that fell that day of Benjamin were twenty-five thousand men that drew the sword; all these were men of valor. <sup>47</sup> And six hundred men turned and fled to the wilderness to the rock Rimmon, and abode in the rock Rimmon four months. <sup>48</sup> And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of the cities, as the cattle, and all that came to hand. Also all the cities that they came to they set on fire.

## CHAPTER XXI

<sup>1</sup> Now the men of Israel had sworn at Mizpeh, saying, There shall none of us give his daughter to Benjamin for a wife. <sup>2</sup> And the people came to Beth-el, and sat there till the evening before God; and they lifted up their voice, and wept bitterly. <sup>3</sup> And they said, O Jehovah, God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel? <sup>4</sup> And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings. <sup>5</sup> And the children of Israel said, Who is there that came not up in the assembly of all the tribes of Israel to Jehovah? For they had taken the great oath concerning him that came not up to Jehovah to Mizpeh, saying, He shall surely be put to death. <sup>6</sup> And the children of Israel had compassion for Benjamin their brother, and said, There is one tribe cut off from Israel this day. <sup>7</sup> What shall we do for wives for them that remain, seeing that we have sworn by Jehovah not to give them of our daughters for wives? <sup>8</sup> And they said, What one is there of the tribes of Israel that came not up to Jehovah to Mizpeh? And, behold, there came none to the camp from Jabesh-gilead to the assembly. <sup>9</sup> For the people were mustered, and, behold, none of the inhabitants of Jabesh-gilead were there. <sup>10</sup> And the congregation sent thither twelve thousand men, valiant men, and commanded them, saying, Go, and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. <sup>11</sup> And this is the thing that ye shall do: ye shall utterly destroy every male, and every woman that has lain with man. <sup>12</sup> And they



found among the inhabitants of Jabesh-gilead four hundred young virgins, that had not lain with man. And they brought them to the camp to Shiloh, which is in the land of Canaan. <sup>13</sup>And the whole congregation sent, and spoke to the children of Benjamin that were in the rock Rimmon, and proclaimed peace to them. <sup>14</sup>And Benjamin returned at that time; and they gave them wives whom they had saved alive of the women of Jabesh-gilead; and yet so they sufficed them not. <sup>15</sup>And the people had compassion for Benjamin, because Jehovah had made a breach in the tribes of Israel.

<sup>16</sup>And the elders of the congregation said, What shall we do for wives for them that are left, seeing that the women are destroyed out of Benjamin? <sup>17</sup>And they said, The inheritance of the escaped [pertains] to Benjamin, and a tribe shall not be blotted out of Israel. <sup>18</sup>But we may not give them wives from our daughters; for the children of Israel have sworn, saying, Cursed be he that gives a wife to Benjamin. <sup>19</sup>And they said, Behold, there is yearly a feast of Jehovah in Shiloh, (which is on the north side of Beth-el, on the east of

the highway that goes up from Beth-el to Shechem; and on the south of Lebonah.) <sup>20</sup>And they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards, <sup>21</sup>and see; and, behold, if the daughters of Shiloh come out to dance in the dances, then come ye out of the vineyards, and catch for you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. <sup>22</sup>And it shall be, when their fathers or their brothers come to contend with us, that we will say to them, Kindly grant them to us; because we took not for each man his wife in the war. <sup>23</sup>For ye yourselves did not give to them, that now ye should be guilty. <sup>24</sup>And the children of Benjamin did so; and they bore away wives according to their number, of them that danced, whom they caught. <sup>25</sup>And they went and returned to their inheritance, and built the cities; and dwelt in them. <sup>26</sup>And the children of Israel departed thence at that time, each to his tribe and to his family; and they went out thence every man to his inheritance. <sup>27</sup>In those days there was no king in Israel. Every man did that which was right in his own eyes.

## RUTH

### CHAPTER I

<sup>1</sup>And it came to pass in the days when the judges ruled, that there was a famine in the land. And a man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. <sup>2</sup>And the name of the man was Elimelech, and the name of his wife Naomi; and the name of

his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came to the country of Moab, and continued there.

<sup>3</sup>And Elimelech Naomi's husband died; and she was left, and her two sons. <sup>4</sup>And they took to them Moabite wives. The name of the one was Orpah, and the name of the other Ruth. And they dwelt there about

ten years. <sup>6</sup>And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

<sup>6</sup>And she arose with her daughters-in-law, and returned from the country of Moab. For she heard in the country of Moab that Jehovah had visited his people to give them bread. <sup>7</sup>And she went forth from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

<sup>8</sup>And Naomi said to her two daughters-in-law, Go, return each to her mother's house. Jehovah deal kindly with you, as ye have dealt with the dead, and with me. <sup>9</sup>Jehovah grant you that ye may find rest, each in the house of her husband. And she kissed them; and they lifted up their voice, and wept. <sup>10</sup>And they said to her, Surely we will return with thee to thy people. <sup>11</sup>And Naomi said, Return, my daughters. Why will ye go with me? Have I yet sons in my womb, that they may be your husbands? <sup>12</sup>Return, my daughters, go; for I am too old to have a husband. If I should say, I have hope; yea if I should have a husband this night, should even bear sons; would ye then wait till they were grown? <sup>13</sup>Would ye then withhold yourselves from having husbands? Nay, my daughters; for to me it is far more bitter than to you; for the hand of Jehovah is gone out against me. <sup>14</sup>And they lifted up their voice, and wept again. And Orpah kissed her mother-in-law; but Ruth clave to her. <sup>15</sup>And she said, Behold, thy sister-in-law is gone back to her people and to her gods; return thou after thy sister-in-law. <sup>16</sup>And Ruth said, Entreat me not to leave thee, to return from following after thee. For whither thou goest, I will go; and where thou lodge-

est, I will lodge; thy people shall be my people, and thy God my God; <sup>17</sup>where thou diest, I will die; and there will I be buried. Jehovah do so to me, and more also, if aught but death part thee and me! <sup>18</sup>And she saw that she steadfastly purposed to go with her, and she left off speaking to her.

<sup>19</sup>And they two went until they came to Beth-lehem. And so it was, when they were come to Beth-lehem, that all the city was moved about them; and they said, Is this Naomi? <sup>20</sup>And she said to them, Call me not Naomi; call me Mara. For the Almighty has dealt very bitterly with me. <sup>21</sup>I went out full, and Jehovah has brought me back empty. Why call ye me Naomi, seeing that Jehovah has testified against me, and the Almighty has afflicted me? <sup>22</sup>And Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Beth-lehem at the beginning of barley harvest.

## CHAPTER II

<sup>1</sup>And Naomi had a kinsman of her husband's, a mighty man in wealth, of the family of Elimelech; and his name was Boaz. <sup>2</sup>And Ruth the Moabitess said to Naomi, Let me go now to the field and glean among the ears of grain after him in whose sight I shall find favor. And she said to her, Go, my daughter. <sup>3</sup>And she went, and came and gleaned in the field after the reapers. And she chanced to light on the part of the field belonging to Boaz, who was of the family of Elimelech.

<sup>4</sup>And, behold, Boaz came from Beth-lehem. And he said to the reapers, Jehovah be with you! And they answered him, Jehovah bless thee. <sup>5</sup>And

Ver. 20. Naomi: meaning pleasantness, one who is delighted in. Mara: bitterness, one whose lot is bitter.



Boaz said to his servant that was set over the reapers, Whose damsel is this? <sup>6</sup>And the servant that was set over the reapers answered and said, She is a Moabitish damsel that came back with Naomi out of the country of Moab. <sup>7</sup>And she said, I pray you, let me glean and gather among the sheaves after the reapers. And she came, and has remained even from the morning until now, that she sat a little while in the house.

<sup>8</sup>And Boaz said to Ruth, Hearkest thou not, my daughter? Go not to glean in another field; and go not away from here, but abide here fast by my maidens. <sup>9</sup>Let thine eyes be on the field which they reap, and go thou after them. Have I not charged the young men that they shall not touch thee? And when thou art athirst, go to the vessels, and drink of that which the young men draw.

<sup>10</sup>Then she fell upon her face, and bowed herself to the ground, and said to him, Why have I found favor in thine eyes, that thou shouldst care for me, seeing that I am a stranger?

<sup>11</sup>And Boaz answered and said to her, It has been fully shown to me all that thou hast done to thy mother-in-law since the death of thy husband; and hast left thy father and thy mother, and the land of thy birth, and art come to a people which thou knewest not heretofore. <sup>12</sup>Jehovah recompense thy work; and a full reward be given thee of Jehovah, God of Israel, under whose wings thou art come to trust.

<sup>13</sup>And she said, Let me find favor in thy sight, my lord; for thou hast comforted me, and thou hast spoken kindly to thy handmaid, though I be not as one of thy handmaidens.

<sup>14</sup>And Boaz said to her at meal-time, Come thou hither, and eat of the

bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached to her parched grain, and she ate, and was satisfied, and had left thereof. <sup>15</sup>And she rose up to glean. And Boaz commanded his young men, saying, Let her glean even among the sheaves, and ye shall not reproach her. <sup>16</sup>And also draw out purposely for her out of the handfuls, and leave it, that she may glean, and ye shall not rebuke her. <sup>17</sup>And she gleaned in the field until the evening. And she beat out that which she had gleaned; and it was about an ephah of barley.

<sup>18</sup>And she took it up, and came into the city; and her mother-in-law saw what she had gleaned. And she brought out and gave to her that which she had left after she was satisfied. <sup>19</sup>And her mother-in-law said to her, Where hast thou gleaned to-day? And where wroughtest thou? Blessed be he that did care for thee. And she told her mother-in-law with whom she wrought, and said, The name of the man with whom I wrought to-day is Boaz. <sup>20</sup>And Naomi said to her daughter-in-law, Blessed of Jehovah be he, who has not left off his kindness to the living and to the dead. And Naomi said to her, The man is near of kin to us, one of our next kinsmen. <sup>21</sup>And Ruth the Moabitess said, He also said to me, Thou shalt keep fast by my young men, until they have ended all my harvest. <sup>22</sup>And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that one meet thee not in another field. <sup>23</sup>And she kept fast by the maidens of Boaz to glean to the end of barley harvest and of wheat harvest. And she dwelt with her mother-in-law.

Ver. 14. Had left thereof; and she carried it home to her mother-in-law, as is stated in ver. 18.

Ver. 17. Ephah: a dry measure, estimated at about half a bushel.

## CHAPTER III

<sup>1</sup>And Naomi her mother-in-law said to her, My daughter, shall I not seek rest for thee, that it may be well with thee? <sup>2</sup>And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnows barley to-night in the threshingfloor. <sup>3</sup>Wash and anoint thyself, and put thy raiment upon thee, and go down to the floor. Make not thyself known to the man, until he shall have done eating and drinking. <sup>4</sup>And it shall be, when he lies down, that thou shalt observe the place where he shall lie; and thou shalt come and uncover the place at his feet, and lay thee down; and he will tell thee what thou shalt do. <sup>5</sup>And she said to her, All that thou sayest to me I will do.

<sup>6</sup>And she went down to the floor, and did according to all that her mother-in-law bade her. <sup>7</sup>And Boaz ate and drank, and his heart was merry; and he came to lie down at the end of the heap of grain. And she came softly, and uncovered the place at his feet, and laid herself down.

<sup>8</sup>And it came to pass at midnight, that the man trembled; and he turned himself, and behold, a woman lay at his feet. <sup>9</sup>And he said, Who art thou? And she said, I am Ruth thy handmaid; and spread thy skirt over thy handmaid, for thou art a near kinsman. <sup>10</sup>And he said, Blessed be thou of Jehovah, my daughter. Thou hast shown thy kindness more in the end than at the beginning, in that thou followest not the young men, whether poor or rich. <sup>11</sup>And now, my daughter, fear not. All that thou sayest I will do for thee. For all the gate of

my people knows that thou art a virtuous woman. <sup>12</sup>And now it is true that I am thy near kinsman; and there is also a kinsman nearer than I. <sup>13</sup>Remain this night. And it shall be in the morning, that if he will do to thee the part of a kinsman, well; let him do the kinsman's part. And if he is not willing to do the part of a kinsman to thee, then will I do the kinsman's part to thee, as Jehovah lives. Lie down until the morning.

<sup>14</sup>And she lay at his feet until the morning; and she rose up before one could know another. And he said, Let it not be known that the woman came in to the floor. <sup>15</sup>And he said, Give here the mantle that is upon thee, and hold it. And she held it, and he measured six measures of barley, and laid it upon her. And he went into the city. <sup>16</sup>And she came to her mother-in-law. And she said, Who art thou, my daughter? And she told her all that the man had done for her. <sup>17</sup>And she said, These six measures of barley he gave me; for he said to me, Do not come empty to thy mother-in-law. <sup>18</sup>And she said, Sit still, my daughter, until thou know how the matter will fall out. For the man will not rest, if he have not finished the thing this day.

## CHAPTER IV

<sup>1</sup>And Boaz went up to the gate, and sat down there. And, behold, the kinsman of whom Boaz spoke came by; to whom he said, Thou, such a one! Turn aside, sit down here. And he turned aside, and sat down. <sup>2</sup>And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. <sup>3</sup>And he

Ver. 9. Thy skirt: or, thy covering. Thou art a near kinsman. See the remarks on 4:3-8.

Ver. 11. All the city: literally, all the gate, referring to the broad, open space at the entrance to the city, a place of public resort, where the business of the city was transacted. Comp. 1:1. What was known there was known to all the city.

4:3, 4 refer to the enactment in Lev. 25:25. By custom, the duty devolved first on the nearest kinsman, but might be waived by him, as here, in favor of the next of kin.



said to the kinsman, Naomi, who has come back out of the country of Moab, sold the parcel of land that belonged to our brother Elimelech. And I thought to make it known to thee, and say, Buy it before the inhabitants and before the elders of my people. If thou wilt redeem it, redeem it. And if thou wilt not redeem it, tell me, that I may know; for there is none to redeem it besides thee, and I am after thee. And he said, I will redeem it. And Boaz said, In the day thou buyest the field from the hand of Naomi, thou buyest it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead on his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar my own inheritance: Redeem thou my right for thyself; for I cannot redeem it. Now in former times in Israel, in redeeming and in exchanging, this was the manner in order to confirm every thing; a man drew off his shoe, and gave it to his fellow. And this was a testimony in Israel. And the kinsman said to Boaz, Buy it for thee. And he drew off his shoe. And Boaz said to the elders and all the people, Ye are witnesses this day that I have bought all that was Elimelech's and all that was Chilion's and Mahlon's from the hand of Naomi. And also Ruth the Moabitess, the wife of Mahlon, have I bought to be my wife, to raise up the name of the dead on his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate

of his place; ye are witnesses this day. And all the people that were in the gate and the elders said, We are witnesses. Jehovah make the woman that is come into thy house as Rachel and as Leah, which two did build the house of Israel; and do thou gain strength in Ephratah, and get thee a name in Beth-lehem. And let thy house be as the house of Pharez whom Tamar bore to Judah, of the seed which Jehovah shall give thee from this young woman.

And Boaz took Ruth, and she became his wife; and he went in to her, and Jehovah gave her conception, and she bore a son. And the women said to Naomi, Blessed be Jehovah, who has not left thee this day without a kinsman; and his name shall be famous in Israel. And he shall be to thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law who loves thee has borne him, she who is better to thee than seven sons. And Naomi took the child, and laid it in her bosom, and became nurse to it. And the women her neighbors gave it a name, saying, A son is born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

And these are the generations of Pharez. Pharez begot Hezron; and Hezron begot Ram; and Ram begot Amminadab; and Amminadab begot Nahshon; and Nahshon begot Salmon; and Salmon begot Boaz; and Boaz begot Obed; and Obed begot Jesse; and Jesse begot David.

Ver. 5-8 refer to a very ancient custom. The custom was much older than the date of the Mosaic law, by which its observance was regulated, and its hardships lessened. For this law, see Deut. 25 : 5-10.

Ver. 11. Gain strength . . . and get thee a name: the blessing attending the numerous progeny invoked in the preceding words.

Ver. 18-22. The continuation of the genealogy to the time of David decides nothing as to the age of the book, such additions being often made subsequently.

# I. SAMUEL

## CHAPTER I

<sup>1</sup> And there was a man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite. <sup>2</sup> And he had two wives: the name of the one was Hannah, and the name of the other Peninnah. And Peninnah had children; but Hannah had no children. <sup>3</sup> And this man went up from his city yearly to worship, and to sacrifice to Jehovah of Hosts in Shiloh. And there the two sons of Eli, Hophni and Phinehas, were priests of Jehovah.

<sup>4</sup> And when the time was that Elkanah offered, he gave to Peninnah his wife and to all her sons and her daughters portions. <sup>5</sup> And to Hannah he gave a portion for two. For he loved Hannah; and Jehovah had closed her womb. <sup>6</sup> And her adversary provoked her also sorely, to make her fret because Jehovah had closed her womb. <sup>7</sup> And so did he year by year; as often as she went up to the house of Jehovah, so did she provoke her; and she wept, and did not eat. <sup>8</sup> And Elkanah her husband said to her, Hannah, why weepest thou? And why eatest thou not? And why is thy heart grieved? Am not I better to thee than ten sons?

<sup>9</sup> And Hannah rose up after she had eaten in Shiloh and after she had drunken. And Eli the priest sat on the seat by the post of the temple of Jehovah. <sup>10</sup> And she was in bitterness of soul; and she prayed to Jehovah, and wept sorely. <sup>11</sup> And she vowed a vow, and said, O Jehovah of Hosts, if thou wilt indeed look on the

affliction of thy handmaid, and remember me, and not forget thy handmaid, and wilt give to thy handmaid a man-child; then will I give him to Jehovah all the days of his life, and there shall no razor come upon his head. <sup>12</sup> And it came to pass, as she continued praying before Jehovah, that Eli was observing her mouth; <sup>13</sup> and Hannah was speaking in her heart; only her lips moved, but her voice was not heard. And Eli thought her a drunken woman. <sup>14</sup> And Eli said to her, How long wilt thou be drunken? Put away thy wine from thee. <sup>15</sup> And Hannah answered and said, No, my lord; I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink; but I poured out my soul before Jehovah. <sup>16</sup> Count not thy handmaid for a vile woman; for out of the abundance of my complaint and my grief have I spoken hitherto. <sup>17</sup> And Eli answered and said, Go in peace; and the God of Israel grant thy petition that thou hast asked of him. <sup>18</sup> And she said, Let thy handmaid find favor in thy sight. And the woman went her way, and did eat, and her countenance was no more sad.

<sup>19</sup> And they rose up in the morning early, and worshipped before Jehovah; and they returned, and came to their house, to Ramah. And Elkanah knew Hannah his wife; and Jehovah remembered her. <sup>20</sup> And it came to pass in the course of time that Hannah conceived, and she bore a son; and she called his name Samuel, saying, Because I have asked him of Jehovah. <sup>21</sup> And the man Elkanah, and all his house, went up to offer to Jehovah



the yearly sacrifice, and his vow.  
<sup>22</sup> And Hannah went not up, for she said to her husband, Until the child be weaned, and I bring him that he may appear before Jehovah, and there abide forever. <sup>23</sup> And Elkanah her husband said to her, Do what seems to thee good. Wait until thou hast weaned him; only, may Jehovah establish his word. And the woman waited, and gave suck to her son until she weaned him.

<sup>24</sup> And when she had weaned him, she brought him up with her, with three bullocks, and an ephah of flour, and a bottle of wine, and brought him to the house of Jehovah in Shiloh. And the child was young. <sup>25</sup> And they slew the bullock, and they brought the child to Eli. <sup>26</sup> And she said, I beseech thee my lord, as thy soul lives, my lord, I am the woman that stood by thee here, praying to Jehovah. <sup>27</sup> For this child I prayed; and Jehovah has given me my petition which I asked of him. <sup>28</sup> And I also have lent him to Jehovah; as long as he lives he shall be lent to Jehovah. And he worshiped Jehovah there.

## CHAPTER II

<sup>1</sup> And Hannah prayed, and said,  
 My heart is joyful in Jehovah;  
 My horn is exalted in Jehovah.  
 My mouth is opened against my enemies,

Because I rejoice in thy help.

<sup>2</sup> There is none holy as Jehovah;  
 For there is none besides thee,  
 Nor any rock like our God.

<sup>3</sup> Talk no more so proudly, proudly;  
 Let not arrogancy come out of your mouth.

For Jehovah is a God of knowledge,  
 And by him actions are weighed.

<sup>4</sup> The bows of the mighty are broken,  
 And they that stumbled are girded  
 with strength.

<sup>5</sup> The full have hired themselves out  
 for bread,

And the hungry cease from toil.  
 Even the barren has borne seven,  
 And she that had many children  
 languishes.

<sup>6</sup> Jehovah kills, and makes alive;  
 He brings down to the underworld,  
 and he brings up.

<sup>7</sup> Jehovah makes poor, and he makes  
 rich;

He brings low, and he lifts up.

<sup>8</sup> He raises up the poor out of the  
 dust,

Lifts up the needy from the dunghill;  
 To set them with princes,  
 And he makes them inherit a throne  
 of glory.

For the pillars of the earth are  
 Jehovah's,

And he has set the world upon them.

<sup>9</sup> He will keep the feet of his saints,  
 And the wicked shall perish in dark-  
 ness;

For not by strength shall man prevail.

<sup>10</sup> His adversaries will Jehovah break  
 in pieces;

Out of heaven will he thunder upon  
 them.

Jehovah will judge the ends of the  
 earth;

And he will give strength to his king,  
 And will exalt the horn of his anointed.

<sup>11</sup> And Elkanah went to Ramah, to  
 his house. And the child ministered  
 to Jehovah before Eli the priest.

<sup>12</sup> And the sons of Eli were wicked  
 men; they knew not Jehovah. <sup>13</sup> And  
 it was the custom of the priests with  
 the people, that when any man offered  
 sacrifice, the priest's servant came,  
 while they were cooking the flesh, with  
 a flesh-hook of three teeth in his  
 hand; <sup>14</sup> and he struck it into the pan,  
 or kettle, or caldron, or pot; all that  
 the flesh-hook brought up the priest  
 took for himself. So they did in  
 Shiloh to all Israel that came thither.

<sup>15</sup> Also before they burned the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not take of thee flesh cooked, but raw.

<sup>16</sup> And the man said to him, They will verily burn the fat presently, and then take for thee as much as thy soul desires. And he said to him, Thou shalt give it now, and if not, I will take it by force. <sup>17</sup> And the sin of the young men was very great before Jehovah; because the men despised the offering of Jehovah.

<sup>18</sup> And Samuel ministered before Jehovah, a child, girded with a linen ephod. <sup>19</sup> And his mother made him a little robe, and brought it up to him from year to year, when she went up with her husband to offer the yearly sacrifice.

<sup>20</sup> And Eli blessed Elkanah and his wife, and said, Jehovah give thee seed from this woman, for the loan which is lent to Jehovah. And they went to his place. <sup>21</sup> And Jehovah visited Hannah, and she conceived; and she bore three sons and two daughters. And the child Samuel grew up before Jehovah.

<sup>22</sup> And Eli was very old; and he heard all that his sons did to all Israel; and that they lay with the women who served at the door of the tent of the congregation. <sup>23</sup> And he said to them, Why do ye such things? For I hear of your evil deeds from all this people. <sup>24</sup> Nay, my sons; for it is no good report that I hear. Ye make Jehovah's people transgress. <sup>25</sup> If one man sin against another, God judges him; but if a man sin against Jehovah, who shall entreat for him? And they hearkened not to the voice of their father; because Jehovah was pleased to slay them. <sup>26</sup> And the child Samuel

grew in stature, and in favor both with Jehovah and with men.

<sup>27</sup> And there came a man of God to Eli, and said to him, Thus says Jehovah, Did I plainly reveal myself to the house of thy father when they were in Egypt subject to Pharaoh's house, <sup>28</sup> and choose him out of all the tribes of Israel for my priest, to offer upon my altar, to burn incense, to wear an ephod before me? and I gave to the house of thy father all the offerings made by fire of the children of Israel. <sup>29</sup> Wherefore do ye trample on my sacrifice and on my offering, which I have commanded in my habitation? And thou honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people. <sup>30</sup> Therefore Jehovah God of Israel says, I said indeed that thy house and the house of thy father should walk before me forever. But now Jehovah says, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. <sup>31</sup> Behold, the days come that I will cut off thine arm and the arm of thy father's house that there shall not be an old man in thy house. <sup>32</sup> And thou shalt see an enemy in my habitation, in all which shall do good to Israel; and there shall not be an old man in thy house forever. <sup>33</sup> And the man of thine, whom I shall not cut off from my altar, shall be to consume thine eyes, and to grieve thy soul; and all the increase of thy house shall die in the flower of their age. <sup>34</sup> And this shall be a sign to thee, that which shall come upon thy two sons, on Hophni and Phinehas: in one day they both of them shall die. <sup>35</sup> And I will raise up for me a faithful priest, and he shall do according to that which is in my heart and

Ver. 33. Shall die in the flower of their age; literally, shall die men; in manhood's prime, and not longer spared. See ver. 31, 32.



in my mind. <sup>11</sup> And I will build him a sure house, and he shall walk before me, anointed forever. <sup>12</sup> And it shall come to pass, that every one that is left in thy house shall come and crouch to him for a piece of silver and a morsel of bread; and shall say, Put me, I pray thee, in one of the priest's offices, that I may eat a piece of bread.

## CHAPTER III

<sup>1</sup> And the child Samuel ministered to Jehovah before Eli. And the word of Jehovah was unfrequent in those days; there was no wide-spread vision. <sup>2</sup> And it came to pass at that time, when Eli was lying down in his place, and his eyes began to grow dim that he could not see; <sup>3</sup> and ere the lamp of God went out, and Samuel was lying down in the temple of Jehovah, where the ark of God was, <sup>4</sup> that Jehovah called to Samuel. And he said, Here am I. <sup>5</sup> And he ran to Eli, and said, Here am I; for thou calledst me. And he said, I called not; go back, and lie down. And he went and lay down. <sup>6</sup> And Jehovah called yet again, Samuel! And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he said, I called not, my son; go back, and lie down. <sup>7</sup> And Samuel did not yet know Jehovah, nor was the word of Jehovah yet revealed to him. <sup>8</sup> And Jehovah called Samuel again, the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah was calling the child. <sup>9</sup> And Eli said to Samuel, Go, lie down. And it shall be, if he call thee, that thou shalt say, Speak, O Jehovah; for thy servant hears. And Samuel went, and lay down in his place. <sup>10</sup> And Jehovah came, and stood, and called

as at other times, Samuel! Samuel! And Samuel said, Speak; for thy servant hears.

<sup>11</sup> And Jehovah said to Samuel, Behold, I am about to do a thing in Israel, at which both the ears of every one that hears it shall tingle. <sup>12</sup> In that day I will perform against Eli all things that I have spoken concerning his house, beginning and ending. <sup>13</sup> And I have told him that I will judge his house forever for the iniquity which he knew, that his sons were bringing on them a curse, and he restrained them not. <sup>14</sup> And therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice or offering forever.

<sup>15</sup> And Samuel lay until the morning; and he opened the doors of the house of Jehovah. And Samuel feared to make known the vision to Eli. <sup>16</sup> And Eli called Samuel, and said, Samuel, my son. And he said, Here am I. <sup>17</sup> And he said, What is the thing that he spoke to thee? Do not hide it from me. God do so to thee, and more also, if thou hide any thing from me of all the things that he spoke to thee. <sup>18</sup> And Samuel told him all these, and hid nothing from him. And he said, It is Jehovah; let him do what is good in his sight.

<sup>19</sup> And Samuel grew, and Jehovah was with him, and let none of all his words fall to the ground. <sup>20</sup> And all Israel, from Dan to Beer-sheba, knew that Samuel was established to be a prophet of Jehovah. <sup>21</sup> And Jehovah appeared again in Shiloh. For Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah.

## CHAPTER IV

<sup>1</sup> And the word of Samuel came to all Israel. And Israel went out against

Ver. 1. Vision: a revelation from God, in whatever form, whether an audible voice, or suggested thoughts, or a dream, or a sign. Wide-spread: either widely imparted to different instruments of the divine will, or widely promulgated through them.

the Philistines to battle, and encamped beside Eben-ezer; and the Philistines encamped in Aphek. <sup>2</sup> And the Philistines put themselves in array against Israel. And they joined battle, and Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men.

<sup>3</sup> And the people came into the camp, and the elders of Israel said, Wherefore has Jehovah smitten us to-day before the Philistines? Let us bring to us the ark of the covenant of Jehovah out of Shiloh; and let it come into the midst of us, and save us out of the hand of our enemies. <sup>4</sup> And the people sent to Shiloh, and brought thence the ark of the covenant of Jehovah of Hosts, who sits above the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

<sup>5</sup> And it came to pass, when the ark of the covenant of Jehovah came into the camp, that all Israel shouted with a great shout, so that the earth shook.

<sup>6</sup> And the Philistines heard the noise of the shout, and they said, What means the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp. <sup>7</sup> And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe to us! For there has not been such a thing heretofore.

<sup>8</sup> Woe to us! Who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all manner of plagues in the wilderness. <sup>9</sup> Take courage, and be men; O ye Philistines, that ye be not servants to the Hebrews, as they have been to you. Be men, and fight.

<sup>10</sup> And the Philistines fought, and Israel was smitten, and they fled every man to his tents. And there was a

very great slaughter; and there fell of Israel thirty thousand footmen. <sup>11</sup> And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas died.

<sup>12</sup> And there ran a man of Benjamin out of the army, and came to Shiloh on the same day, with his clothes rent, and with earth on his head. <sup>13</sup> And when he came, lo, Eli sat on the seat by the wayside watching; for his heart trembled for the ark of God. And the man came to tell it in the city, and all the city cried out. <sup>14</sup> And Eli heard the noise of the cry, and he said, What means the noise of this tumult? And the man hastened, and came and told it to Eli.

<sup>15</sup> And Eli was ninety-eight years old; and his eyes were set, that he could not see. <sup>16</sup> And the man said to Eli, I am he that came out of the army; and I fled out of the army to-day.

And he said, How went the matter, my son? <sup>17</sup> And the messenger answered and said, Israel fled before the Philistines, and there was also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, died, and the ark of God was taken. <sup>18</sup> And it came to pass, when he made mention of the ark of God, that he fell from the seat backward by the side of the gate; and his neck was broken, and he died. For he was an old man, and heavy. And he had judged Israel forty years.

<sup>19</sup> And his daughter-in-law, the wife of Phinehas, was with child, near to be delivered. And when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her. <sup>20</sup> And about the time of her death the women that stood by her said to her, Fear not; for thou hast borne a son. But she answered not, nor did she regard it.



<sup>21</sup> And she named the child Ichabod, saying, The glory is departed from Israel; because the ark of God was taken, and because of her father-in-law and her husband. <sup>22</sup> And she said, The glory is departed from Israel; for the ark of God is taken.

## CHAPTER V

<sup>1</sup> And the Philistines took the ark of God; and they brought it from Ebenezer to Ashdod.

<sup>2</sup> And the Philistines took the ark of God and brought it into the house of Dagon, and set it by Dagon. <sup>3</sup> And men of Ashdod arose early on the morrow, and behold, Dagon was fallen upon his face to the earth before the ark of Jehovah. And they took Dagon, and set him in his place again.

<sup>4</sup> And they arose early on the morning of the morrow, and behold, Dagon was fallen upon his face to the earth before the ark of Jehovah; and the head of Dagon, and his two hands, were cut off upon the threshold; only the stump of Dagon was left to him. <sup>5</sup> Therefore neither the

priests of Dagon, nor any that come into the house of Dagon, tread on the threshold of Dagon in Ashdod to this day. <sup>6</sup> And the hand of Jehovah was heavy upon the men of Ashdod, and he destroyed them; and he smote them with tumors, Ashdod and the borders thereof. <sup>7</sup> And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is hard upon us, and upon Dagon our god. <sup>8</sup> And they sent and gathered to them all the lords of the Philistines, and said, What shall we do with the ark of the God of Israel? And they said, Let the ark of the

God of Israel be removed to Gath. And they removed the ark of the God of Israel. <sup>9</sup> And it was so that, after they had removed it, the hand of Jehovah was against the city with a very great destruction; and he smote the men of the city, both small and great, and tumors broke out on them.

<sup>10</sup> And they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought the ark of the God of Israel to us, to slay us and our people. <sup>11</sup> And they sent and gathered all the lords of the Philistines; and said, Send away the ark of the God of Israel, and let it return to its place, that it slay us not, and our people. For there was a deadly destruction in all the city; the hand of God was very heavy there. <sup>12</sup> And the men that died not were smitten with the tumors; and the cry of the city went up to heaven.

## CHAPTER VI

<sup>1</sup> And the ark of Jehovah was in the country of the Philistines seven months. <sup>2</sup> And the Philistines called the priests and the diviners, saying, What shall we do with the ark of Jehovah? Tell us wherewith we shall send it to its place. <sup>3</sup> And they said, If ye send away the ark of the God of Israel, do not send it empty; but ye must return to him a trespass offering. Then ye shall be healed, and it shall be known to you why his hand is not removed from you. <sup>4</sup> And they said, What is the trespass offering which we shall return to him? They said, Five golden tumors and five golden mice, according to the number of the lords of the Philistines; for

<sup>5</sup>: 4. Only the stump of Dagon was left to him: literally, only Dagon was left to him. The Hebrew word *dagon* means a fish; and the body of the idol was that of a fish, having the head and arms of a man. When these were severed from it, nothing was left but the fish (*dagon*), the stump of the idol. The meaning is well expressed in the English version.

one plague is on all of you, and on your lords. <sup>5</sup> And make images of your tumors, and images of your mice that are destroying the land; and give honor to the God of Israel. Perhaps he will lighten his hand from you, and from your gods, and from your land. <sup>6</sup> And wherefore should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully among them, did they not let the people go, and they departed? <sup>7</sup> And now make a new cart, and take two milch cows, on which there has come no yoke, and yoke the cows to the cart, and bring their calves away from them home. <sup>8</sup> And take the ark of Jehovah, and lay it on the cart; and put the golden images, which ye return to him as a trespass offering, in the coffer by the side thereof; and send it away, that it may go. <sup>9</sup> And see, if by the way to its own border it goes up to Beth-shemesh, then he has done us this great evil; and if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

<sup>10</sup> And the men did so. And they took two milch cows, and yoked them to the cart, and shut up their calves at home. <sup>11</sup> And they laid the ark of Jehovah on the cart, and the coffer with the mice of gold and the images of their tumors. <sup>12</sup> And the cows went straight along the way on the way to Beth-shemesh, on one highway they went, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them, to the border of Beth-shemesh. <sup>13</sup> And Beth-shemites were reaping their wheat-harvest

in the valley. And they raised their eyes, and saw the ark, and rejoiced to see it. <sup>14</sup> And the cart came into the field of Joshua, the Beth-shemite, and stood there; and a great stone was there. And they clave the wood of the cart, and offered the cows as a burnt offering to Jehovah. <sup>15</sup> And the Levites took down the ark of Jehovah, and the coffer that was with it, wherein were the golden images, and put them on the great stone. And the men of Beth-shemesh offered burnt offerings, and sacrificed sacrifices, the same day to Jehovah. <sup>16</sup> And the five lords of the Philistines saw it; and they returned to Ekron the same day. <sup>17</sup> And these are the golden tumors which the Philistines returned as a trespass offering to Jehovah: for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one. <sup>18</sup> And the golden mice were according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages. And the great stone, whereon they set down the ark of Jehovah in the field of Joshua the Beth-shemite, is a witness to this day.

<sup>19</sup> And he smote the men of Beth-shemesh, because they looked on the ark of Jehovah; and he smote of the people fifty thousand and seventy men. And the people lamented, because Jehovah had smitten the people with a great slaughter. <sup>20</sup> And the men of Beth-shemesh said, Who is able to stand before Jehovah, this holy God? And to whom shall he go up from us?

<sup>21</sup> And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought back the

Ver. 18. And the great stone, etc. The remainder of the verse is translated according to the most approved reading of the Hebrew text.

Ver. 19. Because they looked on the ark of Jehovah: profaning the sacred symbol of his presence with the irreverent gaze of idle curiosity.

Ver. 20. To whom shall he go up from us? To what other people, is meant; answered in the next verse.



ark of Jehovah; come down, and carry it up to you.

## CHAPTER VII

<sup>1</sup>And the men of Kirjath-jearim came, and carried up the ark of Jehovah, and brought it into the house of Abinadab on the hill; and they consecrated Eleazar his son to keep the ark of Jehovah. <sup>2</sup>And it came to pass, that while the ark abode in Kirjath-jearim the time was long; for it was twenty years. And all the house of Israel lamented after Jehovah.

<sup>3</sup>And Samuel spoke to all the house of Israel, saying, If ye do return to Jehovah with all your heart, then put away the strange gods and the Ashtoreths from among you, and direct your heart to Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines. <sup>4</sup>And the children of Israel put away the Baals and the Ashtoreths; and they served Jehovah only. <sup>5</sup>And Samuel said, Gather all Israel to Mizpeh, and I will pray for you to Jehovah. <sup>6</sup>And they were gathered together to Mizpeh; and they drew water, and poured it out before Jehovah, and fasted on that day. And they said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpeh. <sup>7</sup>And the Philistines heard that the children of Israel were gathered together to Mizpeh; and the lords of the Philistines went up against Israel. And the children of Israel heard it; and they were afraid of the Philistines. <sup>8</sup>And the children of Israel said to Samuel, Cease not to cry to Jehovah our God for us, that he will save us out of the hand of the Philistines.

<sup>9</sup>And Samuel took a sucking lamb, and offered it whole as a burnt offering to Jehovah. And Samuel cried

to Jehovah for Israel; and Jehovah heard him. <sup>10</sup>And as Samuel was offering up the burnt offering, the Philistines drew near for battle against Israel. And Jehovah thundered with a great noise upon the Philistines that day, and discomfited them; and they were smitten before Israel. <sup>11</sup>And the men of Israel went out from Mizpeh, and pursued the Philistines, and smote them, as far as below Beth-car. <sup>12</sup>And Samuel took a stone, and set it between Mizpeh and Shen; and he called the name of it Eben-ezer, saying, Hitherto has Jehovah helped us.

<sup>13</sup>And the Philistines were subdued, and they came no more into the border of Israel. And the hand of Jehovah was against the Philistines all the days of Samuel. <sup>14</sup>And the cities that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and the borders thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. <sup>15</sup>And Samuel judged Israel all the days of his life. <sup>16</sup>And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. <sup>17</sup>And his return was to Ramah; for there was his house, and there he judged Israel; and there he built an altar to Jehovah.

## CHAPTER VIII

<sup>1</sup>And it came to pass, when Samuel was old, that he made his sons judges over Israel. <sup>2</sup>And the name of his firstborn was Joel; and the name of his second, Abiah. They were judges in Beer-sheba. <sup>3</sup>And his sons walked not in his ways; and they turned aside after gain, and took bribes, and perverted judgment. <sup>4</sup>And all the elders of Israel gathered together, and came to Samuel to Ramah. And they said

to him; Behold, thou art old, and thy sons walk not in thy ways. Now make us a king to judge us, like all the nations.

<sup>6</sup>And the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed to Jehovah. <sup>7</sup>And Jehovah said to Samuel, Hearken to the voice of the people in all that they say to thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. <sup>8</sup>According to all the works which they have done since the day that I brought them up out of Egypt to this day, in forsaking me, and in serving other gods, so do they also to thee. <sup>9</sup>And now hearken to their voice; only, thou shalt solemnly protest to them, and show them the manner of the king that shall reign over them.

<sup>10</sup>And Samuel told all the words of Jehovah to the people that asked of him a king. <sup>11</sup>And he said, This will be the manner of the king that shall reign over you: he will take your sons, and set them for himself, in his chariot, and on his horses, and they shall run before his chariot; <sup>12</sup>and he will set for himself captains over thousands, and captains over fifties; and will set them to plough his ground, and to reap his harvest, and to make his instruments of war, and furniture of his chariots; <sup>13</sup>and he will take your daughters to be perfumers, and cooks, and bakers; <sup>14</sup>and he will take your fields, and your vineyards, and your olive-yards, the best of them, and give them to his servants; <sup>15</sup>and he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants; <sup>16</sup>and your men-servants, and your maid-servants, and your goodliest young men, and your asses, he will take and put to his work; <sup>17</sup>he will take the

tenth of your sheep. And ye shall be his servants. <sup>18</sup>And ye shall cry out in that day, because of your king that ye shall have chosen for you; and Jehovah will not hear you in that day.

<sup>19</sup>But the people refused to obey the voice of Samuel. And they said, Nay; but there shall be a king over us; <sup>20</sup>that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. <sup>21</sup>And Samuel heard all the words of the people; and he rehearsed them in the ears of Jehovah. <sup>22</sup>And Jehovah said to Samuel, Harken to their voice, and make them a king. And Samuel said to the men of Israel, Go ye, every man to his city.

## CHAPTER IX

<sup>1</sup>And there was a man of Benjamin, whose name was Kish; the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a Benjamite, a mighty man of wealth. <sup>2</sup>And he had a son whose name was Saul, chosen and goodly. And there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people. <sup>3</sup>And the asses of Kish, the father of Saul, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. <sup>4</sup>And he passed through mount Ephraim, and passed through the land of Shalisha; and they found them not; and they passed through the land of Shalim, and they were not there; and he passed through the land of the Benjamites, and they found them not. <sup>5</sup>They came to the land of Zuph. And Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and be concerned for us. <sup>6</sup>And he said to him, Behold now,



there is in this city a man of God, and he is an honorable man; all that he says comes surely to pass. Now let us go thither; perhaps he can show us our way that we should go. <sup>7</sup>And Saul said to his servant, And behold, if we go, what shall we bring to the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God: What have we? <sup>8</sup>And the servant answered Saul again, and said, Behold, there is in my hand the fourth part of a shekel of silver; and I will give it to the man of God, that he may tell us our way. <sup>9</sup>(Formerly in Israel, when a man went to inquire of God, he spoke thus, Come, and let us go to the Seer; for he that is now called the Prophet was formerly called the Seer.) <sup>10</sup>And Saul said to his servant, Well said; come, let us go. And they went to the city where the man of God was.

<sup>11</sup>As they went up by the ascent to the city, they met young maidens coming out to draw water; and they said to them, Is the Seer here? <sup>12</sup>And they answered them, and said, He is; behold, he is before thee. Make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day on the high place. <sup>13</sup>As soon as ye are come into the city, ye will straightway meet him, before he goes up to the high place to eat; for the people do not eat until he comes, because he blesses the sacrifice; afterwards they eat that are bidden. And now go up; for about this time ye will find him. <sup>14</sup>And they went up to the city. They were coming into the city, and behold, Samuel came out towards them, to go up to the high place.

<sup>15</sup>And Jehovah had told Samuel one day before Saul came, saying, <sup>16</sup>About

this time to-morrow I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines. For I have looked upon my people, because their cry is come to me. <sup>17</sup>And Samuel saw Saul; and Jehovah answered him, Behold the man of whom I said to thee, This same shall reign over my people. <sup>18</sup>And Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where is the house of the Seer. <sup>19</sup>And Samuel answered Saul, and said, I am the Seer. Go up before me to the high place; and ye shall eat with me to-day, and to-morrow I will let thee go, and I will tell thee all that is in thy heart. <sup>20</sup>And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? <sup>21</sup>And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? And wherefore speakest thou so to me? <sup>22</sup>And Samuel took Saul and his servant, and brought them into the chamber, and gave them a place at the head of them, that were bidden, who were about thirty persons. <sup>23</sup>And Samuel said to the cook, Bring the portion which I gave thee, of which I said to thee, Set it by thee. <sup>24</sup>And the cook took up the shoulder, and that which was on it, and set it before Saul; and he said, Behold that which remains! Set it before thee, and eat; for to this time has it been kept for thee since I said, I have invited the people. And Saul ate with Samuel that day.

Ver. 17. Answered: to the prophet's inquiring look, or inward thought.

Ver. 24. That which remains: which was "set by" (ver. 23) by Samuel's direction for his own use.

<sup>25</sup>And they came down from the high place into the city; and he talked with Saul on the top of the house.

<sup>26</sup>And they arose early. And it came to pass about the dawning of the day, that Samuel called to Saul on the top of the house, saying, Rise up, and I will send thee on thy way. And Saul arose, and they went out both of them, he and Samuel, on the street.

<sup>27</sup>As they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on); and stand thou still awhile, that I may let thee hear the word of God.

### CHAPTER X

<sup>1</sup>And Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not because Jehovah has anointed thee to be prince over his inheritance? <sup>2</sup>When thou goest from me to-day thou wilt meet two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say to thee, The asses which thou wentest to seek are found; and lo, thy father has put aside the care for the asses, and is concerned for you, saying, What shall I do about my son? <sup>3</sup>And thou shalt pass onward thence, and thou shalt come to the oak of Tabor; and three men will meet thee there going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine. <sup>4</sup>And they will ask thee of thy welfare, and will give thee two loaves of bread, which thou shalt receive from their hand. <sup>5</sup>After that thou shalt come to the hill of God, where is the garrison of the Philistines. And it shall be, when thou art come thither to the city, that thou shalt meet a company

of prophets coming down from the high place; and before them a psaltery, and a tabret, and a pipe, and a harp, and they prophesying. <sup>6</sup>And the Spirit of Jehovah will come upon thee, and thou shalt prophesy with them, and shalt be changed into another man. <sup>7</sup>And when these signs are come to thee, do what thy hand shall find; for God is with thee. <sup>8</sup>And thou shalt go down before me to Gilgal; and behold, I will come down to thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings. Seven days shalt thou wait till I come to thee, and make known to thee what thou shalt do.

<sup>9</sup>And it was so, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day. <sup>10</sup>And when they came thither to Gibeah, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. <sup>11</sup>And it came to pass, when all that knew him before saw, and behold, he prophesied among the prophets, that the people said one to another, What is this that has happened to the son of Kish? Is Saul also among the prophets? <sup>12</sup>And one of the same place answered and said, And who is their father? Therefore it became a proverb, Is Saul also among the prophets? <sup>13</sup>And when he had made an end of prophesying he came to the high place.

<sup>14</sup>And the uncle of Saul said to him and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that they were no-where [found], we came to Samuel. <sup>15</sup>And the uncle of Saul said, Tell me, I pray thee, what Samuel said to you. <sup>16</sup>And Saul said to his uncle, He plainly told

Ver. 1. Kissed him: a token of homage and allegiance. See Ps. 2: 12.

Ver. 12. Who is their father? To whom do they all owe the gift of prophecy? The prophetic spirit is not a privilege of birth.



us that the asses were found. But of the matter of the kingdom, whereof Samuel spoke, he told him not.

<sup>17</sup>And Samuel called the people together to Jehovah at Mizpeh. <sup>18</sup>And he said to the children of Israel, Thus says Jehovah God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you. <sup>19</sup>And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and have said to him, Nay, but a king shalt thou set over us. And now present yourselves before Jehovah by your tribes, and by your thousands.

<sup>20</sup>And Samuel caused all the tribes of Israel to come near; and the tribe of Benjamin was taken. <sup>21</sup>He caused the tribe of Benjamin to come near by their families; and the family of the Matrites was taken. And Saul the son of Kish was taken. And they sought him, and he could not be found. <sup>22</sup>And they inquired further of Jehovah, Is the man yet come hither? And Jehovah answered, Behold, he has hid himself among the baggage. <sup>23</sup>And they ran and fetched him thence. And he stood among the people; and he was higher than any of the people from his shoulders and upward. <sup>24</sup>And Samuel said to all the people, See ye him whom Jehovah has chosen, that there is none like him among all the people? And all the people shouted, and said, Long live the king!

<sup>25</sup>Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house. <sup>26</sup>And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. <sup>27</sup>But

wicked men said, How shall this man save us? And they despised him, and brought him no presents. And he was as though he were deaf.

## CHAPTER XI

<sup>1</sup>And Nahash the Ammonite came up, and encamped against Jabesh-gilead. And all the men of Jabesh said to Nahash, Make a covenant with us, and we will serve thee. <sup>2</sup>And Nahash the Ammonite said to them, On this condition will I make a covenant with you: That I may dig out all your right eyes, and lay it for a reproach upon all Israel. <sup>3</sup>And the elders of Jabesh said to him, Give us seven days' respite, that we may send messengers into all the borders of Israel; and if there be no man to save us, we will come out to thee.

<sup>4</sup>And the messengers came to Gibeah of Saul, and spoke the words in the ears of the people; and all the people lifted up their voice and wept. <sup>5</sup>And, behold, Saul came after the oxen out of the field; and Saul said, What ails the people that they weep? And they related to him the words of the men of Jabesh. <sup>6</sup>And the Spirit of God came upon Saul when he heard these words, and his anger was greatly kindled. <sup>7</sup>And he took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, Whosoever comes not forth after Saul and after Samuel, so shall it be done to his oxen. And the fear of Jehovah fell on the people, and they came out as one man. <sup>8</sup>And he numbered them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. <sup>9</sup>And they said to the messengers that came, Thus shall ye say to the men of Jabesh-gilead, To-morrow, by the time the sun is hot, ye

shall have help. And the messengers came and made it known to the men of Jabesh; and they rejoiced. <sup>10</sup>And the men of Jabesh said, To-morrow we will come out to you; and ye shall do to us all that seems good to you. <sup>11</sup>And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and smote the Ammonites until the heat of the day; and so it was, that they who remained were scattered, and not two of them were left together.

<sup>12</sup>And the people said to Samuel, Who is he that said, Shall Saul reign over us? Give up the men, that we may put them to death. <sup>13</sup>And Saul said, There shall not a man be put to death this day. <sup>14</sup>For to-day Jehovah has wrought salvation in Israel. <sup>15</sup>And Samuel said to the people, Come, and let us go to Gilgal, and renew the kingdom there. <sup>16</sup>And all the people went to Gilgal, and there made Saul king before Jehovah in Gilgal, and sacrificed sacrifices of peace offerings there before Jehovah; and there Saul, and all the men of Israel, rejoiced greatly.

## CHAPTER XII

<sup>1</sup>And Samuel said to all Israel, Behold, I have hearkened to your voice in all that ye said to me, and have made a king over you. <sup>2</sup>And now, behold, the king walks before you, and I am old and grayheaded; and my sons, behold, they are with you, and I have walked before you from my childhood to this day. <sup>3</sup>Behold, here I am; witness against me before Jehovah, and before his Anointed. Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or from whose hand have I received

a bribe to blind mine eyes therewith? and I will restore it to you. <sup>4</sup>And they said, Thou hast not defrauded us, nor oppressed us, nor hast thou taken aught from any man's hand. <sup>5</sup>And he said to them, Jehovah be witness against you, and his Anointed be witness this day, that ye have not found aught in my hand. And they said, Let them witness.

<sup>6</sup>And Samuel said to the people, Jehovah, who appointed Moses and Aaron, and who brought your fathers up out of the land of Egypt! And now stand forth, that I may enter into judgment with you before Jehovah about all the righteous acts of Jehovah, which he did to you and to your fathers. <sup>7</sup>When Jacob came into Egypt, and your fathers cried to Jehovah, then Jehovah sent Moses and Aaron, who brought your fathers out of Egypt, and made them dwell in this place. <sup>8</sup>And they forgot Jehovah their God, and he sold them into the hand of Sisera captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. <sup>9</sup>And they cried to Jehovah, and said, We have sinned, because we have forsaken Jehovah, and have served the Baals and the Ashtoreths; and now deliver us out of the hand of our enemies; and we will serve thee. <sup>10</sup>And Jehovah sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelt safely. <sup>11</sup>And ye saw that Nahash the king of the children of Ammon came against you; and ye said to me, Nay, but a king shall reign over us; when Jehovah your God was your king. <sup>12</sup>And now behold the king whom ye have chosen, whom ye demanded; and, behold, Jehovah has set a king over you. <sup>13</sup>If ye will fear



Jehovah, and serve him, and obey his voice, and not rebel against the commandment of Jehovah, and both ye and the king that reigns over you follow Jehovah your God—; <sup>15</sup> but if ye will not obey the voice of Jehovah, and rebel against the commandment of Jehovah, the hand of Jehovah shall be against you, as against your fathers.

<sup>16</sup> And now stand and see this great thing, which Jehovah will do before your eyes. <sup>17</sup> Is it not wheat-harvest to-day? I will call to Jehovah, and he will send thunderings and rain; and know ye and see, that your wickedness is great that ye have done in the sight of Jehovah, in asking for you a king. <sup>18</sup> And Samuel called to Jehovah; and Jehovah sent thunderings and rain that day. And all the people greatly feared Jehovah and Samuel. <sup>19</sup> And all the people said to Samuel, Pray for thy servants to Jehovah thy God, that we die not. For we have added to all our sins this evil, to ask for us a king.

<sup>20</sup> And Samuel said to the people, Fear not. Ye have indeed done all this evil; only turn not aside from following Jehovah, and serve Jehovah with all your heart; <sup>21</sup> and turn ye not aside; for it is after vanities that do not profit nor deliver; for they are vanities. <sup>22</sup> For Jehovah will not cast off his people, for his great name's sake; because it has pleased Jehovah to make you his people. <sup>23</sup> As for me also, far be it from me that I should sin against Jehovah in ceasing to pray for you; and I will teach you the good and the right way. <sup>24</sup> Only fear Jeho-

vah, and serve him in truth with all your heart; for see how great things he has done with you. <sup>25</sup> But if ye shall still do wickedly, ye shall be destroyed, both ye and your king.

## CHAPTER XIII

<sup>1</sup> Thirty years old was Saul when he began to reign. <sup>2</sup> And two years Saul had reigned over Israel, and Saul chose for him three thousand men of Israel; two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin; and the rest of the people he sent every man to his tent. <sup>3</sup> And Jonathan smote the garrison of the Philistines that was at Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. <sup>4</sup> And all Israel heard it said that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

<sup>5</sup> And the Philistines came together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude. And they came up, and encamped in Michmash, eastward from Beth-aven. <sup>6</sup> And the men of Israel saw that they were in a strait, for the people were distressed; and the people hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits. <sup>7</sup> And Hebrews went over the Jordan, to the land of Gad and Gilead.

Ver. 14. Some insert [well] at the end of the sentence. But it is needless. What would follow obedience is left to the reader's own thought, and is readily suggested by it. Precisely such a case occurs in Exod. 32 : 32, where correct copies of the English Bible have, "if thou wilt forgive their sin—; and if not," etc. A similar case occurs in Acts 23 : 9, as correctly expressed in the Revised version of the American Bible Union; the words, "let us not fight against God," being a late insertion in the Greek text to fill out the sentence.

Ver. 1. Thirty years old was Saul when he began to reign. The translation of ver. 1 and 2 follows what is regarded as the true reading of the Hebrew text. It is conceded by all that the rendering of the first four words in the common English version is a false construction of the Hebrew text.

And Saul was yet in Gilgal, and all the people followed him trembling.

<sup>8</sup>And he waited seven days, according to the set time that Samuel appointed. And Samuel came not to Gilgal; and the people scattered from him. <sup>9</sup>And Saul said, Bring me the burnt offering, and the peace offerings. And he offered the burnt offering. <sup>10</sup>And it came to pass, that when he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out toward him, to salute him.

<sup>11</sup>And Samuel said, What hast thou done? And Saul said, Because I saw that the people scattered from me, and that thou camest not at the appointed time, and that the Philistines had come together at Michmash; <sup>12</sup>and I said, Now will the Philistines come down upon me to Gilgal, and I have not made supplication to Jehovah. And I forced myself, and offered the burnt offering. <sup>13</sup>And Samuel said to Saul, Thou hast done foolishly. Thou hast not kept the commandment of Jehovah thy God; which he commanded thee; for now would Jehovah have established thy kingdom over Israel forever. <sup>14</sup>And now thy kingdom shall not continue. Jehovah has sought for him a man after his own heart, and Jehovah has commanded him to be prince over his people, because thou hast not kept that which Jehovah commanded thee. <sup>15</sup>And Samuel arose, and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people that were found with him, about six hundred men. <sup>16</sup>And Saul, and Jonathan his son, and the people that were found with them, abode in Geba of Benjamin; and the Philistines encamped in Michmash.

<sup>17</sup>And the spoilers came out of the camp of the Philistines in three com-

panies. <sup>18</sup>One company turned the way to Ophrah, into the land of Shual; <sup>19</sup>and another company turned the way to Beth-horon; and another company turned the way of the border that overlooks the valley of Zeboim toward the wilderness.

<sup>20</sup>And no smith was found in all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears. <sup>21</sup>And all Israel went down to the Philistines to sharpen every man his plough-share, and his coulter, and his axe, and his mattock, <sup>22</sup>when the edges were blunted of the plough-shares, and of the coulters, and of the forks, and of the axes; and to set the goads. <sup>23</sup>And it was so, in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan. And Saul and Jonathan his son had them. <sup>24</sup>And a garrison of the Philistines went out to the pass of Michmash.

## CHAPTER XIV

<sup>1</sup>And it came to pass at that time, that Jonathan the son of Saul said to the young man that bore his armor, Come, and let us go over to the garrison of the Philistines that is on the other side. And he told it not to his father. <sup>2</sup>And Saul was lying in the farthest part of Gibeah, under a pomegranate tree which is in Migron. And the people that were with him were about six hundred men; <sup>3</sup>and Ahiah the son of Ahitub, brother of Ichabod the son of Phinehas, the son of Eli priest of Jehovah in Shiloh, was wearing the ephod. <sup>4</sup>And the people knew not that Jonathan was gone.

<sup>5</sup>And between the passes by which Jonathan sought to go over to the garrison of the Philistines was a sharp rock on the one side, and a sharp



rock on the other side; and the name of the one was Bozez, and the name of the other Seneh. <sup>5</sup>The one crag was a column on the north over against Michmash, and the other on the south over against Geba. <sup>6</sup>And Jonathan said to the young man that bore his armor, Come, and let us go over to the garrison of these uncircumcised. It may be that Jehovah will work for us; for there is no hindrance to Jehovah to save by many or by few. <sup>7</sup>And his armor-bearer said to him, Do all that is in thy heart. Turn thee; behold, I am with thee according to thy heart. <sup>8</sup>And Jonathan said, Behold, we will pass over to the men, and we will show ourselves to them. <sup>9</sup>If they say thus to us, Stand still until we come to you; then we will stand in our place, and will not go up to them. <sup>10</sup>And if they say thus, Come up to us; then we will go up, for Jehovah has given them into our hand; and this shall be the sign to us. <sup>11</sup>And they both showed themselves to the garrison of the Philistines. And the Philistines said, Behold, there are Hebrews coming forth out of the holes where they hid themselves. <sup>12</sup>And the men of the garrison answered Jonathan and his armor-bearer, and said, Come up to us, and we will tell you something. And Jonathan said to his armor-bearer, Come up after me; for Jehovah has given them into the hand of Israel. <sup>13</sup>And Jonathan climbed up on his hands and his feet, and his armor-bearer after him. And they fell before Jonathan, and his armor-bearer slew after him. <sup>14</sup>And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within about half a furrow of land which a yoke of oxen might plough. <sup>15</sup>And there was terror in

the camp, in the field and among all the people; the garrison and the spoilers, they also were terrified; and the earth quaked, and there was a very great terror. <sup>16</sup>And the watchmen of Saul in Gibeah of Benjamin saw, and behold, the multitude melted away, and went hither and thither. <sup>17</sup>And Saul said to the people that were with him, Number now, and see who is gone from us. And they numbered, and behold, Jonathan and his armor-bearer were not there. <sup>18</sup>And Saul said to Abiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

<sup>19</sup>And it came to pass, while Saul talked to the priest, that the tumult that was in the camp of the Philistines went on increasing. And Saul said to the priest, Withdraw thy hand. <sup>20</sup>And Saul and all the people that were with him assembled, and came to the battle. And, behold, every man's sword was against his fellow, and there was very great confusion. <sup>21</sup>And the Hebrews were with the Philistines as before that time, who went up with them into the camp around, and they also [turned] to be with the Israelites that were with Saul and Jonathan. <sup>22</sup>And all the men of Israel that were hiding themselves in mount Ephraim heard that the Philistines fled; and they also followed hard after them in the battle. <sup>23</sup>And Jehovah saved Israel that day; and the battle passed over to Beth-aven.

<sup>24</sup>And the men of Israel were distressed that day; for Saul adjured the people, saying, Cursed be the man that eats food until the evening, that I may be avenged on my enemies. And none of the people tasted food. <sup>25</sup>And all they of the land came to a wood; and there was honey on the ground. <sup>26</sup>And when the people were

come into the wood, behold, the honey was flowing. And no man put his hand to his mouth, for the people feared the oath. <sup>27</sup> But Jonathai heard not when his father charged the people with the oath. And he put forth the end of the rod that was in his hand, and dipped it in the honey-comb, and put his hand to his mouth; and his eyes were brightened.

<sup>28</sup> And one of the people answered and said, Thy father strictly charged the people with an oath, saying, Cursed be the man that eats food this day. And the people were faint.

<sup>29</sup> And Jonathan said, My father has troubled the land. See, I pray you, how my eyes are brightened, because I tasted a little of this honey. <sup>30</sup> How

much more, if the people had eaten freely to-day of the spoils of their enemies which they found? For had there not been now a greater slaughter among the Philistines? <sup>31</sup> And they smote the Philistines that day from Michmash to Aijalon. And the people were very faint. <sup>32</sup> And the people flew upon the spoil; and they took sheep, and oxen, and calves, and slew them on the ground. And the people ate them with the blood.

<sup>33</sup> And they told Saul, saying, Behold, the people sin against Jehovah, in that they eat with the blood. And he said, Ye have trespassed. Roll a great stone to me this day. <sup>34</sup> And Saul said, Disperse yourselves among the people, and say to them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against Jehovah in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

<sup>35</sup> And Saul built an altar to Jehovah. He began to build it, an altar to Jehovah.

by night after the Philistines, and spoil them until the morning light; and let us not leave a man of them. And they said, Do whatsoever seems good to thee. And the priest said,

Let us draw near hither to God.

<sup>37</sup> And Saul asked counsel of God, Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel? And he answered him not that day. <sup>38</sup> And Saul said, Draw near

hither, all the chief of the people; and know and see wherein this sin has been this day. <sup>39</sup> For, as Jehovah lives, who saves Israel, though it be

in Jonathan my son, he shall surely die. And not a man among all the people answered him. <sup>40</sup> And he said

to all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said to Saul, Do what seems good to thee.

<sup>41</sup> And Saul said to Jehovah God of Israel, Give a perfect lot. And Saul and Jonathan were taken, and the people escaped. <sup>42</sup> And Saul said,

Cast lots between me and Jonathan my son. And Jonathan was taken.

<sup>43</sup> And Saul said to Jonathan, Tell me, what hast thou done? And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in my hand; lo, I must die.

<sup>44</sup> And Saul answered, God do so and more also, for thou shalt surely die, Jonathan. <sup>45</sup> And the people

said to Saul, Shall Jonathan die, who has wrought this great salvation in Israel? Far be it! As Jehovah lives there shall not one hair of his head fall to the ground; for he has wrought with God this day. And the people rescued Jonathan, that he died not.

<sup>46</sup> And Saul went up from following the Philistines; and the Philistines went to their own place.

<sup>47</sup> And Saul took the kingdom over Israel, and fought against all his ene-



mies on every side; against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned, he overcame.

<sup>48</sup> And he gathered a host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

<sup>49</sup> And the sons of Saul were Jonathan, and Ishui, and Malchishua; and the names of his two daughters, the name of the firstborn Merab, and the name of the younger Michal. <sup>50</sup> And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz. And the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

<sup>51</sup> And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. <sup>52</sup> And there was sore war against the Philistines all the days of Saul; and when Saul saw any strong man, or any valiant man, he took him to himself.

## CHAPTER XV

<sup>1</sup> And Samuel said to Saul, Jehovah sent me to anoint thee king over his people, over Israel. And now hearken thou to the voice of the words of Jehovah. <sup>2</sup> Thus says Jehovah of Hosts, I call to mind what Amalek did to Israel, how he beset him in the way, when he came up out of Egypt.

<sup>3</sup> Now go and smite Amalek, and utterly destroy all that they have, and spare them not; and slay both man and woman, child and suckling, ox and sheep, camel and ass. <sup>4</sup> And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. <sup>5</sup> And Saul came to a city of Amalek, and lay in wait in the valley.

<sup>6</sup> And Saul said to the Kenites, Go, depart, go down from among the Amalekites, lest I destroy thee with them. For thou didst show kindness to all the children of Israel when they came up out of Egypt. And the Kenites departed from among the Amalekites. <sup>7</sup> And Saul smote Amalek from Havilah as thou comest to Shur, that is over against Egypt.

<sup>8</sup> And he took Agag the king of Amalek alive; and all the people he utterly destroyed with the edge of the sword. <sup>9</sup> And Saul and the people spared Agag; and the best of the sheep, and of the oxen, and of the second-birth, and the lambs, and all that was good, and would not destroy them; but all cattle that were poor and weakly, them they destroyed utterly.

<sup>10</sup> And the word of Jehovah came to Samuel, saying, <sup>11</sup> I repent that I have made Saul king. For he has turned back from following me, and has not executed my words. And it grieved Samuel; and he cried to Jehovah all the night. <sup>12</sup> And Samuel rose early to meet Saul in the morning. And it was told Samuel, saying, Saul came to Carmel; and behold, he set up for himself a trophy, and turned about and passed on, and went down to Gilgal. <sup>13</sup> And Samuel came to Saul. And Saul said to him, Blessed be thou of Jehovah; I have executed the word of Jehovah. <sup>14</sup> And Samuel said, And what is this bleating of sheep in my ears, and lowing of oxen which I hear? <sup>15</sup> And Saul said, They have brought them from the Amalekites. For the people spared the best of the sheep and of the oxen, to sacrifice to Jehovah thy God; and the rest we have utterly destroyed. <sup>16</sup> And Samuel said to Saul, Stay, and I will tell thee what Jehovah has said to me

Ver. 9. Of the second-birth; as superior in strength and beauty.

Ver. 11. I repent expresses no change in himself, the Unchanging (ver. 29), but the depth of his displeasure at the change in Saul, and his own change of manner towards him.

this night. And he said to him, Say on.<sup>17</sup> And Samuel said, When thou wast little in thine own sight wast thou not made the head of the tribes of Israel, and Jehovah anointed thee king over Israel?<sup>18</sup> And Jehovah sent thee on the way, and said, Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.<sup>19</sup> And wherefore didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which is evil in the sight of Jehovah?<sup>20</sup> And Saul said to Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek; and the Amalekites I have utterly destroyed.<sup>21</sup> But the people took of the spoil, sheep and oxen, the chief of the things devoted, to sacrifice to Jehovah thy God in Gilgal.<sup>22</sup> And Samuel said, Has Jehovah delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.<sup>23</sup> For rebellion is as the sin of divination, and willfulness as idolatry and image-worship. Because thou hast rejected the word of Jehovah, he has rejected thee from being king.

<sup>24</sup> And Saul said to Samuel, I have sinned; for I have transgressed the command of Jehovah, and thy words; because I feared the people, and obeyed their voice.<sup>25</sup> And now pardon, I pray thee, my sin, and return with me, that I may worship Jehovah.<sup>26</sup> And Samuel said to Saul, I will not return with thee. For thou hast rejected the word of Jehovah, and Jehovah has rejected thee from being king over Israel.<sup>27</sup> And Samuel turned about to go away; and he laid hold of the skirt of his mantle, and it

was rent.<sup>28</sup> And Samuel said to him, Jehovah has rent the kingdom of Israel from thee this day, and has given it to thy neighbor, who is better than thou.<sup>29</sup> And also the Strength of Israel will not lie, and will not repent; for he is not a man, that he should repent.<sup>30</sup> And he said, I have sinned. Honor me now, I pray thee, before the elders of my people, and before Israel, and return with me, that I may worship Jehovah thy God.<sup>31</sup> And Samuel returned after Saul; and Saul worshipped Jehovah.

<sup>32</sup> And Samuel said, Bring hither to me Agag, the king of Amalek. And Agag came to him cheerfully. And Agag said, Surely the bitterness of death is passed.<sup>33</sup> And Samuel said, As thy sword has made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before Jehovah, in Gilgal.

<sup>34</sup> And Samuel went to Ramah; and Saul went up to his house, to Gibeah of Saul.<sup>35</sup> And Samuel saw Saul no more to the day of his death. For Samuel mourned for Saul; and Jehovah repented that he made Saul king over Israel.

## CHAPTER XVI

<sup>1</sup> And Jehovah said to Samuel, How long wilt thou mourn for Saul, seeing that I have rejected him from reigning over Israel? Fill thy horn with oil, and go; I will send thee to Jesse the Beth-lehemite, for I have provided me a king among his sons.<sup>2</sup> And Samuel said, How can I go? If Saul hear it, he will kill me. And Jehovah said, Take a heifer with thee, and say, I am come to sacrifice to Jehovah.<sup>3</sup> And call Jesse to the sacrifice; and I will make known to thee what thou shalt do; and thou shalt anoint



for me him whom I name to thee. <sup>4</sup>And Samuel did that which Jehovah spoke, and came to Beth-lehem. And the elders of the city came tremblingly to meet him; and said, Comest thou peaceably? <sup>5</sup>And he said, Peaceably. I am come to sacrifice to Jehovah. Sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

<sup>6</sup>And it came to pass, as they came, that he saw Eliab; and he said, Surely Jehovah's anointed is before him. And Jehovah said to Samuel, Look not on his countenance, nor on the height of his stature; because I have refused him. For [I see] not as man sees; for man looks on the outward appearance, and Jehovah looks on the heart. <sup>8</sup>And Jesse called Abinadab, and made him pass before Samuel.

And he said, This also Jehovah has not chosen. <sup>9</sup>And Jesse made Sham-mah pass by. And he said, This also Jehovah has not chosen. <sup>10</sup>And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, Jehovah has not chosen these.

<sup>11</sup>And Samuel said to Jesse, Are here all thy sons? And he said, There remains yet the youngest; and, behold, he tends the flock. And Samuel said to Jesse, Send and fetch him; for we will not sit down till he comes hither.

<sup>12</sup>And he sent, and brought him in. And he was ruddy, of beautiful eyes withal, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. <sup>13</sup>And Samuel took the horn of oil, and anointed him in the midst of his brothers. And the spirit of Jehovah came upon David from that day forward. And Samuel rose up, and went to Ramah.

<sup>14</sup>And the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. <sup>15</sup>And

Saul's servants said to him, Behold now, an evil spirit from God troubles thee. <sup>16</sup>Let now our lord command thy servants before thee, and they will seek out a man that is a skillful player on the harp. And it shall be, when the evil spirit from God is upon thee, that he will play with his hand, and thou shalt be well. <sup>17</sup>And Saul said to his servants, Provide me now a man that can play well, and bring him to me. <sup>18</sup>And one of the servants answered, and said, Behold, I have seen a son of Jesse the Beth-lehemite, who is skillful in playing, and strong and valiant, and a man of war, and knowing of speech, and a comely person, and Jehovah is with him.

<sup>19</sup>And Saul sent messengers to Jesse, and said, Send me David thy son, who is with the flock. <sup>20</sup>And Jesse took an ass laden with bread, and a skin of wine, and a kid, and sent them by David his son to Saul.

<sup>21</sup>And David came to Saul, and stood before him. And he loved him greatly; and he became his armor-bearer.

<sup>22</sup>And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he has found favor in my sight.

<sup>23</sup>And so it was, when the spirit from God was upon Saul, that David took the harp, and played with his hand; and Saul was refreshed, and was well, and the evil spirit departed from him.

## CHAPTER XVII

<sup>1</sup>And the Philistines gathered their armies for battle. And they were gathered together at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, at Ephesdammim. <sup>2</sup>And Saul and the men of Israel were gathered together, and encamped in the valley of Elah, and set the battle in array, against the Philistines. <sup>3</sup>And the Philistines stood on the mountain on the one side,

and Israel stood on the mountain on the other side; and the ravine was between them.

<sup>4</sup> And there went out a champion out of the camp of the Philistines, named Goliath, of Gath. His height was six cubits and a span. <sup>5</sup> And he had a helmet of bronze on his head, and he was clothed with a coat of mail; and the weight of the coat was five thousand shekels of bronze. <sup>6</sup> And he had greaves of bronze on his legs, and a javelin of bronze between his shoulders. <sup>7</sup> And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron. And one bearing the shield went before him. <sup>8</sup> And he stood, and cried to the ranks of Israel, and said to them, Why are ye come out to set your battle in array? Am not I the Philistine, and ye the servants to Saul? Choose ye a man for you, and let him come down to me. <sup>9</sup> If he be able to fight with me, and kill me, then will we be your servants; and if I prevail against him, and kill him, then shall ye be our servants, and serve us. <sup>10</sup> And the Philistine said, I defy the ranks of Israel this day. Give me a man, that we may fight together. <sup>11</sup> And Saul and all Israel heard these words of the Philistine; and they were dismayed, and greatly afraid.

<sup>12</sup> And David was the son of that Ephrathite of Beth-lehem-judah whose name was Jesse, and who had eight sons. And the man in the days of Saul was old, far gone in years. <sup>13</sup> And the three eldest sons of Jesse went after Saul to the battle. And the names of his three sons that went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. <sup>14</sup> And David was

the youngest; and the three eldest followed Saul. <sup>15</sup> And David went to and from Saul, to tend his father's flock at Beth-lehem. <sup>16</sup> And the Philistine drew near morning and evening, and presented himself forty days. <sup>17</sup> And Jesse said to David his son, Take now for thy brothers, an ephah of this parched grain, and these ten loaves, and bring them quickly to the camp to thy brothers; <sup>18</sup> and carry these ten cheeses to the captain of their thousand, and look how thy brethren fare, and take their pledge. <sup>19</sup> And Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

<sup>20</sup> And David rose up early in the morning, and left the flock with a keeper, and took, and went, as Jesse commanded him. And he came to the wagon-rampart, and the host, that was going forth, to battle-array, and shouted for the battle. <sup>21</sup> And Israel and the Philistines arrayed for battle, army against army. <sup>22</sup> And David left his baggage in the hand of the keeper of the baggage, and ran into the ranks, and came and asked his brothers of their welfare. <sup>23</sup> And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spoke according to the same words. And David heard them. <sup>24</sup> And all the men of Israel, when they saw the man, fled from him, and were sore afraid. <sup>25</sup> And the men of Israel said, Have ye seen this man that has come up? Surely to defy Israel has he come up. And it shall be, that the man who kills him the king will enrich with great riches; and he will give him his daughter, and make his father's house free in Israel. <sup>26</sup> And David spoke to

Ver. 18. And take their pledge: some taken from them, as a pledge, that all is well with them.

Ver. 20. Wagon-rampart: a temporary entrenchment, formed by camp wagons.

Ver. 25. Free in Israel: most probably, from all burdens of the State.



the men that stood by him, saying, What shall be done for the man that kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God? <sup>27</sup> And the people answered him after this manner, saying, So shall it be done for the man that kills him.

<sup>28</sup> And Eliab his eldest brother heard when he spoke to the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? And with whom hast thou left that little flock in the wilderness? I know thy pride, and the wickedness of thy heart, for to see the battle art thou come down. <sup>29</sup> And David said, What have I done now? Was it not a word?

<sup>30</sup> And he turned from him toward another, and spoke after the same manner; and the people answered him again after the former manner. <sup>31</sup> And the words were heard which David spoke, and they rehearsed them before Saul; and he sent for him.

<sup>32</sup> And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. <sup>33</sup> And Saul said to David, Thou art not able to go against this Philistine, to fight with him; for thou art a youth, and he a man of war from his youth. <sup>34</sup> And David said to Saul, Thy servant was tending his father's flock; and there came the lion, and also the bear, and took one out of the flock. <sup>35</sup> And I went out after him, and smote him, and delivered it out of his mouth; and when he rose up against me, I caught him by his beard, and smote him, and slew him. <sup>36</sup> Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one

of them, seeing that he has defied the armies of the living God. <sup>37</sup> And David said, Jehovah who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David, Go, and Jehovah be with thee.

<sup>38</sup> And Saul clothed David with his war-dress, and he put a helmet of bronze upon his head; and he clothed him with a coat of mail. <sup>39</sup> And David girded his sword over his war-dress, and essayed to go; for he had not proved them. And David said to Saul, I cannot go in these; for I have not proved them. And David put them off from him. <sup>40</sup> And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, and in a scrip; and his sling was in his hand. And he drew near to the Philistine. <sup>41</sup> And the Philistine came nearer and nearer to David; and the man that bore the shield went before him. <sup>42</sup> And the Philistine looked, and saw David; and he disdained him, for he was a youth, and ruddy, and of a fair countenance. <sup>43</sup> And the Philistine said to David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. <sup>44</sup> And the Philistine said to David, Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the field. <sup>45</sup> And David said to the Philistine, Thou comest to me with sword, and with spear, and with javelin. And I come to thee in the name of Jehovah of Hosts, the God of the armies of Israel, whom thou defiest. <sup>46</sup> This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from thee; and I will give

Ver. 34. Two conflicts with wild beasts, at different times, are referred to.  
Ver. 40. And in a scrip: one namely, for immediate use.

the carcases of the host of the Philistines this day to the birds of the air, and to the wild beasts of the earth; and all the earth shall know that there is a God in Israel. <sup>47</sup> And all this multitude shall know, that Jehovah saves not by sword and spear; for the battle is Jehovah's, and he will give you into our hand. <sup>48</sup> And it came to pass, when the Philistine rose, and

went and drew near to meet David, that David hasted, and ran toward the army to meet the Philistine. <sup>49</sup> And David put his hand into the bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, and the stone sunk into his forehead; and he fell upon his face to the earth.

<sup>50</sup> And David prevailed over the Philistine with the sling and with the stone, and smote the Philistine, and slew him; and there was no sword in the hand of David. <sup>51</sup> And David ran, and stood upon the Philistine, and

took his sword, and drew it out from its sheath, and slew him, and cut off his head therewith. And the Philistines saw that their warrior was dead, and they fled. <sup>52</sup> And the men of Israel and of Judah arose, and shouted, and pursued the Philistines until thou comest to the ravine, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, and to Gath, and to Ekron.

<sup>53</sup> And the children of Israel returned from chasing after the Philistines; and they spoiled their tents. <sup>54</sup> And David took the head of the Philistine, and brought it to Jerusalem; and his armor he put in his tent.

<sup>55</sup> And when Saul saw David going forth against the Philistine, he said to Abner, the captain of the host, Whose son is this youth, Abner? And Abner said, As thy soul lives, O king, I know not. <sup>56</sup> And the king said, Inquire thou whose son the youth is.

<sup>57</sup> And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul; and the head of the Philistine was in his hand. <sup>58</sup> And Saul said to him, Whose son art thou, young man? And David said, I am the son of thy servant Jesse, the Beth-lehemite.

## CHAPTER XVIII

<sup>1</sup> And it came to pass, when he had made an end of speaking to Saul, that the soul of Jonathan was bound to the soul of David; and Jonathan loved him as his own soul. <sup>2</sup> And Saul took him on that day, and would not let him return to his father's house. <sup>3</sup> And Jonathan and David made a covenant, because he loved him as his own soul. <sup>4</sup> And Jonathan stripped himself of the robe that was on him, and gave it to David, and his war-

dress, even to his sword, and to his bow, and to his girdle. <sup>5</sup> And David went out whithersoever Saul sent him. He behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. <sup>6</sup> And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet Saul the king, with tabrets, with rejoicing, and with triangles. <sup>7</sup> And the women responded, one to another as they played, and said:

Saul has slain his thousands,

And David his ten thousands.

<sup>8</sup> And Saul was very wroth, and this thing was evil in his sight; and he said, They have ascribed to David ten thousands, and to me they have ascribed thousands. And what can he have more but the kingdom? <sup>9</sup> And Saul eyed David enviously from that day and forward.



<sup>10</sup> And it came to pass on the morrow, that an evil spirit from God came upon Saul, and he prophesied in the midst of the house. And David played with his hand, as day by day; and there was a javelin in Saul's hand. <sup>11</sup> And Saul cast the javelin; and he said, I will smite David to the wall. And David avoided his presence twice.

<sup>12</sup> And Saul was afraid of David; for Jehovah was with him, and had departed from Saul. <sup>13</sup> And Saul removed him from himself and made him his captain over a thousand; and he went out and came in before the people. <sup>14</sup> And David behaved himself wisely in all his ways; and Jehovah was with him. <sup>15</sup> And Saul saw that he behaved himself very wisely; and he was afraid of him. <sup>16</sup> And all Israel and Judah loved David; for he went out and came in before them.

<sup>17</sup> And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight Jehovah's battles. For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him. <sup>18</sup> And David said to Saul, Who am I? And what is my life, my father's family in Israel, that I should be son-in-law to the king? <sup>19</sup> And it came to pass at the time when Merab Saul's daughter was to be given to David, that she was given to Adriel the Meholathite for a wife. <sup>20</sup> And Michal Saul's daughter loved David; and they told Saul, and the thing pleased him.

<sup>21</sup> And Saul said, I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him. And Saul said to David the second time, Thou shalt this day be my son-in-law.

<sup>22</sup> And Saul commanded his serv-

ants, Speak to David privately, and say, Behold, the king has delight in thee, and all his servants love thee; now therefore, be the king's son-in-law. <sup>23</sup> And Saul's servants spoke these words in the ears of David. And David said, Seems it to you a light thing to be the king's son-in-law, seeing that I am a poor man, and lightly esteemed? <sup>24</sup> And the servants of Saul told him, saying, On this manner spoke David. <sup>25</sup> And Saul said, Thus shall ye say to David, The king desires not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. And Saul thought to make David fall by the hand of the Philistines. <sup>26</sup> And his servants told David these words; and it pleased David well to be the king's son-in-law. And the days were not expired. <sup>27</sup> And David arose and went, he and his men, and smote of the Philistines two hundred men. And David brought their foreskins; and they gave them in full number to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter for a wife.

<sup>28</sup> And Saul saw and knew that Jehovah was with David. And Michal Saul's daughter loved him. <sup>29</sup> And Saul was yet the more afraid of David; and Saul was David's enemy continually. <sup>30</sup> And the princes of the Philistines went forth. And it came to pass, as often as they went forth, that David behaved himself more wisely than all the servants of Saul; and his name was highly prized.

## CHAPTER XIX

<sup>1</sup> And Saul spoke to Jonathan his son, and to all his servants, of putting David to death. <sup>2</sup> And Jonathan Saul's son delighted much in David. And Jonathan told David, saying,

Ver. 10. And he prophesied. Compare Jer. 29: 26: "Every man that is mad, and makes himself a prophet."

Saul, my father, is seeking to kill thee. And now, I pray thee, take heed to thyself to-morrow, and abide in a secret place, and hide thyself.

<sup>2</sup> And I will go out, and stand beside my father in the field where thou art; and I will speak of thee to my father, and see how it is; and I will tell thee.

<sup>4</sup> And Jonathan spoke good of David to Saul his father, and said to him, Let not the king sin against his servant, against David; because he has not sinned against thee, and because his acts have to thee been very good; <sup>5</sup> and he put his life in his hand, and smote the Philistine, and Jehovah wrought a great salvation for all Israel. Thou sawest it and didst rejoice; and wherefore wilt thou sin against innocent blood, to slay David without a cause? <sup>6</sup> And Saul hearkened to the voice of Jonathan; and Saul swore, As Jehovah lives, he shall not be slain. <sup>7</sup> And Jonathan called David; and Jonathan told him all these words. And Jonathan brought David to Saul, and he was before him, as in times past.

<sup>8</sup> And there was war again. And David went out, and fought against the Philistines; and he smote them with a great slaughter; and they fled from before him. <sup>9</sup> And an evil spirit from Jehovah was upon Saul as he sat in his house, and his javelin was in his hand; and David was playing with his hand. <sup>10</sup> And Saul sought to smite David to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall; and David fled, and escaped that night. <sup>11</sup> And Saul sent messengers to David's house, to watch him, and to slay him in the morning. And Michal David's wife

told him, saying, If thou save not thy life to-night, to-morrow thou wilt be slain.

<sup>12</sup> And Michal let David down through the window; and he went, and fled, and escaped. <sup>13</sup> And Michal took the image, and laid it in the bed, and put a pillow of goats' hair at its head, and covered it with the coverlet. <sup>14</sup> And Saul sent messengers to take David; and she said, He is sick. <sup>15</sup> And Saul sent the messengers to see David, saying, Bring him up to me in the bed, that I may slay him. <sup>16</sup> And the messengers came in, and behold, the image in the bed, and a pillow of goats' hair at its head. <sup>17</sup> And Saul said to Michal, Why hast thou so deceived me, and sent away my enemy, and he has escaped? And Michal answered Saul, He said to me, let me go, why should I kill thee?

<sup>18</sup> And David fled, and escaped, and came to Samuel to Ramah; and he told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. <sup>19</sup> And it was told Saul, saying, Behold, David is at Naioth in Ramah. <sup>20</sup> And Saul sent messengers to take David. And they saw the company of the prophets prophesying, and Samuel standing as leader over them; and the Spirit of God was upon the messengers of Saul, and they also prophesied. <sup>21</sup> And it was told Saul, and he sent other messengers, and they also prophesied. And Saul sent the third messengers; and they also prophesied. <sup>22</sup> And he also went to Ramah, and came to the great cistern that is in Sechu. And he asked and said, Where are Samuel and David? And one said, Behold, they are at Naioth in Ramah. <sup>23</sup> And he went thither, to Naioth in Ramah. And the Spirit of God was upon him

Ver. 13, 16. The image. Literally, the teraphim. The worship of such images was brought from Syria. counterfeited the human form, at least the upper part of it.

See the note on Judges 17: 5. If it is there seen that the image might, as in this case, be large enough to



also, and he went on prophesying as he went, until he came to Naioth in Ramah. <sup>24</sup> And he too stripped off his clothes; and he too prophesied before Samuel, and lay down naked all that day and all the night. Therefore they say, Is Saul also among the prophets?

## CHAPTER XX

<sup>1</sup> And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? What is my iniquity? And what is my sin before thy father, that he seeks my life? <sup>2</sup> And he said to him, Far be it; thou shalt not die. Behold, my father does nothing great or small, but that he reveals it to me; and why should my father hide this thing from me? It is not so. <sup>3</sup> And David swore moreover, and said, Thy father certainly knows that I have found favor in thine eyes; and he says, Let not Jonathan know this, lest he be grieved. And truly, as Jehovah lives, and as thy soul lives, there is but a step between me and death. <sup>4</sup> And Jonathan said to David, Whatever thy soul shall say, I will do it for thee. <sup>5</sup> And David said to Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king to eat. But let me go, I will hide myself in the field until the third evening. <sup>6</sup> If thy father at all miss me, thou shalt say, David earnestly asked leave of me that he might run to Beth-lehem his city; for there is a yearly sacrifice there for all the family. <sup>7</sup> If he say thus, it is well,—thy servant shall have peace; and if he be very wroth, be sure that evil is determined by him. <sup>8</sup> And thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee. And if there be iniquity in

me, slay me thyself; for why shouldest thou bring me to thy father? <sup>9</sup> And Jonathan said, Far be it from thee. For if I certainly knew that evil were determined by my father to come upon thee, then would not I tell it to thee? <sup>10</sup> And David said to Jonathan, Who shall tell me? Or what if thy father answer thee roughly?

<sup>11</sup> And Jonathan said to David, Come, and let us go out into the field. And they went out both of them into the field. <sup>12</sup> And Jonathan said to David, Jehovah, God of Israel, if when I have sounded my father about this time to-morrow or the third day, and behold, there be good toward David, and I then send not to thee, and make it known to thee; <sup>13</sup> Jehovah do so and much more to Jonathan. But if it please my father to do thee evil, then I will reveal it to thee, and will send thee away, that thou mayest go in peace. And Jehovah be with thee, as he has been with my father. <sup>14</sup> And thou shalt not only while yet I live show me the kindness of Jehovah, that I die not; <sup>15</sup> but thou shalt not cut off thy kindness from my house forever; no, not when Jehovah has cut off the enemies of David every one from the face of the ground. <sup>16</sup> And Jonathan made a covenant with the house of David, saying, Let Jehovah require it at the hand of David's enemies. <sup>17</sup> And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul. <sup>18</sup> And Jonathan said to him, To-morrow is the new moon; and thou wilt be missed, because thy seat will be empty. <sup>19</sup> And on the third day thou shalt go down quickly, and come to the place where thou didst hide thyself on the day of that deed, and shalt remain by the stone Ezel. <sup>20</sup> And I will shoot

Ver. 24. His clothes: his outer garments. Naked: With only his underclothing, as in John 21: 7.

three arrows on the side thereof, as though I shot at a mark. <sup>21</sup> And, behold, I will send the lad, saying, Go, find the arrows. If I expressly say to the lad, Behold, the arrows are on this side of thee, take them; then come thou, for there is peace to thee, and no hurt, as Jehovah lives. <sup>22</sup> And if I say thus to the youth, Behold, the arrows are beyond thee; go thy way, for Jehovah has sent thee away. <sup>23</sup> And as to the matter of which I and thou have spoken, behold, Jehovah be between me and thee forever.

<sup>24</sup> And David hid himself in the field. And the new moon was come, and the king sat down to the food to eat. <sup>25</sup> And the king sat upon his seat, as at other times, the seat by the wall. And Jonathan arose, and Abner sat by Saul's side; and David's place was empty. <sup>26</sup> And Saul spoke not anything on that day. For he thought, something has befallen him, he is not clean; surely he is not clean. <sup>27</sup> And it came to pass on the morrow of the new moon, the second day, that David's place was empty. And Saul said to Jonathan his son, Wherefore comes not the son of Jesse to the food, neither yesterday, nor to-day? <sup>28</sup> And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem. <sup>29</sup> And he said, Let me go, I pray thee. For we have a family sacrifice in the city; and this my brother has bid me do. And now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brothers. Therefore he comes not to the king's table. <sup>30</sup> And Saul's anger was kindled against Jonathan and he said to him, Thou son of perverse rebelliousness. Do not I know that thou art choosing the son of Jesse to thine own shame, and to the shame of thy mother's nakedness? <sup>31</sup> For so long as the son of Jesse lives on the

ground thou shalt not be established nor thy kingdom. And now send and fetch him to me, for he is a son of death. <sup>32</sup> And Jonathan answered Saul, his father, and said to him, Wherefore shall he be slain? What has he done? <sup>33</sup> And Saul cast the javelin at him, to smite him. And Jonathan knew that it was determined by his father to slay David. <sup>34</sup> And Jonathan arose from the table in fierce anger; and he ate no food on the second day of the month. For he was grieved for David, because his father had done him shame.

<sup>35</sup> And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. <sup>36</sup> And he said to his lad, Run, find now the arrows which I shoot. The lad ran, and he shot an arrow beyond him. <sup>37</sup> And the lad came to the place of the arrow which Jonathan shot; and Jonathan cried after the lad, and said, Is not the arrow beyond thee? <sup>38</sup> And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. <sup>39</sup> And the lad knew nothing of it; only Jonathan and David knew of the matter. <sup>40</sup> And Jonathan gave his weapons to his lad, and said to him, Go, carry them to the city.

<sup>41</sup> The lad went. And David arose from the south side, and fell upon his face to the ground, and bowed himself three times. And they kissed one another, and wept one with another, until David wept aloud. <sup>42</sup> And Jonathan said to David, Go in peace; as we have sworn both of us in the name of Jehovah, saying, Jehovah be between me and thee, and between my seed and thy seed forever. And he arose and departed; and Jonathan went into the city.



## CHAPTER XXI

<sup>1</sup> And David came to Nob, to Ahimelech the priest. And Ahimelech went trembling to meet David; and he said to him, Why art thou alone, and no man with thee? <sup>2</sup> And David said to Ahimelech the priest, The king has charged me with a business, and has said to me, Let no man know anything of the business whereon I send thee, and what I have commanded thee. And I have appointed the young men to such and such a place. <sup>3</sup> And now what is under thy hand? Give me five loaves of bread in my hand, or what is found. <sup>4</sup> And the priest answered David, and said, There is no common bread under my hand, but there is hallowed bread; if only the young men have kept themselves from women. <sup>5</sup> And David answered the priest, and said to him, Nay, but women have been kept from us about these three days, since I came out, and the utensils of the young men were holy; and it is in a manner common, besides that there will [more] be sanctified this day in the vessel. <sup>6</sup> And the priest gave him hallowed bread. For there was no bread there but the show-bread, that was taken from before Jehovah, to place warm bread on the day when it was taken away. <sup>7</sup> And a certain man of the servants of Saul was there that day, detained before Jehovah; and his name was Doeg, the Edomite, the chief of the herdsmen that belonged to Saul.

<sup>8</sup> And David said to Ahimelech, And is there not here under thy hand javelin or sword? For I have brought neither my sword nor my weapons with me, because the king's business required haste. <sup>9</sup> And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is wrapped in the

cloak behind the ephod. If thou wilt take that, take it; for there is no other than that here. And David said, There is none like that; give it to me.

<sup>10</sup> And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. <sup>11</sup> And the servants of Achish said to him, Is not this David, the king of the land? Did they not sing one to another of him in dances, saying, Saul has slain his thousands, and David his ten thousands? <sup>12</sup> And David laid these words to heart; and he was sore afraid of Achish, the king of Gath. <sup>13</sup> And he disguised his reason in their sight, and feigned himself mad in their hand, and scrawled on the doors of the gate, and let his spittle fall down on his beard. <sup>14</sup> And Achish said to his servants, Lo, ye see the man is mad; wherefore do ye bring him to me? <sup>15</sup> Have I need of madmen, that ye have brought this fellow to play the madman before me? Shall this fellow come into my house?

## CHAPTER XXII

<sup>1</sup> And David departed thence, and escaped to the cave of Adullam. And his brothers and all his father's house heard it; and they went down thither to him. <sup>2</sup> And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves to him, and he became a captain over them. And there were with him about four hundred men.

<sup>3</sup> And David went thence to Mizpeh of Moab. And he said to the king of Moab, let my father and my mother, I pray thee, come out, and be with you, till I know what God will do for me. <sup>4</sup> And he conducted them before the king of Moab; and they dwelt with him all the while that David was in the stronghold.

<sup>5</sup> And the prophet Gad said to David, Thou shalt not abide in the strong-hold. Depart, and come into the land of Judah. And David departed, and came into the forest of Hareth.

<sup>6</sup> And Saul heard that David was discovered, and the men that were with him. And Saul was sitting at Gibeah under the tamarisk-tree on the height, having his javelin in his hand, and all his servants were standing about him. And Saul said to his servants that stood about him, Hear now, ye Benjamites. Will the son of Jesse also give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; <sup>8</sup> that all of you have conspired against me, and no one reveals to me that my son has made a league with the son of Jesse, and none of you is sorry for me, or reveals to me that my son has set up my servant against me a waylayer, as at this day?

<sup>9</sup> And Doeg the Edomite, who was standing by the servants of Saul, answered and said, I saw the son of Jesse come to Nob, to Ahimelech the son of Ahitub. <sup>10</sup> And he inquired of Jehovah for him, and gave him victuals, and gave him the sword of Goliath, the Philistine. <sup>11</sup> And the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob; and they came all of them to the king. <sup>12</sup> And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord. <sup>13</sup> And Saul said to him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise up against me a waylayer, as at this day. <sup>14</sup> And

Ahimelech answered the king, and said, And who among all thy servants is as David, trusty, and the king's son-in-law, and has access to thy private ear, and is honored in thy house?

<sup>15</sup> Did I that day begin to inquire of God for him? Be it far from me. Let not the king impute anything to his servant, to all the house of my father; for thy servant knew nothing of all this, little or great. <sup>16</sup> And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

<sup>17</sup> And the king said to the runners that stood about him: Turn, and slay the priests of Jehovah; because their hand also is with David, and because they knew that he was fleeing, and did not reveal it to me. And the servants of the king would not put forth their hand to fall upon the priests of Jehovah. <sup>18</sup> And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day eighty-five men that wore a linen ephod. <sup>19</sup> And Nob, the city of the priests, he smote with the edge of the sword; both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

<sup>20</sup> And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. <sup>21</sup> And Abiathar made known to David that Saul had slain the priests of Jehovah. <sup>22</sup> And David said to Abiathar, I knew on that day that Doeg the Edomite was there, that he would surely make it known to Saul. I am the cause, to all the persons of thy father's house, <sup>23</sup> Abide thou with me. Fear not; for he that seeks my life seeks thy life; for with me thou art well guarded.

Ver. 6. Was sitting: in a public gathering of his adherents, for considering the affairs of the kingdom.

Ver. 17. Runners: that ran before his chariot (8: 11), as a body-guard on the road.



## CHAPTER XXIII

<sup>1</sup> And they told David, saying, Behold, Philistines are warring against Keilah, and they are robbing the threshing-floors. <sup>2</sup> And David inquired of Jehovah, saying, Shall I go and smite these Philistines? And Jehovah said to David, Go, and smite the Philistines, and save Keilah. <sup>3</sup> And David's men said to him, Behold, we are afraid here in Judah; and how much more if we go to Keilah, against the armies of the Philistines? <sup>4</sup> And David inquired of Jehovah yet again. And Jehovah answered him and said, Arise, go down to Keilah; for I will give the Philistines into thy hand. <sup>5</sup> And David and his men went to Keilah; and they fought against the Philistines, and brought away their cattle, and smote them with a great slaughter. And David saved the inhabitants of Keilah. <sup>6</sup> And it came to pass, when Abiathar, the son of Ahimelech, fled to David to Keilah, there came down an ephod in his hand.

<sup>7</sup> And it was made known to Saul that David was come to Keilah. And Saul said, God has given him over into my hand; for he has shut himself in by entering into a city that has gates and bars. <sup>8</sup> And Saul summoned all the people to war, to go down to Keilah to besiege David and his men.

<sup>9</sup> And David knew that Saul was devising evil against him. And he said to Abiathar the priest, Bring hither the ephod. <sup>10</sup> And David said, Jehovah, God of Israel, thy servant has verily heard that Saul is seeking to come to Keilah to destroy the city for my sake. <sup>11</sup> Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant has heard? Jehovah, God of Israel, I beseech thee, tell thy servant. And

Jehovah said, He will come down. <sup>12</sup> And David said, Will the men of Keilah deliver me and my men into the hand of Saul? And Jehovah said, They will deliver thee up.

<sup>13</sup> And David and his men, about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was made known to Saul that David had escaped from Keilah; and he forbore to go forth. <sup>14</sup> And David abode in the wilderness in the strongholds, and abode in the mountain in the wilderness of Ziph. And Saul sought him every day; but God delivered him not into his hand.

<sup>15</sup> And David saw that Saul was come out to seek his life; and David was in the wilderness of Ziph, in the forest.

<sup>16</sup> And Jonathan Saul's son arose, and went into the forest to David, and strengthened his hand in God. <sup>17</sup> And he said to him, Fear not. For the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next to thee; and that Saul my father also knows. <sup>18</sup> And they two made a covenant before Jehovah. And David abode in the forest, and Jonathan went to his house.

<sup>19</sup> And Ziphites came up to Saul to Gibeah, saying, Does not David hide himself with us in the strongholds in the forest, in the hill of Hachilah, which is on the south of the desert?

<sup>20</sup> And now, O king, go down, according to all the desire of thy soul to go down; and it shall be our part to deliver him into the king's hand. <sup>21</sup> And Saul said, Blessed be ye of Jehovah, that ye have compassion on me. <sup>22</sup> Go, I pray you; be heedful still, and know and see his place where his haunt is, who has seen him there. For it is told me that he deals very craftily.

<sup>23</sup> And see and know, of all the lurking-places where he hides himself, and come ye again to me with the

certainty, and I will go with you. And it shall be, if he is in the land, that I will search him out among all the thousands of Judah. <sup>24</sup> And they arose, and went to Ziph before Saul. And David and his men were in the wilderness of Maon, in the plain on the south of the desert. <sup>25</sup> And Saul and his men went to seek him. And they made it known to David; and he came down to the rock, and abode in the wilderness of Maon. And Saul heard it, and he pursued after David in the wilderness of Maon. <sup>26</sup> And Saul went on this side of the mountain, and David and his men on that side of the mountain. And David made haste to get away for fear of Saul; for Saul and his men closed around upon David and his men to take them.

<sup>27</sup> And there came a messenger to Saul, saying, Haste thee, and come; for Philistines have invaded the land. <sup>28</sup> And Saul returned from pursuing after David, and went against the Philistines. Therefore they called that place Sela-hammahlekoth.

<sup>29</sup> And David went up from there, and dwelt in strongholds at En-gedi.

## CHAPTER XXIV

<sup>1</sup> And it came to pass, when Saul returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

<sup>2</sup> And Saul took three thousand men chosen out of all Israel, and went to seek David and his men on the rocks of the wild goats. <sup>3</sup> And he came to the sheep-folds on the way; and a cave was there. And Saul went in to cover his feet; and David and his men were abiding in the sides of the cave. <sup>4</sup> And the men of David said to him, Behold the day of which Jehovah said to thee, Behold, I will give thine enemy into thy hand, that thou mayest

do to him as it shall seem good to thee. And David arose, and cut off the skirt of Saul's robe privily. <sup>5</sup> And it came to pass afterward, that David's heart smote him because he cut off Saul's skirt. <sup>6</sup> And he said to his men, Jehovah forbid that I should do this thing to my lord, Jehovah's anointed, to stretch forth my hand against him, seeing that he is the anointed of Jehovah. <sup>7</sup> And David stayed his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on the way.

<sup>8</sup> And David arose afterward, and went forth out of the cave; and he called after Saul, saying, My lord, the king! And Saul looked behind him, and David stooped with his face to the earth, and bowed himself. <sup>9</sup> And David said to Saul, Wherefore hearkenest thou to the words of men; saying, Behold, David seeks thy hurt? <sup>10</sup> Behold, this day thine eyes have seen how Jehovah gave thee to-day into my hand in the cave. And some bade me kill thee, but mine eye spared thee; and I said, I will not put forth my hand against my lord, for he is Jehovah's anointed. <sup>11</sup> And my father, see, yea, see the skirt of thy robe in my hand. For in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is no evil nor trespass in my hand, and I have not sinned against thee; and thou huntest my life, to take it. <sup>12</sup> Jehovah judge between me and thee, and Jehovah avenge me of thee; but my hand shall not be upon thee. <sup>13</sup> As says the proverb of the ancients, From the wicked proceeds wickedness; and my hand shall not be upon thee. <sup>14</sup> After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after one flea.



<sup>15</sup> And Jehovah is judge, and judges between me and thee; and let him see, and let him plead my cause, and deliver me out of thy hand.

<sup>16</sup> And it came to pass, when David made an end of speaking these words to Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. <sup>17</sup> And he said to David, Thou art more righteous than I; for thou hast rewarded me with good, and I have rewarded thee with evil. <sup>18</sup> And thou hast showed this day that thou dost deal kindly with me; in that when Jehovah delivered me into thy hand, thou didst not kill me. <sup>19</sup> For if a man find his enemy, will he let him go well away? Jehovah requite thee with good for what thou hast done to me this day. <sup>20</sup> And now, behold, I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand. <sup>21</sup> And now swear to me by Jehovah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. <sup>22</sup> And David swore to Saul. And Saul went to his house; and David and his men went up to the stronghold.

## CHAPTER XXV

<sup>1</sup> And Samuel died; and all Israel assembled, and lamented him; and they buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. <sup>2</sup> And there was a man at Maon, whose possessions were in Carmel. And the man was very great; and he had three thousand sheep, and a thousand goats. And he was shearing his sheep in Carmel. <sup>3</sup> And the name of the man was Nabal, and the name of his wife Abigail. And the woman was of good

understanding, and of a beautiful form; and the man was churlish and evil in his doings. And he was of the house of Caleb.

<sup>4</sup> And David heard in the wilderness that Nabal was shearing his sheep. <sup>5</sup> And David sent out ten young men. And David said to the young men, Go up to Carmel; and go to Nabal, and ask after his welfare in my name. <sup>6</sup> And thus shall ye say to him, Hail! Peace be to thee, and peace be to thy house, and peace be to all that thou hast. <sup>7</sup> And now I have heard that thou hast shearers. Now thy shepherds that were with us, we hurt them not, nor was there aught missing to them, all the while they were in Carmel. <sup>8</sup> Ask thy young men, and they will tell thee. And let the young men find favor in thine eyes; for we are come to a festive day. Give, I pray thee, whatsoever comes to thy hand, to thy servants and to thy son David. <sup>9</sup> And David's young men came, and spoke to Nabal according to all these words, in the name of David, and ceased.

<sup>10</sup> And Nabal answered David's servants, and said, Who is David? And who is the son of Jesse? There are many servants nowadays that break away every man from his master. <sup>11</sup> And shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it to men that I know not whence they are? <sup>12</sup> And David's young men turned to their way, and went back, and came and told him according to all these words. <sup>13</sup> And David said to his men, Gird on every man his sword. And they girded on every man his sword; and David also girded on his sword. And there went up after David about four hundred men;

Ver. 17. Thou hast rewarded, etc. The meaning, more fully expressed, is: Thou hast rewarded my evil with good, and I have rewarded thy good with evil.

and two hundred remained by the baggage.

<sup>14</sup> And one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed at them. <sup>15</sup> But the men were very good to us, and we were not hurt, nor did we miss any thing, as long as we were conversant with them, when we were in the field. <sup>16</sup> They were a wall to us both by night and by day, all the while we were with them tending the sheep. <sup>17</sup> And now know and consider what thou wilt do; for evil is determined against our master, and upon all his household; and he is a bad man, so that one cannot speak to him.

<sup>18</sup> And Abigail made haste, and took two hundred loaves, and two skins of wine, and five sheep ready dressed, and five seahs of parched grain, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on the asses. <sup>19</sup> And she said to her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. <sup>20</sup> And it was so, as she rode on the ass, that she came down by a sheltered part of the mountain, and, behold, David and his men were coming down towards her; and she met them. <sup>21</sup> Now David had said, Surely in vain have I kept all that this fellow has in the wilderness, so that nothing was missed of all that pertained to him; and he has requited me evil for good. <sup>22</sup> So and more also do God to the enemies of David, if of all that pertain to him I leave a male till the morning light. <sup>23</sup> And Abigail saw David, and she hastened, and alighted from the ass; and she fell be-

fore David upon her face, and bowed herself to the ground. <sup>24</sup> And she fell at his feet, and said, On me, my lord, be the wrong. And let thy handmaid, I pray, speak in thy ears, and hear the words of thy handmaid. <sup>25</sup> Let not my lord, I pray, have regard to this base man, to Nabal; for as his name is, so is he. Nabal is his name, and folly is with him; and I, thy handmaid, saw not the young men of my lord, whom thou didst send. <sup>26</sup> And now, my lord, as Jehovah lives, and as thy soul lives, Jehovah has withholden thee from coming into blood-guiltiness, that thine own hand should help thee. And now let thine enemies, and they that seek evil to my lord, be as Nabal. <sup>27</sup> And now this present which thy handmaid has brought to my lord, let it be given to the young men that follow my lord. <sup>28</sup> Forgive, I pray thee, the trespass of thy handmaid. For Jehovah will certainly make for my lord a sure house; because my lord fights the battles of Jehovah, and evil shall not be found in thee, all thy days. <sup>29</sup> And should a man rise up to pursue thee, and to seek thy life, let the life of my lord be bound in the bundle of life with Jehovah thy God; and the life of thine enemies, that shall he sling out, as in the hollow of a sling. <sup>30</sup> And it shall be, when Jehovah shall do to my lord according to all the good that he has spoken of thee, and shall appoint thee ruler over Israel; <sup>31</sup> that this shall be no cause of grief to thee, nor heart-reproach to my lord, that thou hast shed blood causelessly, or that my lord was his own helper. And when Jehovah shall deal well with my lord, then remember thy handmaid.

Ver. 18. Seah: a measure of quantity, containing nearly three gallons.

Ver. 22. Meaning, So may God do to the enemies of David (so spare them), if I shall spare any of all that pertain to him.

Ver. 25. This base man: only by this truthful admission could she justify or excuse the action of David, whom it was her duty to conciliate. Nabal: stupid, foolish.



<sup>32</sup> And David said to Abigail, Blessed be Jehovah, God of Israel, who sent thee this day to meet me. <sup>33</sup> And blessed be thy understanding, and blessed be thou, who hast kept me this day from coming into blood-guiltiness, that my own hand should help me. <sup>34</sup> And in truth, as Jehovah, God of Israel lives, who has kept me back from hurting thee, unless thou hadst hastened and come to meet me, there had not a male been left to Nabal by the morning light. <sup>35</sup> And David received from her hand that which she brought him. And he said to her, Go up in peace to thy house; see, I have hearkened to thy voice, and have accepted thee.

<sup>36</sup> And Abigail came to Nabal. And, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry over it, for he was very drunken. And she told him nothing, little or much, until the morning light. <sup>37</sup> And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things; and his heart died within him, and he became as a stone. <sup>38</sup> And it came to pass about ten days after, that Jehovah smote Nabal, and he died.

<sup>39</sup> And David heard that Nabal was dead. And he said, Blessed be Jehovah who pleaded the cause of my reproach from the hand of Nabal, and has kept back his servant from evil; for Jehovah has returned the wickedness of Nabal upon his own head. And David sent and spoke with Abigail, to take her to him for a wife. <sup>40</sup> And the servants of David came to Abigail to Carmel; and they spoke to her, saying, David sent us to thee, to take thee to him for a wife. <sup>41</sup> And she arose, and bowed herself with her face to the earth, and said, Behold, thy handmaid is for a servant, to wash

the feet of the servants of my lord. <sup>42</sup> And Abigail hasted, and arose, and rode upon an ass, with her five damsels that followed her. And she went after the messengers of David, and became his wife. <sup>43</sup> And David had taken Ahinoam of Jezreel; and they were both of them his wives.

<sup>44</sup> And Saul gave Michal his daughter, David's wife, to Phalti the son of Laish, who was of Gallim.

## CHAPTER XXVI

<sup>1</sup> And the Ziphites came to Saul, to Gibeah, saying, does not David hide himself in the hill of Hachilah, before the desert? <sup>2</sup> And Saul arose, and went down to the wilderness of Ziph, and with him three thousand men, chosen men of Israel, to seek David in the wilderness of Ziph. <sup>3</sup> And Saul encamped on the hill of Hachilah, which is before the desert on the way; and David abode in the wilderness. And he saw that Saul came after him into the wilderness. <sup>4</sup> And David sent out spies, and knew that Saul was certainly come.

<sup>5</sup> And David arose, and came to the place where Saul encamped. And David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host. And Saul lay in the wagon-rampart, and the people encamped round about him. <sup>6</sup> And David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother of Joab, saying, Who will go down with me to Saul to the camp? And Abishai said I will go down with thee. <sup>7</sup> And David and Abishai came to the people by night; and, behold, Saul lying asleep within the wagon-rampart, and his spear stuck in the ground at his head, and Abner and the people lying round about him. <sup>8</sup> And Abishai said to David, God has delivered thine enemy

into thy hand this day. And now let me, I pray thee, smite through him with the spear into the earth once, and I will not smite him a second time. <sup>9</sup> And David said to Abishai, Destroy him not; for who stretches forth his hand against Jehovah's anointed, and is guiltless? <sup>10</sup> And David said, As Jehovah lives, either Jehovah shall smite him; or his day shall come and he shall die; or he shall go into battle, and perish. <sup>11</sup> Jehovah forbid that I should stretch forth my hand against Jehovah's anointed. And now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. <sup>12</sup> And David took the spear and the cruse of water from the head of Saul. And they went away; and no one saw it, and no one knew it, and no one waked; for they were all asleep, because a deep sleep from Jehovah had fallen upon them.

<sup>13</sup> And David passed over to the other side, and stood on the top of the mountain afar off; a great space being between them. <sup>14</sup> And David called to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? And Abner answered and said, Who art thou that criest to the king? <sup>15</sup> And David said to Abner, Art not thou a man? And who is like to thee in Israel? And wherefore hast thou not watched over thy lord the king? For there came in one of the people to destroy the king, thy lord. <sup>16</sup> This thing is not good that thou hast done. As Jehovah lives, ye are worthy of death, because ye have not watched over your master, over Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head. <sup>17</sup> And Saul knew David's voice; and he said, Is this thy voice, my son David? And David said, It

is my voice, my lord, O king. <sup>18</sup> And he said, Wherefore does my lord pursue after his servant? For what have I done? And what evil is in my hand? <sup>19</sup> And now let my lord the king hear, I pray thee, the words of his servant. If Jehovah have stirred thee up against me, let him accept an offering; but if children of men, cursed be they before Jehovah; for they have driven me out this day from abiding in the inheritance of Jehovah, saying, Go, serve other gods. <sup>20</sup> And now, let not my blood fall to the earth before the face of Jehovah. For the king of Israel has come out to seek a flea, as one hunts the partridge in the mountains.

<sup>21</sup> And Saul said, I have sinned. Return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day. Behold, I have done foolishly, and have erred exceedingly. <sup>22</sup> And David answered and said, Behold the king's spear! And let one of the young men come over and fetch it. <sup>23</sup> And Jehovah will render to every man his righteousness and his faithfulness. For Jehovah gave thee into my hand to-day; but I would not stretch forth my hand against Jehovah's anointed. <sup>24</sup> And, behold, as thy life was much prized this day in mine eyes, so let my life be much prized in the eyes of Jehovah, and let him deliver me out of all oppression. <sup>25</sup> And Saul said to David, Blessed be thou, my son David. Thou wilt both essay great things, and also wilt surely prevail. And David went on his way; and Saul returned to his place.

## CHAPTER XXVII

<sup>1</sup> And David said in his heart, I shall now perish some day by the hand of Saul. There is nothing better for me than that I should speedily escape



into the land of the Philistines; and Saul will despair of me, to seek me any more in all the territory of Israel; so shall I escape out of his hand.

<sup>2</sup> And David arose and passed over, he and the six hundred men that were with him, to Achish the son of Maach, king of Gath. <sup>3</sup> And David remained with Achish at Gath; he and his men, every man and his household; David and his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. <sup>4</sup> And it was told Saul that David had fled to Gath; and he sought for him no more.

<sup>5</sup> And David said to Achish, If now I have found favor in thine eyes, let them give me a place in one of the country-cities that I may dwell there. For why should thy servant dwell in the royal city with thee? <sup>6</sup> And Achish gave him Ziklag that day. Therefore has Ziklag belonged to the kings of Judah to this day. <sup>7</sup> And the time that David dwelt in the country of the Philistines was a year and four months.

<sup>8</sup> And David and his men went up and invaded the Geshurites, and the Gezrites, and the Amalekites; for these were of old the inhabitants of the land, as thou goest to Shur and the land of Egypt. <sup>9</sup> And David smote the land, and saved neither man nor woman alive; and he took sheep, and oxen, and asses, and camels, and apparel, and returned, and came to Achish. <sup>10</sup> And Achish said, Whither have ye made a road today? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and to the south of the Kenites. <sup>11</sup> And David saved neither man nor woman alive, to bring to Gath, saying, Lest they should inform against us, saying, So did David, and so will be his manner all the while he dwells in the country of the Philistines. <sup>12</sup> And

Achish confided in David, saying, He has made himself utterly abhorred among his people in Israel; and he shall be my servant forever.

## CHAPTER XXVIII

<sup>1</sup> And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said to David, Be assured that thou shalt go out with me in the army, thou and thy men. <sup>2</sup> And David said to Achish, Therefore, thou shalt know what thy servant will do. And Achish said to David, Therefore will I make thee keeper of my head forever.

<sup>3</sup> And Samuel was dead, and all Israel had lamented him, and buried him in Ramah, in his own city. And Saul had put away them that had divining-spirits, and the wizards, out of the land. <sup>4</sup> And the Philistines gathered together, and came and encamped in Shunem. And Saul gathered all Israel together, and they encamped in Gilboa. <sup>5</sup> And Saul saw the host of the Philistines, and he was afraid, and his heart greatly trembled. <sup>6</sup> And Saul inquired of Jehovah; and Jehovah answered him not, neither by dreams, nor by Urim, nor by the prophets.

<sup>7</sup> And Saul said to his servants, Seek for me a woman that has a divining-spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, a woman that has a divining-spirit is at Endor. <sup>8</sup> And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night. And he said, Divine for me, I pray thee, by the divining-spirit, and bring up for me him whom I shall name to thee. <sup>9</sup> And the woman said to him, Behold, thou knowest what Saul has done; that

he has cut off them that have divining-spirits, and the wizards, out of the land. Wherefore then layest thou a snare for my life, to cause me to die?

<sup>10</sup> And Saul swore to her by Jehovah, saying, As Jehovah lives, there shall no punishment befall thee for this thing.

<sup>11</sup> And the woman said, Whom shall I bring up to thee?

And he said, Bring me up Samuel.

<sup>12</sup> And the woman saw Samuel, and she cried

out with a loud voice. And the woman

said to Saul, Why hast thou deceived

me? For thou art Saul.

<sup>13</sup> And the king said to her, Be not afraid; for

what seest thou? And the woman

said to Saul, I see a god coming out

of the earth.

<sup>14</sup> And he said to her, What form is he of?

And she said, An old man comes up; and he is cov-

ered with a robe. And Saul per-

ceived that it was Samuel, and he

stooped with his face to the ground,

and bowed himself.

<sup>15</sup> And Samuel said to Saul, Why

hast thou disquieted me, to bring me

up? And Saul said, I am sore dis-

tressed; for the Philistines make war

against me, and God is departed from

me, and answers me no more, neither

by prophets, nor by dreams; and I

have called thee, that thou mayest

make known to me what I shall do.

<sup>16</sup> And Samuel said, Wherefore then

dost thou ask of me, seeing that Je-

hovah is departed from thee, and is

become thine enemy?

<sup>17</sup> And Jeho-

vah has done for himself as he spoke

by me; for Jehovah has rent the king-

dom out of thy hand, and given it to

thy neighbor, to David.

<sup>18</sup> As thou

didst not obey the voice of Jehovah,

nor execute his fierce wrath upon

Amalek, therefore has Jehovah done

this thing to thee this day.

<sup>19</sup> And Jehovah will give Israel also with thee

into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the host of Israel also will Jehovah give into the hand of the Philistines.

<sup>20</sup> And Saul quickly fell his full length on the earth, and was sore afraid, because of the words of Samuel. And there was no strength in him; for he had eaten no bread all the day nor all the night.

<sup>21</sup> And the woman came to Saul, and saw that he was sore troubled; and she said to him, Behold, thy handmaid obeyed thy voice, and I put my life in my hand, and hearkened to thy words which thou didst speak to me.

<sup>22</sup> And now, I pray thee, hearken thou also to the voice of thy handmaid, and let me set a morsel of bread be-

fore thee; and eat, that there may be strength in thee when thou goest on thy way.

<sup>23</sup> But he refused, and said, I will not eat. And his servants con-

strained him, and also the woman; and he hearkened to their voice.

And he arose from the earth, and sat on the couch.

<sup>24</sup> And the woman had a fatted calf in the house; and she hastened and killed it, and took flour and kneaded it, and baked unleavened bread thereof.

<sup>25</sup> And she brought it before Saul, and before his servants; and they ate.

Then they rose up, and went away that night.

## CHAPTER XXIX

<sup>1</sup> And the Philistines gathered all their armies to Aphek; and Israel encamped by the fountain that is in Jezreel.

<sup>2</sup> And the lords of the Philistines passed on by hundreds, and by thousands; and David and his men

passed on in the rear with Achish.

<sup>3</sup> And the princes of the Philistines said, What do these Hebrews? And Achish said to the princes of the

Ver. 13. A god: any supernatural being, or one from the other world, might be so termed.

Ver. 14. A robe: the priest's robe, worn under the ephod. See the description of it in Exod. 28: 37-34.



Philistines, is not this David, the servant of Saul the king of Israel, who has been with me these days, or these years, and I have found no fault in him since he fell away to me, to this day? <sup>4</sup>And the princes of the Philistines were wroth with him; and the princes of the Philistines said to him, Let the man return, and go back to his place which thou hast appointed him; and let him not go down with us to the battle, lest in the battle he be an adversary to us. For wherewith shall he make himself acceptable to his master? Is it not with the heads of these men? <sup>5</sup>Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

<sup>6</sup>And Achish called David, and said to him, Surely, as Jehovah lives, thou art upright, and thy going out and thy coming in with me in the camp is good in my sight. For I have not found evil in thee since the day of thy coming to me to this day; but the lords favor thee not. <sup>7</sup>And now return, and go in peace, that thou displease not the lords of the Philistines.

<sup>8</sup>And David said to Achish, But what have I done? And what hast thou found in thy servant, so long as I have been with thee to this day, that I may not go and fight the enemies of my lord the king? And <sup>9</sup>Achish answered and said to David, I know that thou art good in my sight, as an angel of God. Only the princes of the Philistines have said, He shall not go up with us to the battle. <sup>10</sup>And now, rise up early in the morning, with thy master's servants that are come with thee; and as soon as ye are up early in the morning and have light, depart. <sup>11</sup>And David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

## CHAPTER XXX

<sup>1</sup>And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south land and Ziklag, and smitten Ziklag, and burned it with fire. <sup>2</sup>And they had taken captive the women that were therein, both small and great; they slew not any, but carried them off, and went on their way.

<sup>3</sup>And David and his men came to the city, and behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. <sup>4</sup>Then David and the people that were with him lifted up their voice and wept, until they had no more strength to weep. <sup>5</sup>And David's two wives were taken captive, Abinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

<sup>6</sup>And David was in a great strait, for the people thought to stone him, because the soul of all the people was embittered, every man for his sons and his daughters. But David strengthened himself in Jehovah his God. <sup>7</sup>And David said to Abiathar the priest, Ahimelech's son, Bring me, I pray thee, the ephod. And Abiathar brought the ephod to David. <sup>8</sup>And David inquired of Jehovah, saying, Shall I pursue after this troop? Shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake, and without fail recover.

<sup>9</sup>And David went; he and the six hundred men that were with him; and they came to the brook Besor, where those that were left behind stayed. <sup>10</sup>And David pursued; he and four hundred men; for two hundred stayed behind, who were so faint that they could not go over the brook Besor.

<sup>11</sup>And they found an Egyptian in the field, and brought him to David.

And they gave him bread, and he ate, and they gave him water to drink; <sup>12</sup> and they gave him a piece of a cake of figs, and two cakes of raisins. And he ate, and his spirit returned to him; for he had not eaten bread nor drunk water three days and three nights. <sup>13</sup> And David said to him, To whom belondest thou? And whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. <sup>14</sup> We made an invasion in the south land of the Cherethites, and upon that which belongs to Judah, and upon the south land of Caleb; and we burned Ziklag with fire. <sup>15</sup> And David said to him, Wilt thou bring me down to this troop? And he said, swear to me by God, that thou wilt neither kill me, nor deliver me into the hand of my master, and I will bring thee down to this troop.

<sup>16</sup> And he brought him down; and behold, they were spread abroad over the whole land, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. <sup>17</sup> And David smote them from the dawn to the evening of the next day. And there escaped not a man of them, save four hundred young men who rode upon camels, and fled. <sup>18</sup> And David recovered all that the Amalekites had carried away. And David recovered his two wives. <sup>19</sup> And there was nothing lacking to them, neither small nor great, neither sons nor daughters, nor spoil, nor anything that they had taken to them. David brought back all. <sup>20</sup> And David took all the flocks and the herds; which they drove before those cattle, and said, this is David's spoil.

<sup>21</sup> And David came to the two hundred men who were so faint that they could not follow David, and were left behind at the brook Besor. And they went forth to meet David and to meet the people that were with him; and David came near to the people, and saluted them. <sup>22</sup> Then answered all the wicked and worthless men, of those that went with David, and said, Because they went not with us, we will not give them of the spoil that we have recovered; save to every man his wife and his children, that they may lead them away, and depart. <sup>23</sup> And David said, Ye shall not do so, my brethren; with that which Jehovah has given us, and has preserved us, and given the troop that came against us into our hand. <sup>24</sup> And who will hearken to you in this matter? For as his part is that goes down to the battle, so shall his part be that remains by the baggage; they shall share alike. <sup>25</sup> And it was so from that day forward; that he made it a statute and an ordinance for Israel to this day.

<sup>26</sup> And David came to Ziklag. And he sent of the spoil to the elders of Judah, to his friends, saying, Behold a present for you, of the spoil of the enemies of Jehovah: <sup>27</sup> to those who were in Beth-el, and to those who were in Ramoth-negeb, and to those who were in Jattir, <sup>28</sup> and to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa, <sup>29</sup> and to those who were in Rachal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the Kenites, <sup>30</sup> and to those who were in Hormah, and to those who were in Chor-ashan, and to those who were in Athach, <sup>31</sup> and to those who were in

Ver. 20. Before those cattle: cattle of the same kind. David's spoil consisted of the flocks and herds belonging to the Amalekites; and these were driven in advance of cattle recovered from them. That David returned with abundant "spoil of the enemies of Jehovah" (ver. 26), is evident from ver. 26-31.



Hebron; and to all the places which David frequented, he and his men.

### CHAPTER XXXI

<sup>1</sup> And the Philistines fought against Israel. And the men of Israel fled before the Philistines, and fell down slain in mount Gilboa. <sup>2</sup> And the Philistines followed hard upon Saul and upon his sons; and the Philistines smote Jonathan, and Abinadab, and Malchishua, Saul's sons. <sup>3</sup> And the battle went hard against Saul, and the archers, men with bows, found him; and he was sore afraid of the archers. <sup>4</sup> And Saul said to his armor-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. And Saul took the sword, and fell upon it. <sup>5</sup> And his armor-bearer saw that Saul was dead, and he also fell upon his sword, and died with him. <sup>6</sup> And Saul died, and his three sons, and his armor-bearer, yea, all his men, that same day together.

<sup>7</sup> And the men of Israel that were

beyond the plain, and that were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead; and they forsook the cities and fled, and the Philistines came and dwelt in them. <sup>8</sup> And it came to pass on the morrow, that the Philistines came to strip the slain; and they found Saul and his three sons fallen in mount Gilboa. <sup>9</sup> And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. <sup>10</sup> And they put his armor in the house of Ashtaroath; and they fastened his body to the wall of Beth-shan.

<sup>11</sup> And the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul. <sup>12</sup> And all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burned them there. <sup>13</sup> And they took their bones, and buried them under the tamarisk at Jabesh; and they fasted seven days.

## II. SAMUEL

### CHAPTER I

<sup>1</sup> And it came to pass after the death of Saul, when David had returned from the slaughter of the Amalekites, that David abode in Ziklag two days. <sup>2</sup> And it came to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes

rent, and earth on his head. <sup>3</sup> And so it was when he came to David, that he fell to the earth, and bowed himself. <sup>4</sup> And David said to him, Whence comest thou? And he said to him, Out of the camp of Israel am I escaped. <sup>5</sup> And David said to him, How went the matter? Tell me; I pray thee. And he said, the people

Ver. 1. And it came to pass. The narrative is here resumed and continued, from the last two chapters of the preceding book.

are fled from the battle; and many of the people also are fallen and are dead; and Saul and Jonathan his son are dead also. <sup>9</sup>And David said to the young man that told him, How knowest thou that Saul and Jonathan his son are dead? <sup>10</sup>And the young man that told him said, I happened by chance on mount Gilboa, and, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. <sup>11</sup>And he looked behind him, and saw me, and he called to me. <sup>12</sup>And I said, Here am I. <sup>13</sup>And he said to me, Who art thou? <sup>14</sup>And I said to him, I am an Amalekite. <sup>15</sup>And he said to me, Stand, I pray thee, upon me, and slay me; for the anguish is come upon me, for my life is yet whole in me. <sup>16</sup>And I stood upon him, and slew him, because I knew that he would not live after he had fallen. <sup>17</sup>And I took the crown that was on his head, and the bracelet that was on his arm, and have brought them hither to my lord. <sup>18</sup>Then David took hold of his clothes, and rent them; and also all the men that were with him. <sup>19</sup>And they lamented, and wept, and fasted until the evening, for Saul, and for Jonathan his son, and for the people of Jehovah, and for the house of Israel; because they had fallen by the sword. <sup>20</sup>And David said to the young man that told him, Whence art thou? And he said, I am the son of a sojourner, an Amalekite. <sup>21</sup>And David said to him, How wast thou not afraid to stretch forth thy hand to destroy Jehovah's anointed? <sup>22</sup>And David called one of the young men, and said, Go near, fall upon him. And

he smote him, that he died. <sup>23</sup>And David said to him, Thy blood be upon thy head; for thy mouth has testified against thee, saying, I have slain Jehovah's anointed.

<sup>24</sup>And David lamented with this lamentation, over Saul and over Jonathan his son. <sup>25</sup>And he bade them teach the children of Judah [the song of] The Bow. Behold, it is written in the book of the righteous.

<sup>26</sup>The beauty of Israel is slain on thy high places.

How are the mighty fallen!

<sup>27</sup>Tell it not in Gath;  
Publish it not in the streets of Ashkelon;

Lest the daughters of the Philistines rejoice,

Lest the daughters of the uncircumcised triumph.

<sup>28</sup>Ye mountains in Gilboa,

Let there be no dew, and no rain upon you,

Nor fields of offerings.

For there the shield of the mighty was vilely cast away,

The shield of Saul as if un-anointed with oil.

<sup>29</sup>From the blood of the slain,

From the fat of the mighty,

The bow of Jonathan turned not back,

And the sword of Saul returned not empty.

<sup>30</sup>Saul and Jonathan,

The lovely and pleasant in their lives,

And in their death not divided!

They were swifter than eagles;

They were stronger than lions.

<sup>31</sup>Daughters of Israel, weep over Saul,

Ver. 10. After he had fallen: under the weapons of his pursuers. The true account of Saul's death is given in 1 Sam. 31: 4. The story of the Amalekite, with the exception of his stripping the bodies of the dead, was invented by him, in expectation of a reward from David.

Ver. 18. The [song of] The Bow: so called from the word "bow" in ver. 22. It was a convenient mode of reference, when there was no division of chapter and verse.

Ver. 21. Fields of offerings: offerings of the first-fruits, Exod. 23: 19 and 34: 26. Hence fertile fields, from which such offerings were made.



Who clothed you in scarlet, with  
[other] delights;

Who put on ornaments of gold on  
your apparel.

<sup>25</sup> How are the mighty fallen in the  
midst of the battle;

Jonathan, slain in thy high places!

<sup>26</sup> I am distressed for thee my brother  
Jonathan.

Very pleasant hast thou been to me;  
Wonderful thy love to me, passing the  
love of women.

<sup>27</sup> How are the mighty fallen,  
And the weapons of war perished!

## CHAPTER II

<sup>1</sup> And it came to pass after this, that  
David inquired of Jehovah, saying,  
Shall I go up into one of the cities of  
Judah? And Jehovah said to him,  
Go up. And David said, Whither  
shall I go up? And he said, to He-  
bron. <sup>2</sup> And David went up thither,  
and his two wives also, Ahinoam the  
Jezreelitess and Abigail wife of the  
Carmelite. <sup>3</sup> And his men that were  
with him did David bring up, every  
man with his household; and they  
dwelt in the cities of Hebron. <sup>4</sup> And  
the men of Judah came, and there  
they anointed David king over the  
house of Judah.

And they told David saying, The  
men of Jabesh-gilead were they that  
buried Saul. <sup>5</sup> And David sent mes-  
sengers to the men of Jabesh-gilead,  
and said to them, Blessed be ye of  
Jehovah, that ye have showed this  
kindness to your lord, to Saul, and  
have buried him. <sup>6</sup> And now Jehovah  
show kindness and truth to you; and  
I also will requite you this goodness,  
because ye have done this thing. <sup>7</sup> And  
now let your hands be strong, and be  
ye valiant. For your master Saul is  
dead; and also the house of Judah  
have anointed me king over them.

<sup>8</sup> But Abner the son of Ner, cap-  
tain of Saul's host, took Ish-bosheth  
the son of Saul, and brought him over  
to Mahanaim. <sup>9</sup> And he made him  
king over Gilead, and over the Ash-  
urites, and over Jezreel, and over  
Ephraim, and over Benjamin, and  
over all Israel. <sup>10</sup> Forty years old was  
Ish-bosheth, Saul's son, when he be-  
gan to reign over Israel; and he reigned  
two years. But the house of Judah  
followed David. <sup>11</sup> And the time that  
David was king in Hebron over the  
house of Judah was seven years and  
six months.

<sup>12</sup> And Abner the son of Ner, and  
the servants of Ish-bosheth the son of  
Saul, went out from Mahanaim to  
Gibeon. <sup>13</sup> And Joab the son of Zer-  
uah and the servants of David went  
out, and they met together by the  
pool of Gibeon. And they sat down,  
these on this side of the pool, and  
those on that side of the pool. <sup>14</sup> And  
Abner said to Joab, Let the young  
men now arise, and play before us.  
And Joab said, Let them arise. <sup>15</sup> Then  
there arose and went over by number  
twelve for Benjamin and for Ish-bo-  
sheth the son of Saul, and twelve of  
the servants of David. <sup>16</sup> And they  
caught every one his fellow by the  
head, and thrust his sword into his  
fellow's side; and they fell down to-  
gether. And that place was called  
Helkath-hazzurim, which is in Gibeon.  
<sup>17</sup> And the battle was very hard on  
that day; and Abner was beaten, and  
the men of Israel, before the servants  
of David.

<sup>18</sup> And three sons of Zeruiah were  
there, Joab, and Abishai, and Asahel.  
And Asahel was as light of foot as  
the wild roe. <sup>19</sup> And Asahel pursued  
after Abner; and he turned not to  
go to the right hand or to the left  
from following Abner. <sup>20</sup> Then Abner

looked behind him, and said, Art thou Asahel? And he said, I am.<sup>21</sup> And Abner said to him, Turn aside to thy right hand or to thy left, and lay hold of one of the young men, and take for thee his armor. But Asahel would not turn aside from following him.<sup>22</sup> And Abner said again to Asahel, Turn aside from following me. Wherefore should I smite thee to the ground? How then should I hold up my face to Joab thy brother?<sup>23</sup> But he refused to turn aside. And Abner, with the hinder end of the spear, smote him under the fifth rib, that the spear came out behind him, and he fell down there, and died on the spot. And so it was, that all who came to the place where Asahel fell down and died stood still.<sup>24</sup> And Joab and Abishai pursued after Abner. And the sun went down when they came to the hill of Ammah, that lies before Giah on the way to the wilderness of Gibeon.

<sup>25</sup> And the children of Benjamin gathered together after Abner, and became one troop, and stood on the top of a hill.<sup>26</sup> Then Abner called to Joab, and said, Shall the sword devour forever? Knowest thou not that it will be bitterness at the last? How long shall it be then, ere thou bid the people return from following their brethren?<sup>27</sup> And Joab said, As God lives, if thou hadst not spoken, surely then in the morning the people had gone up, every one from following his brother.<sup>28</sup> And Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.<sup>29</sup> And Abner and his men went all that night through the plain, and passed over the Jordan, and went through all the defile, and came to Mahanaim.<sup>30</sup> And

Joab returned from following Abner. And he gathered all the people together, and there lacked of David's servants nineteen men, and Asahel.<sup>31</sup> But the servants of David had smitten of Benjamin and among Abner's men; three hundred and sixty men were dead.

<sup>32</sup> And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all the night, and came to Hebron at break of day.

### CHAPTER III

<sup>1</sup> And the war was long between the house of Saul and the house of David. And David grew stronger and stronger, and the house of Saul grew weaker and weaker.

<sup>2</sup> And sons were born to David in Hebron. His firstborn was Amnon, of Ahinoam the Jezreelitess; <sup>3</sup> and his second Chileab, of Abigail the wife of Nabal the Carmelite; and the third Absalom, the son of Maacah the daughter of Talmai king of Geshur; <sup>4</sup> and the fourth Adonijah the son of Haggith; and the fifth Shephatiah the son of Abital; <sup>5</sup> and the sixth Ithream, by Eglah David's wife. These were born to David in Hebron.

<sup>6</sup> And it came to pass, while there was war between the house of Saul and the house of David, that Abner was making himself strong in the house of Saul. <sup>7</sup> And Saul had a concubine, whose name was Rizpah, the daughter of Aiah. And [Ish-bosheth] said to Abner, Wherefore hast thou gone in to my father's concubine? <sup>8</sup> Then was Abner very wroth for the words of Ish-bosheth. And he said, Am I a dog's head, who in regard to Judah, do show kindness this day to the house of Saul thy father, to his brethren,

Ver. 8. Who in regard to Judah. As though all that follows could be regarded as a service rendered to that kingdom.



and to his friends; and have not delivered thee into the hand of David; that thou this day dost charge on me a fault with the woman? <sup>9</sup> So do God to Abner and more; unless as Jehovah has sworn to David; so I shall do to him: <sup>10</sup> to transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba. <sup>11</sup> And he could not answer Abner a word more, because he feared him.

<sup>12</sup> And Abner sent messengers in his stead to David, saying, Whose is the land? Saying, Make thy league with me; and behold, my hand shall be with thee, to turn all Israel to thee.

<sup>13</sup> And he said, Well, I will make a league with thee. But one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face. <sup>14</sup> And David sent messengers to Ish-bosheth Saul's son, saying, Give me my wife Michal, whom I espoused to me for a hundred foreskins of the Philistines.

<sup>15</sup> And Ish-bosheth sent, and took her from her husband, from Phaltiel the son of Laish. <sup>16</sup> And her husband went with her, continually weeping after her, to Bahurim. Then said Abner to him, Go, return. And he returned.

<sup>17</sup> And Abner had communication with the elders of Israel, saying, Ye were seeking for David in times past to be king over you. <sup>18</sup> And now do it. For Jehovah has spoken of David, saying, By the hand of my servant David will I save my people Israel out of the hand of the Philistines and out of the hand of all their enemies.

<sup>19</sup> And Abner also spoke in the ears of Benjamin. And Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and

to the whole house of Benjamin.

<sup>20</sup> And Abner came to David to Hebron, and twenty men with him. And David made a feast to Abner and the men that were with him.

<sup>21</sup> And Abner said to David, I will arise and go, and will gather all Israel to my lord the king; that they may make a league with thee, and that thou mayest reign over all that thy soul desires. And David let Abner go; and he went in peace.

<sup>22</sup> And, behold, the servants of David, and Joab, came from the troop, and brought in great spoil with them. But Abner was not with David in Hebron; for he had let him go, and he went away in peace.

<sup>23</sup> And Joab came and all the host that was with him. And they told Joab, saying, Abner the son of Ner came to the king; and he has let him go, and he went away in peace.

<sup>24</sup> And Joab came to the king, and said, What hast thou done? Behold, Abner came to thee; why is it that thou hast let him go, and he is quite gone?

<sup>25</sup> Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

<sup>26</sup> And Joab went out from David; and he sent messengers after Abner, and they brought him back from the well of Sirah; but David knew it not.

<sup>27</sup> And Abner returned to Hebron. And Joab took him aside to the middle of the gate-way, to speak with him quietly.

And he smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

<sup>28</sup> And David afterward heard it. And he said, I and my kingdom are guiltless before Jehovah forever of the blood of Abner the son of Ner.

<sup>29</sup> Let it come down upon the head of Joab, and upon all his father's house; and let there not fail from the house of

Joab one that has an issue, or that is a leper, or that leans on a staff, or that falls by the sword, or that lacks bread.  
<sup>20</sup> So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel, at Gibeon in the battle.

<sup>21</sup> And David said to Joab and to all the people that were with him, Rend your clothes, and gird on sackcloth, and lament before Abner. And David the king followed the bier.  
<sup>22</sup> And they buried Abner in Hebron. And the king lifted up his voice, and wept at the grave of Abner; and all the people wept.  
<sup>23</sup> And the king lamented over Abner, and said,

Should Abner die as the godless dies?

<sup>24</sup> Thy hands were not bound,

Nor thy feet put in fetters.

As one falls before the wicked,

Thou didst fall.

<sup>25</sup> And all the people wept yet more for him. And all the people came to cause David to eat food while it was yet day. And David swore, saying, So do God to me, and more also, if I taste bread, or aught else, till the sun goes down.  
<sup>26</sup> And all the people took notice of it, and it pleased them; as whatsoever the king did pleased all the people.  
<sup>27</sup> And all the people and all Israel knew on that day, that it was not from the king to slay Abner the son of Ner.  
<sup>28</sup> And the king said to his servants, Know ye not that a prince and a great man has fallen this day in Israel?  
<sup>29</sup> And I am this day weak though anointed king; and these men, the sons of Zeruiah, are too hard for me. Jehovah reward the doer of evil according to his evil.

## CHAPTER IV

<sup>1</sup> And Saul's son heard that Abner was dead in Hebron; and his

hands were feeble; and all Israel was troubled.  
<sup>2</sup> And Saul's son had two men that were captains of bands. The name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin; for Beeroth also was reckoned to Benjamin.  
<sup>3</sup> And the Beerothites fled to Gittaim, and were sojourners there to this day.  
<sup>4</sup> And Jonathan, the son of Saul, had a son that was lame in his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

<sup>5</sup> And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth. And he was lying down for rest at noon-day.

<sup>6</sup> And they came thither into the midst of the house, as though to fetch wheat. And they smote him under the fifth rib; and Rechab and Baanah his brother escaped.  
<sup>7</sup> And they came into the house, and he was lying on his bed in his sleeping chamber. And they smote him, and slew him, and beheaded him; and they took his head, and went by the way of the plain all night.  
<sup>8</sup> And they brought the head of Ish-bosheth to David at Hebron.  
<sup>9</sup> And they said to the king, Behold, the head of Ish-bosheth the son of Saul thy enemy, who sought thy life; and Jehovah has avenged my lord the king this day of Saul and of his seed.

<sup>10</sup> And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, As Jehovah lives, who has redeemed my soul out of all adversity;  
<sup>10</sup> when one

Ver. 34. Thy hands were not bound. Meaning; thou diedst, not bound and fettered, as a malefactor justly doomed to death; but covertly, by the assassin's stroke.



told me, saying, Behold, Saul is dead, thinking that he brought good tidings, I laid hold of him, and slew him in Ziklag, to give him a reward for his tidings. <sup>11</sup>How much more, when wicked men have slain a righteous man in his own house on his bed? And now shall I not require his blood at your hand, and take you away from the earth? <sup>12</sup>And David commanded the young men, and they slew them, and they cut off their hands and their feet, and hanged them up by the pool in Hebron. And they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

### CHAPTER V

<sup>1</sup>And there came all the tribes of Israel to David at Hebron, and spoke, saying, Behold, we are thy bone and thy flesh. <sup>2</sup>Also in time past when Saul was king over us thou wast he that led forth and brought in Israel. And Jehovah said to thee, Thou shalt feed my people Israel, and thou shalt be captain over Israel. <sup>3</sup>So all the elders of Israel came to the king at Hebron; and king David made a league with them in Hebron before Jehovah; and they anointed David king over Israel.

<sup>4</sup>David was thirty years old when he began to reign; and he reigned forty years. <sup>5</sup>In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah.

<sup>6</sup>And the king and his men went to Jerusalem, to the Jebusite, inhabiting the land. And he spoke to David, saying, Thou shalt not come in hither, but the blind and the lame will turn thee away, saying, David shall not come in hither. <sup>7</sup>And David took the stronghold of Zion; the same is

the city of David. <sup>8</sup>And David said on that day, Any one that smites a Jebusite, and gets to the water-course, and the lame and the blind hated of David's soul—. Therefore they say, Blind and lame shall not come into the house. <sup>9</sup>And David dwelt in the stronghold, and called it the city of David. And David built round about from Millo and inward. <sup>10</sup>And David became greater and greater; and Jehovah, God of hosts, was with him.

<sup>11</sup>And Hiram, king of Tyre, sent messengers to David, and cedar wood, and carpenters, and masons; and they built a house for David. <sup>12</sup>And David perceived that Jehovah had established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

<sup>13</sup>And David took more concubines and wives out of Jerusalem, after he came from Hebron. And yet more sons and daughters were born to David. <sup>14</sup>And these were the names of those born to him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon, <sup>15</sup>and Ibhar, and Elishua, and Nepheg, and Japhia, <sup>16</sup>and Elishama, and Eliada, and Eliphalet.

<sup>17</sup>And the Philistines heard that they had anointed David as king over Israel; and all the Philistines came up to seek David. And David heard of it, and went down to the stronghold.

<sup>18</sup>And the Philistines came, and spread themselves in the valley of Rephaim.

<sup>19</sup>And David inquired of Jehovah, saying, shall I go up against the Philistines? Wilt thou deliver them into my hand? And Jehovah said to David, Go up, for I will certainly deliver the Philistines into thy hand.

<sup>20</sup>And David came to Baal-perazim; and David smote them there. And he said, Jehovah has broken my

Ver. 9. Millo: a tower protecting, apparently, an exposed corner of the city wall, and afterwards rebuilt or strengthened from time to time. See 1 Kings 9: 15, 24, and 11: 27; 2 Chron. 32: 5.

enemies before me, like the breaking forth of waters. Therefore he called the name of that place Baal-perazim. <sup>21</sup> And they left there their images, and David and his men took them away.

<sup>22</sup> And the Philistines came up yet again, and spread themselves in the valley of Rephaim. <sup>23</sup> And David inquired of Jehovah. And he said, Thou shalt not go up. Go around to their rear, and come to them over against the mulberry trees. <sup>24</sup> And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt make haste; for then will Jehovah go out before thee, to smite the host of the Philistines. <sup>25</sup> And David did so, as Jehovah commanded him; and he smote the Philistines from Geba until thou comest to Gazer.

## CHAPTER VI

<sup>1</sup> And again David gathered all the chosen men of Israel, thirty thousand.

<sup>2</sup> And he arose and went, David and all the people that were with him, from Baale of Judah, to bring up thence the ark of God, the name of which is called by the name of Jehovah of hosts who sits above the cherubim. <sup>3</sup> And they conveyed the ark of God on a new cart. And they took it out of the house of Abinadab that was on the hill; and Uzzah and Ahio, the sons of Abinadab, guided the new cart. <sup>4</sup> And they took it out of the house of Abinadab which was on the hill, with the ark of God; and Ahio went before the ark. <sup>5</sup> And David and all the house of Israel played before Jehovah on all manner of instruments of fir wood, on harps,

and on psalteries, and on timbrels, and on cornets, and on cymbals.

<sup>6</sup> And they came to Nachon's threshing-floor, and Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. <sup>7</sup> And the anger of Jehovah was kindled against Uzzah. And God smote him there for the offense; and he died there by the ark of God. <sup>8</sup> And David was grieved, because Jehovah made a breach upon Uzzah; and he called the name of the place Perez-uzzah to this day. <sup>9</sup> And David was afraid of Jehovah on that day; and he said, How shall the ark of Jehovah come to me? <sup>10</sup> So David would not remove to him the ark of Jehovah into the city of David; and David carried it aside, into the house of Obed-edom the Gittite. <sup>11</sup> And the ark of Jehovah continued in the house of Obed-edom the Gittite three months. And Jehovah blessed Obed-edom, and all his household.

<sup>12</sup> And it was told to David the king, saying, Jehovah has blessed the house of Obed-edom and all that are his, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. <sup>13</sup> And it was so when they that bore the ark of Jehovah had gone six paces, that he sacrificed an ox and a fatted calf. <sup>14</sup> And David danced before Jehovah with all his might; and David was girded with a linen ephod. <sup>15</sup> So David and all the house of Israel brought up the ark of Jehovah with shouting and with sound of trumpet. <sup>16</sup> And the ark of Jehovah came into the city of David. And Michal, the daughter of Saul, looked through a

Ver. 23. Mulberry trees: or, bacia trees.

Ver. 24. The sound of marching; as of the foot-steps of an army in motion: a signal that Jehovah was already going before them to the assault.

Ver. 2. And he arose. This was at some time subsequent to the one referred to in the preceding verse. The journey to Baale, though not mentioned, is implied in the narrative.

Ver. 8. Perez-uzzah: breach of Uzzah.



window, and saw David the king leaping and dancing before Jehovah; and she despised him in her heart.

<sup>17</sup> And they brought in the ark of Jehovah, and set it in its place, in the midst of the tent that David had set up for it. And David offered burnt offerings and peace offerings before Jehovah. <sup>18</sup> And when David had made an end of offering the burnt offerings and the peace offerings he blessed the people in the name of Jehovah of hosts. <sup>19</sup> And he dealt out to all the people, to the whole multitude of Israel, to both men and women, to every one a cake of bread, and a piece of flesh, and a cake of raisins. So all the people departed every one to his house.

<sup>20</sup> And David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and she said, How glorious the king of Israel made himself to-day; who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovers himself! <sup>21</sup> And David said to Michal, Before Jehovah,—who chose me above thy father, and above all his house, to appoint me ruler over the people of Jehovah; over Israel,—before Jehovah have I played.

<sup>22</sup> And I will humble myself yet more than this, and will be base in my own sight. And of the maid-servants whom thou hast spoken of, of them shall I be held in honor. <sup>23</sup> And Michal, the daughter of Saul, had no child to the day of her death.

## CHAPTER VII

<sup>1</sup> And it came to pass when the king sat in his house, and Jehovah had given him rest round about from all his enemies, <sup>2</sup> that the king said to Nathan the prophet, See now, I dwell in a house of cedar; and the ark of

God dwells within the curtain. <sup>3</sup> And Nathan said to the king, Go, do all that is in thy heart; for Jehovah is with thee.

<sup>4</sup> And it came to pass that night, that the word of Jehovah came to Nathan, saying, <sup>5</sup> Go and tell my servant David, thus says Jehovah, Shalt thou build me a house for me to dwell in? <sup>6</sup> For I have not dwelt in a house since the time that I brought up the children of Israel out of Egypt, and to this day, but have gone about in a tent that was my dwelling. <sup>7</sup> In all the places where I have gone with all the children of Israel, spoke I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why do ye not build for me a house of cedar? <sup>8</sup> And now so shalt thou say to my servant, to David, Thus says Jehovah of hosts, I took thee from the pasture, from following the flock, to be prince over my people, over Israel. <sup>9</sup> And I was with thee whithersoever thou wentest; and I have cut off all thy enemies from before thee, and have made for thee a great name, like the name of the great men that are on the earth.

<sup>10</sup> And I will appoint a place for my people, for Israel, and will plant them, that they may dwell in their own place, and be troubled no more; nor shall the children of wickedness afflict them any more, as before time, <sup>11</sup> and as from the time that I commanded judges over my people Israel; and I give thee rest from all thy enemies. And Jehovah tells thee, that for thee Jehovah will build a house. <sup>12</sup> When thy days are fulfilled, and thou liest down with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. <sup>13</sup> He shall build a house for my name, and I will establish the throne of his king-

dom forever. <sup>14</sup> I will be to him a father, and he shall be to me a son; that if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; <sup>15</sup> but my mercy shall not depart from him, as I took it from Saul, whom I put away from before thee. <sup>16</sup> And thy house and thy kingdom shall be stable forever before thee; thy throne shall be established forever. <sup>17</sup> According to all these words, and according to all this vision, so did Nathan speak to David.

<sup>18</sup> And David the king went in, and sat before Jehovah. And he said, Who am I, O Lord Jehovah? And what is my house, that thou hast brought me hitherto? <sup>19</sup> And this was yet a small thing in thy sight, O Lord Jehovah; and thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord Jehovah? <sup>20</sup> And what shall David say more to thee? For thou, O Lord Jehovah, knowest thy servant. <sup>21</sup> For thy word's sake, and according to thine own heart, hast thou done all this greatness, to make it known to thy servant. <sup>22</sup> Therefore thou art great, O Jehovah, God. For there is none like thee, and there is no God besides thee, according to all that we have heard with our ears. <sup>23</sup> And what one nation in the earth is like thy people, like Israel; whom God went to redeem to himself for a people, and to make for himself a name, and to do for you things great and terrible, for thy land before thy people, whom thou didst redeem to thee from Egypt, from the nations and their gods. <sup>24</sup> And thou hast confirmed to thyself thy people Israel to be a people to thee forever; and thou, Jehovah, hast become their God. <sup>25</sup> And now, O Jehovah, God, the word which thou hast spoken con-

cerning thy servant and concerning his house establish thou forever, and do as thou hast said. <sup>26</sup> And let thy name be magnified forever, saying, Jehovah of hosts is God over Israel, and let the house of thy servant David be established before thee. <sup>27</sup> For thou, Jehovah of hosts, God of Israel, hast revealed to thy servant, saying, A house will I build for thee; Therefore has thy servant found it in his heart to pray this prayer to thee. <sup>28</sup> And now, O Lord Jehovah, thou art God, and thy words are truth, and thou hast spoken of this goodness to thy servant. <sup>29</sup> And now let it please thee to bless the house of thy servant, that it may continue forever before thee. For thou, O Lord Jehovah, hast spoken it; and with thy blessing shall the house of thy servant be blessed forever.

## CHAPTER VIII

<sup>1</sup> And after this it came to pass, that David smote the Philistines, and subdued them. And David took Metheg-ammah out of the hand of the Philistines. <sup>2</sup> And he smote Moab. And he measured them with the line, making them lie down on the ground. He measured off two lines to put to death, and one full line to keep alive. And the Moabites became David's servants, and brought tribute.

<sup>3</sup> And David smote Hadadezer, the son of Rehob, king of Zobah; as he went to recover his power at the river Euphrates. <sup>4</sup> And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen. And David houghed all the chariot-horses, reserving of them a hundred chariot-horses. <sup>5</sup> And the Syrians of Damascus came to succor Hadadezer king of Zobah; and David slew of the Syrians two and twenty thousand men. <sup>6</sup> And David put gar-



risons in Syria of Damascus. And the Syrians became servants to David, and brought tribute. And Jehovah helped David, whithersoever he went.

<sup>7</sup> And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

<sup>8</sup> And from Betah, and from Berothai, cities of Hadadezer, David the king took very much bronze.

<sup>9</sup> And Toi king of Hamath heard that David had smitten all the host of Hadadezer.

<sup>10</sup> And Toi sent Joram his son to David the king, to salute him; and to bless him, because he had fought against Hadadezer; and smitten him; for Hadadezer had wars with Toi. And in his hand were vessels of silver, and vessels of gold, and vessels of bronze.

<sup>11</sup> Them also king David dedicated to Jehovah, with the silver and gold that he had dedicated of all the nations that he subdued: <sup>12</sup> of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. <sup>13</sup> And David made himself a name when he returned from smiting the Syrians in the valley of salt, eighteen thousand men.

<sup>14</sup> And he put garrisons in Edom; through all Edom he put garrisons, and all Edom became David's servants. And Jehovah helped David whithersoever he went.

<sup>15</sup> And David reigned over all Israel; and David executed judgment and justice to all his people. <sup>16</sup> And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; <sup>17</sup> and Zadok the son of Abitub, and Ahimelech the son of Abiathar, were priests; and Seraiah was scribe; <sup>18</sup> and Benaiah the son of Jehoiada was over the executioners

and the couriers; and David's sons were princes.

## CHAPTER IX

<sup>1</sup> And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? <sup>2</sup> And there was of the house of Saul a servant, whose name was Ziba. And they called him to David, and the king said to him, Art thou Ziba? And he said, Thy servant is he. <sup>3</sup> And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, There is yet a son of Jonathan, lame in his feet. <sup>4</sup> And the king said to him, Where is he? And Ziba said to the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

<sup>5</sup> Then king David sent, and brought him out of the house of Machir, the son of Ammiel, from Lo-debar. <sup>6</sup> And Mephibosheth, the son of Jonathan, the son of Saul, came to David; and he fell upon his face, and bowed himself. And David said, Mephibosheth! And he answered, Behold thy servant!

<sup>7</sup> And David said to him, Fear not. For I will surely show thee kindness for the sake of Jonathan thy father; and I will restore to thee all the land of Saul thy father; and thou shalt eat bread at my table continually. <sup>8</sup> And he bowed himself, and said, What is thy servant, that thou lookest on the dead dog, such as I am?

<sup>9</sup> Then the king called to Ziba, Saul's servant, and said to him, All that belonged to Saul, and to all his house, I have given to thy master's son. <sup>10</sup> And thou shalt till the ground for him, thou and thy sons, and thy servants; and thou shalt bring in the

Ver. 16. Recorder: "The king's annalist, whose duty it was to record the deeds of the king, and the events of his reign."

Ver. 18. Benaiah—over the executioners. See 1 Kings 2: 25.

fruits, that thy master's son may have food to eat; but Mephibosheth thy master's son shall always eat food at my table. Now Ziba had fifteen sons, and twenty servants. <sup>11</sup> And Ziba said to the king, According to all that my lord the king shall command his servant, so will thy servant do. And Mephibosheth [said the king], eats at my table, as one of the king's sons. <sup>12</sup> And Mephibosheth had a little son, whose name was Micha. And all that dwelt in the house of Ziba were servants to Mephibosheth. <sup>13</sup> So Mephibosheth dwelt in Jerusalem; for he ate continually at the king's table. And he was lame in both his feet.

## CHAPTER X

<sup>1</sup> And it came to pass after this, that the king of the children of Ammon died; and Hanun his son reigned in his stead. <sup>2</sup> Then said David, I will show kindness to Hanun the son of Nahash, as his father showed kindness to me. And David sent to comfort him by the hand of his servants, for his father. And David's servants came into the land of the children of Ammon. <sup>3</sup> And the princes of the children of Ammon said to Hanun their lord, Is David honoring thy father, that he has sent comforters to thee? Is it not in order to search the city, and to spy it out, and to overthrow it, that David has sent his servants to thee? <sup>4</sup> And Hanun took David's servants, and shaved off the one-half of their beards, and cut off their garments in the middle, to their hips, and sent them away. <sup>5</sup> They told it to David, and he sent to meet them, because the men were greatly ashamed. And the king said, Tarry at Jericho until your beards are grown, and then return.

<sup>6</sup> And the children of Ammon saw that they had made themselves ab-

horred by David. And the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and the king of Maacah a thousand men, and the men of Tob twelve thousand men. <sup>7</sup> And David heard of it; and he sent Joab, and all the host, the mighty men. <sup>8</sup> And the children of Ammon came out, and put the battle in array at the entrance of the gate; and the Syrians of Zoba, and of Rehob, and the men of Tob and Maacah, were by themselves in the field. <sup>9</sup> And Joab saw that the front of the battle was against him before and behind. And he chose some from all the choice men of Israel, and put them in array against the Syrians. <sup>10</sup> And the rest of the people he gave into the hand of Abishai his brother, that he might put them in array against the children of Ammon. <sup>11</sup> And he said, If the Syrians are too strong for me, then thou shalt help me; but if the children of Ammon are too strong for thee, then I will come to help thee. <sup>12</sup> Be strong, and let us strengthen ourselves for our people, and for the cities of our God; and Jehovah do that which is good in his sight. <sup>13</sup> And Joab drew nigh, and the people that were with him, to the battle against the Syrians; and they fled before him. <sup>14</sup> And the children of Ammon saw that the Syrians fled; and they fled before Abishai, and entered into the city. And Joab returned from the children of Ammon, and came to Jerusalem.

<sup>15</sup> And the Syrians saw that they were smitten before Israel; and they gathered themselves, all together. <sup>16</sup> And Hadadezer sent, and brought out the Syrians that were beyond the river. And they came to Helam, and Shobach the captain of the host of Hadadezer, before them. <sup>17</sup> And it



was told David; and he gathered all Israel together; and passed over the Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.<sup>18</sup> And the Syrians fled before Israel. And David slew of the Syrians seven hundred chariot-men and forty thousand horsemen; and he smote Shobach the captain of his host, and he died there.<sup>19</sup> And all the kings that were servants of Hadadêzer saw that they were smitten before Israel; and they made peace with Israel, and served them. And the Syrians feared to help the children of Ammon any more.

## CHAPTER XI

<sup>1</sup> And it came to pass, at the return of the year, at the time when kings go forth, that David sent Joab, and his servants with him, and all Israel; and they wasted [the land of] the children of Ammon, and laid siege to Rabbah. But David abode in Jerusalem.

<sup>2</sup> And it came to pass at evening-time, that David arose from his couch, and walked upon the roof of the king's house. And from the roof he saw a woman bathing; and the woman was very beautiful to look upon.<sup>3</sup> And David sent and inquired after the woman. And they said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?<sup>4</sup> And David sent messengers, and took her; and she came to him, and he lay with her. And she purified herself from her uncleanness, and returned to her house.<sup>5</sup> And the woman conceived; and she sent and told David, and said, I am with child.

<sup>6</sup> And David sent word to Joab, Send me Uriah the Hittite. And Joab sent Uriah to David.<sup>7</sup> And

Uriah came to him. And David inquired how Joab fared, and how the people fared, and how the war prospered.<sup>8</sup> And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house; and there followed him a mess of food from the king.<sup>9</sup> But Uriah slept at the door of the king's house, with all the servants of his lord, and went not down to his house.<sup>10</sup> And they told David, saying, Uriah went not down to his house. And David said to Uriah, Hast thou not come from a journey? For what reason didst thou not go down to thy house?<sup>11</sup> And Uriah said to David, The ark, and Israel, and Judah, abide in booths; and my lord Joab, and the servants of my lord are encamped in the open field; and shall I go into my house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul lives, I will not do this thing.<sup>12</sup> And David said to Uriah, Tarry here to-day also; and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.<sup>13</sup> And David called him, and he ate and drank before him; and he made him drunk. And at evening he went out, to lie on his bed with the servants of his lord, and went not down to his house.

<sup>14</sup> And it came to pass in the morning, that David wrote a letter to Joab; and he sent it by the hand of Uriah.<sup>15</sup> And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from behind him, that he may be smitten, and die.<sup>16</sup> And it came to pass, as Joab watched the city, that he put Uriah in the place where he knew that there were valiant men.<sup>17</sup> And the

Ver. 2. Evening-time. "The evening began at three o'clock in the afternoon. The midday siesta, which David had as usual been taking (chap. 4: 5), would probably be over about this time, when he arose from his couch." (Speaker's Commentary).

Ver. 10. For what reason: literally, what knowing; the natural suggestion of an accusing conscience.

men of the city went out, and fought with Joab. And there fell some of the people; of the servants of David; and Uriah the Hittite died also.

<sup>18</sup> And Joab sent and told David all the matters of the war. <sup>19</sup> And he charged the messenger, saying, When thou hast made an end of telling all the matters of the war to the king; <sup>20</sup> and if it be that the king's wrath shall rise, and he shall say to thee, Wherefore approached ye so nigh to the city to fight? Knew ye not that they would shoot from the wall? <sup>21</sup> Who smote Abimelech the son of Jerubbeseth? Did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? Why went ye nigh the wall? Then say thou, Thy servant, Uriah the Hittite, is dead also.

<sup>22</sup> So the messenger went. And he came and told David all that Joab sent him for. <sup>23</sup> And the messenger said to David, the men were strong against us, and came out to us into the field; and we were upon them to the entrance of the gate. <sup>24</sup> And the archers shot from off the wall upon thy servants; and some of the king's servants died, and thy servant, Uriah the Hittite, is dead also. <sup>25</sup> And David said to the messenger, Thus shalt thou say to Joab, Let not this thing displease thee; for the sword devours one as well as another. Make thy battle strong against the city, and overthrow it. And do thou encourage him.

<sup>26</sup> And the wife of Uriah heard that Uriah her husband was dead; and she lamented for her husband. <sup>27</sup> And when the mourning was past, David sent, and received her to his house. And she became his wife, and bore him a son. And the thing that David had done was evil in the sight of Jehovah.

## CHAPTER XII

<sup>1</sup> And Jehovah sent Nathan to David. And he came to him, and said to him, There were two men in one city, the one rich, and the other poor. <sup>2</sup> The rich man had very many flocks, and herds. <sup>3</sup> And the poor man had nothing, save one little ewe lamb, which he had bought and nourished up. And it grew up together with him and with his children; it ate of his own morsel, and drank of his own cup, and lay in his bosom, and was to him as a daughter. <sup>4</sup> And there came a traveler to the rich man. And he spared to take of his own flock and of his own herd to dress for the way-faring man that was come to him; and he took the poor man's lamb, and dressed it for the man that was come to him. <sup>5</sup> And David's anger was greatly kindled against the man. And he said to Nathan, As Jehovah lives, the man that has done this shall surely die. <sup>6</sup> And he shall restore the lamb fourfold; because he did this thing, and because he had no pity.

<sup>7</sup> And Nathan said to David, Thou art the man. Thus says Jehovah, God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; <sup>8</sup> and I gave thee thy master's house, and thy master's wives into thy bosom; and I gave thee the house of Israel and of Judah; and if that were too little, I would moreover have given to thee such and such things. <sup>9</sup> Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? Uriah the Hittite thou hast smitten with the sword, and hast taken his wife to be thy wife; and him thou hast slain with the sword of the children of Ammon. <sup>10</sup> And now the sword shall not depart from thy house forever; because thou hast despised me, and hast taken the



wife of Uriah the Hittite to be thy wife. <sup>11</sup> Thus says Jehovah, Behold, I will raise up evil against thee out of thine own house; and I will take thy wives before thine eyes, and give them to thy neighbor, and he shall lie with thy wives in the sight of this sun. <sup>12</sup> For thou didst it secretly; but I will do this thing before all Israel, and before the sun. <sup>13</sup> And David said to Nathan; I have sinned against Jehovah. And Nathan said to David, Jehovah has also put away thy sin; thou shalt not die. <sup>14</sup> Nevertheless, because by this deed thou hast given the enemies of Jehovah great occasion to blaspheme, the child also that is born to thee shall surely die.

<sup>15</sup> And Nathan departed to his house. And Jehovah struck the child that Uriah's wife bore to David, and it was very sick. <sup>16</sup> And David besought God for the child; and David fasted, and came and lay all night upon the ground. <sup>17</sup> And the elders of his house arose, and went to him, to raise him up from the ground; but he would not, nor did he eat food with them. <sup>18</sup> And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive we spoke to him, and he would not hearken to our voice; and how will he vex himself if we tell him that the child is dead? <sup>19</sup> And David saw that his servants were whispering together; and David perceived that the child was dead. And David said to his servants, Is the child dead? And they said, He is dead. <sup>20</sup> Then David arose from the ground, and washed, and anointed himself; and he changed his apparel, and came to the house of Jehovah, and worshiped.

And he came to his own house; and he asked, and they set bread before him; and he ate. <sup>21</sup> Then said his servants to him, What is this thing that thou hast done? While the child lived thou didst fast and weep; but when the child was dead thou didst rise and eat food. <sup>22</sup> And he said, While the child was yet alive I fasted and wept; for I said, Who knows whether Jehovah will be gracious to me, that the child may live? <sup>23</sup> But now he is dead, wherefore should I fast? Can I bring him back again? I am going to him, but he will not return to me.

<sup>24</sup> And David comforted Bath-sheba his wife, and went in to her, and lay with her. And she bore a son, and he called his name Solomon. And Jehovah loved him. <sup>25</sup> And he sent by the hand of Nathan the prophet, and he called his name Jedidiah, on account of Jehovah.

<sup>26</sup> And Joab fought against Rabbah of the children of Ammon, and took the royal city. <sup>27</sup> And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. <sup>28</sup> And now gather the rest of the people, and encamp against the city, and take it; lest I myself take the city, and it be called after my name. <sup>29</sup> And David gathered all the people, and went to Rabbah, and fought against, and took it. <sup>30</sup> And he took their king's crown off from his head, the weight whereof was a talent of gold, and the precious stones; and it was set on David's head. And he brought out the spoil of the city in great abundance. <sup>31</sup> And he brought out the people that were therein; and he put them to saws, and to threshing-sledges of iron, and to axes of iron, and made them pass

Ver. 25. Jedidiah: beloved of Jehovah.

Ver. 30. Talent: three thousand shekels, or about a hundred pounds.

through the brick-kiln; and thus did he to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

### CHAPTER XIII

<sup>1</sup> And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar, and Amnon the son of David loved her.

<sup>2</sup> And Amnon was so troubled that he fell sick for his sister Tamar; for she was a virgin, and it seemed difficult to Amnon to do anything to her. <sup>3</sup> But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother. And Jonadab was a very artful man. <sup>4</sup> And he said to him,

Why art thou so lean, thou king's son, morning by morning? Wilt thou not tell me? And Amnon said to him, I love Tamar, my brother Absalom's sister. <sup>5</sup> And Jonadab said to him,

Lay thee down on thy bed, and feign thyself sick. And when thy father comes to see thee, say to him, I pray thee, let my sister Tamar come, and give me food, and dress the food in my sight, that I may see it, and eat it at her hand.

<sup>6</sup> So Amnon lay down, and feigned himself sick. And the king came to see him; and Amnon said to the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. <sup>7</sup> And David sent to the house to Tamar, saying, Go now to the house of thy brother Amnon and prepare food for him. <sup>8</sup> And Tamar went to the house of Amnon her brother; and he was lying down. And she took the dough, and kneaded it, and made cakes in his sight, and baked the cakes. <sup>9</sup> And she took the

pan, and poured them out before him; but he refused to eat. And Amnon said, Cause every man to go out from me. And they went out every man from him. <sup>10</sup> And Amnon said to Tamar, Bring the food into the chamber, that I may eat from thy hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. <sup>11</sup> And she brought them near to him to eat;

and he took hold of her, and said to her, Come, lie with me, my sister. <sup>12</sup> And she said to him, Nay, my brother, do not humble me; for such a thing should not be done in Israel; do not this folly. <sup>13</sup> And I, whither shall I carry my reproach? And as for thee, thou shalt be as one of the fools in Israel. And now speak, I pray thee, to the king; for he will not withhold me from thee. <sup>14</sup> And he would not hearken to her voice; and he overpowered her, and humbled her, and lay with her.

<sup>15</sup> Then Amnon hated her with exceedingly great hatred; for his hatred of her was greater than his love had been for her. And Amnon said to her, Rise up, be gone. <sup>16</sup> And she said to him, There is no cause. This evil is greater than the other that thou didst to me, to send me away. But he would not hearken to her.

<sup>17</sup> And he called his servant that waited on him, and said, Send ye this woman out from me on the street, and bolt the door after her. <sup>18</sup> And she had on a full length garment; for with such robes were the king's daughters that were virgins apparelled. And his servant brought her out on the street, and bolted the door after her.

<sup>19</sup> And Tamar took ashes on her

Ver. 18. A full length garment: covering the whole person, the body of the garment extending to the feet, and the sleeves to the wrists. Such garments were worn only by those exempted from manual labor, and were indicative of rank and wealth. On the contrary, the ordinary dress, worn by those engaged in active employments, extended but little below the knee, the sleeves reaching only to the elbow.



head, and the full length garment that was on her she rent, and put her hand on her head, and went, crying as she went. <sup>20</sup> And Absalom her brother said to her, Has Amnon thy brother been with thee? And now, my sister, hold thy peace; he is thy brother. Lay not this thing to heart. So Tamar remained, solitary, in the house of her brother Absalom.

<sup>21</sup> And king David heard of all these things; and he was very wroth. <sup>22</sup> And Absalom spoke with Amnon neither good nor bad. For Absalom hated Amnon, because he had humbled his sister Tamar.

<sup>23</sup> And it came to pass after two years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim. And Absalom invited all the king's sons. <sup>24</sup> And Absalom came to the king and said, Behold now, thy servant has sheep-shearers; let the king, I pray thee, and his servants go with thy servant. <sup>25</sup> And the king said to Absalom, Nay, my son, let us not all go, lest we be burdensome to thee. And he pressed him; but he would not go, and he blessed him.

<sup>26</sup> Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said to him, Why should he go with thee? <sup>27</sup> And Absalom pressed him; and he let Amnon and all the king's sons go with him.

<sup>28</sup> And Absalom commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and I shall say to you, Smite Amnon; then kill him, fear not; have not I commanded you? Be strong, and be valiant. <sup>29</sup> And the servants of Absalom did to Amnon as Absalom commanded. Then all the king's sons rose up, and rode every man on his mule, and fled.

<sup>30</sup> And it came to pass, while they were on the way, that tidings came to

David, Absalom has slain all the king's sons, and not one of them is left. <sup>31</sup> And the king arose, and rent his garments; and lay on the earth; and all his servants stood by with their garments rent. <sup>32</sup> And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons, for Amnon only is dead; for on the lips of Absalom has it been purposed from the day that he humbled his sister Tamar. <sup>33</sup> And now let not my lord the king take the thing to heart, thinking that all the king's sons are dead; for Amnon only is dead. <sup>34</sup> And Absalom fled. And the young man that kept watch raised his eyes, and saw, and, behold, there came much people by the way behind him, from the mountain's side. <sup>35</sup> And Jonadab said to the king: Behold, the king's sons are coming; as thy servant said, so it is. <sup>36</sup> And it came to pass, as he made an end of speaking, that, behold, the king's sons came, and they lifted up their voice and wept; and the king also and all his servants wept with a very great weeping.

<sup>37</sup> And when Absalom fled he went to Talmi, the son of Ammihud, king of Geshur. And David mourned for his son every day. <sup>38</sup> And Absalom fled, and went to Geshur, and was there three years. <sup>39</sup> And the soul of king David longed to go forth to Absalom; for he was comforted concerning Amnon, seeing that he was dead.

## CHAPTER XIV

<sup>1</sup> And Joab the son of Zeruiah perceived that the king's heart was toward Absalom. <sup>2</sup> And Joab sent to Tekoah, and took thence a wise woman, and said to her, I pray thee, feign thyself a mourner, and put on mourning apparel, and anoint not thyself with oil,

and be as a woman that has a long time mourned for the dead; and come to the king, and speak to him in this manner. And Joab put the words in her mouth.

And the woman of Tekoah spoke to the king. And she fell upon her face to the ground, and bowed herself, and said, Help, O king. And the king said to her, What wilt thou? And she said, I am verily a widow woman, and my husband is dead. And thy handmaid had two sons. And they two strove together in the field, and there was none to part them, the one smote the other, and slew him. And, behold, the whole family rose against thy handmaid, and said, Give up him that smote his brother, and we will kill him, for the life of his brother whom he slew; and we will destroy the heir also; and they will quench my coal which is left, so as not to leave my husband name or remnant on the face of the earth. And the king said to the woman, Go to thy house, and I will give charge concerning thee. And the woman of Tekoah said to the king, On me, my lord, O king, be the iniquity, and on my father's house, and the king and his throne be guiltless. And the king said, Whosoever says aught to thee, bring him to me, and he shall not touch thee any more. Then said she, Let the king, I pray thee, remember Jehovah thy God, that the avenger of blood may not destroy yet more, and that they destroy not my son. And he said, As Jehovah lives, there shall not one hair of thy son fall to the earth. And the woman said, Let thy handmaid, I pray thee, speak a word to my lord the king. And he said, Speak. And the woman said, And why hast thou thought such a thing against the people of God? For the king speaks this thing as one that

is faulty, in that the king does not bring back his banished one. For we must needs die, and are as water spilt on the ground, that cannot be gathered up; and God does not take away life, and he considers how he shall not thrust the outcast from him. And now, that I am come to speak of this thing to my lord the king, it is because the people made me afraid. And thy handmaid said, I will speak now to the king; it may be that the king will grant the request of his handmaid. For the king will hearken, to deliver his handmaid out of the hand of the man that would destroy me and my son together, from the inheritance of God. And thy handmaid said, Let now the word of my lord the king be comforting; for as the angel of God, so is my lord the king to discern the good and the evil; and Jehovah thy God be with thee. Then the king answered and said to the woman, Do not hide from me the thing that I ask thee. And the woman said, Let my lord the king speak. And the king said, Is the hand of Joab with thee in all this? And the woman answered and said, As thy soul lives, my lord the king, none can turn to the right hand or to the left from aught that my lord the king has spoken; for thy servant Joab, he bade me, and he put all these words in the mouth of thy handmaid. In order to change the face of the matter, has thy servant Joab done this thing. And my lord is wise, as the wisdom of the angel of God, to know all things that are in the earth.

And the king said to Joab, Behold now, I have done this thing. Go, therefore, bring back the young man Absalom. And Joab fell upon his face to the ground, and bowed himself, and blessed the king. And Joab said, To-day thy servant knows



that I have found favor in thy sight, my lord the king, in that the king has granted the request of his servant.

<sup>23</sup> And Joab arose and went to Geshur, and brought Absalom to Jerusalem.

<sup>24</sup> And the king said, Let him turn to his own house, and my face he shall not see. And Absalom turned to his own house, and saw not the king's face.

<sup>25</sup> But in all Israel there was none so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him.

<sup>26</sup> And when he shaved his head,—and it was at every year's end that he shaved it, for it was heavy on him and he shaved it,—the hair of his head weighed two hundred shekels, after the king's weight.

<sup>27</sup> And to Absalom were born three sons, and a daughter whose name was Tamar; she was a woman of fair countenance.

<sup>28</sup> And Absalom dwelt two years in Jerusalem; and he saw not the king's face.

<sup>29</sup> And Absalom sent for Joab, in order to send him to the king; but he would not come to him. And he sent again the second time, and he would not come.

<sup>30</sup> And he said to his servants, See, Joab's field is by the side of mine, and he has barley there; go and set it on fire. And Absalom's servants set the field on fire.

<sup>31</sup> Then Joab arose; and came to Absalom to his house, and said to him, Wherefore have thy servants set my field on fire?

<sup>32</sup> And Absalom answered Joab, Behold, I sent to thee saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? It were good for me that I were there still. And now let me see the king's face; and if there be any iniquity in me, let him kill me.

<sup>33</sup> And Joab came to the king, and told him. And he called Absalom; and he came to the king, and bowed himself

upon his face to the ground before the king; and the king kissed Absalom.

## CHAPTER XV

<sup>1</sup> And it came to pass after this, that Absalom prepared for himself a chariot and horses, and fifty men to run before him.

<sup>2</sup> And Absalom rose up early, and stood by the side of the way to the gate. And it was so, when any man who had a controversy came to the king for judgment, that Absalom called to him, and said, Of what city art thou?

And he said, Thy servant is of one of the tribes of Israel.

<sup>3</sup> And Absalom said to him, See, thy matters are good and right; but there is no one to hear thee on the part of the king.

<sup>4</sup> And Absalom said, Oh, that I were made judge in the land, that every man who has any suit or cause might come before me, and I would do him justice!

<sup>5</sup> And it was so, when any man came near to bow down to him, that he put forth his hand, and took hold of him, and kissed him.

<sup>6</sup> And in this manner did Absalom to all Israel that came to the king for judgment. And Absalom stole the hearts of the men of Israel.

<sup>7</sup> And it came to pass at the end of four years, that Absalom said to the king, I pray thee, let me go and pay my vow, which I have vowed to Jehovah, in Hebron.

<sup>8</sup> For thy servant vowed a vow while I abode at Geshur in Syria, saying, If Jehovah shall indeed bring me back to Jerusalem, then I will serve Jehovah.

<sup>9</sup> And the king said to him, Go in peace. And he arose, and went to Hebron.

<sup>10</sup> And Absalom sent spies through all the tribes of Israel, saying, When ye hear the sound of the trumpet, then ye shall say, Absalom is made king in Hebron.

<sup>11</sup> And with Absalom went two hundred men out of Jerusalem, that were invited; and

they went in their simplicity, and they knew not anything. <sup>12</sup> And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, from Giloh, while he was offering sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

<sup>13</sup> And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. <sup>14</sup> And David said to all his servants that were with him at Jerusalem, Arise, and let us flee; for there will be for us no escape from Absalom. Make haste to depart, lest he suddenly overtake us, and bring the evil upon us, and smite the city with the edge of the sword. <sup>15</sup> And the king's servants said to the king, Whatsoever my lord the king shall choose, behold, we are thy servants. <sup>16</sup> And the king went forth, and all his household after him. And the king left ten women, concubines, to keep the house. <sup>17</sup> And the king went forth, and all the people after him, and halted at Beth-merhak. <sup>18</sup> And all his servants passed on beside him; and all the executioners, and all the couriers, and all the Gittites, six hundred men who came after him from Gath, passed on before the king.

<sup>19</sup> Then said the king to Ittai the Gittite, Wherefore goest thou also with us? Return, and remain with the king; for thou art a stranger and an exile from thy place. <sup>20</sup> Thou camest but yesterday; and should I to-day make thee go up and down with us, seeing that I go whither I may? Return thou, and take back thy brethren; mercy and truth be with thee. <sup>21</sup> And Ittai answered the king, and said, As Jehovah lives, and as my lord the king lives, surely in what place my lord the king shall be,

whether for death or for life, there will thy servant be. <sup>22</sup> And David said to Ittai, Go, and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. <sup>23</sup> And all the land wept with a loud voice as all the people passed over; and the king passed over the brook Kidron, and all the people passed over, toward the way to the wilderness.

<sup>24</sup> And lo! Zadok also, and all the Levites with him, were bearing the ark of the covenant of God. And they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

<sup>25</sup> And the king said to Zadok, Carry back the ark of God to the city. If I shall find favor in the eyes of Jehovah, he will bring me back, and will cause me to see it, and his habitation.

<sup>26</sup> But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seems good to him.

<sup>27</sup> And the king said to Zadok the priest, Seest thou? Return to the city in peace, and Ahimaaz thy son, and Jonathan the son of Abiathar, your two sons with you. <sup>28</sup> See, I will delay at the fords of the wilderness, until there come word from you to inform me. <sup>29</sup> And Zadok and Abiathar carried back the ark of God to Jerusalem; and they remained there.

<sup>30</sup> And David went up by the ascent of the olives, and weeping as he went up, and with his head covered, and he going barefoot; and all the people that were with him covered every man his head, and they went up weeping as they went.

<sup>31</sup> And it was told David, saying, Ahithophel is among the conspirators with Absalom. And David said, Make foolish, I pray thee, the counsel of Ahithophel, O Jehovah.

Ver. 17. Beth-merhak: or, the Far House.

Ver. 31. Make foolish. Either, make it so (make it foolish counsel), or make it seem and be treated so (as it proved); in either case frustrating the evil design.



<sup>32</sup> And it came to pass, when David was come to the summit, where men worshiped God, that, behold, Hushai the Archite came to meet him, with his garment rent, and earth on his head. <sup>33</sup> And David said to him, If thou passest on with me, then thou wilt be a burden to me. <sup>34</sup> But if thou return to the city, and say to Absalom, I will be thy servant, O king; I have been thy father's servant hitherto, and now I will be thy servant; then mayest thou defeat for me the counsel of Ahithophel. <sup>35</sup> And are there not with thee there Zadok and Abiathar the priests? And what thing soever thou hearest out of the king's house, thou shalt tell to Zadok and Abiathar the priests. <sup>36</sup> Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by their hand send to me everything that ye shall hear. <sup>37</sup> So Hushai David's friend came to the city; and Absalom came to Jerusalem.

## CHAPTER XVI

<sup>1</sup> And David had passed a little beyond the summit; and behold, Ziba the servant of Mephibosheth met him, with a pair of asses saddled, and upon them two hundred loaves of bread, and a hundred cakes of raisins, and a hundred cakes of figs, and a skin of wine. <sup>2</sup> And the king said to Ziba, What meanest thou by these? And Ziba said, The asses are for the king's household to ride on; and the bread and the figs for the young men to eat; and the wine, that such as are faint in the wilderness may drink. <sup>3</sup> And the king said, And where is thy master's son? And Ziba said to the king, Behold, he remains at Jerusalem. For he said, To-day will

the house of Israel restore to me the kingdom of my father. <sup>4</sup> Then said the king to Ziba, Behold, thine are all that belonged to Mephibosheth. And Ziba said, I bow myself down; may I find favor in thy sight, my lord, the king.

<sup>5</sup> And when David the king came to Bahurim, behold, there came out thence a man of the family of the house of Saul, whose name was Shimei, the son of Gera. He came out, cursing as he came. <sup>6</sup> And he cast stones at David, and at all the servants of king David; and all the people, and all the mighty men, were on his right hand and on his left. <sup>7</sup> And thus said Shimei while he cursed, Come out, come out, thou man of blood, thou wicked man. <sup>8</sup> Jehovah returns upon thee all the blood of the house of Saul, in whose stead thou wast made king; and Jehovah gives the kingdom into the hand of Absalom thy son; and, behold, thou art now in thy calamity, because thou art a man of blood.

<sup>9</sup> And Abishai the son of Zeruiah said to the king, Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head. <sup>10</sup> And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse; for Jehovah has said to him, Curse David. And who may say, Why doest thou so? <sup>11</sup> And David said to Abishai, and to all his servants, Behold, my son, who came forth from my bowels, seeks my life. And how much more now may this Benjamite do it? Let him alone; and let him curse; for Jehovah has bidden him. <sup>12</sup> It may be that Jehovah will look on my affliction, and that Jehovah will return me good for his cursing this day.

Ver. 1. A skin of wine. In the East, water and other liquids are carried, on journeys, in the skins of animals. The skin is stripped whole from the body of the animal (a sheep, goat, or kid), after cutting off the head and feet; so that when distended with any liquid it has the form of the animal from which it is taken.

<sup>13</sup> And David and his men went on the way; and Shimei went along on the hill's side over against him, and cursed as he went, and threw stones toward him, and cast dust. <sup>14</sup> And the king, and all the people that were with him, came to Ajephim, and refreshed themselves there.

<sup>15</sup> And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. <sup>16</sup> And it came to pass, when Hushai the Archite, David's friend, was come to Absalom, that Hushai said to Absalom, Long live the king! Long live the king! <sup>17</sup> And Absalom said to Hushai, Is this thy kindness to thy friend? Why wentest thou not with thy friend? <sup>18</sup> And Hushai said to Absalom, Nay; but whom Jehovah has chosen, and this people, and all the men of Israel, his will I be, and with him will I remain. <sup>19</sup> And secondly, whom should I serve? Should I not in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

<sup>20</sup> Then said Absalom to Ahithophel, Give ye counsel, what we shall do. <sup>21</sup> And Ahithophel said to Absalom, Go in to thy father's concubines, whom he has left to keep the house. And all Israel shall hear that thou art abhorred by thy father; and the hands of all that are with thee shall be strong. <sup>22</sup> And they spread the tent for Absalom on the roof. And Absalom went in to his father's concubines, in the sight of all Israel. <sup>23</sup> And the counsel of Ahithophel, which he counseled in those days, was as if a man inquired of the word of God. So was all the counsel of Ahithophel, both to David and to Absalom.

## CHAPTER XVII

<sup>1</sup> And Ahithophel said to Absalom, Let me now choose out twelve thou-

sand men, and I will arise and pursue after David this night. <sup>2</sup> And I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him will flee; and I will smite the king only. <sup>3</sup> And I will bring back all the people to thee. The man whom thou seekest is as if all returned; all the people will be in peace. <sup>4</sup> And the saying pleased Absalom, and all the elders of Israel. <sup>5</sup> Then said Absalom, Call now Hushai the Archite also, and we will hear what he also has to say. <sup>6</sup> And Hushai came to Absalom, and Absalom spoke to him, saying, Ahithophel has spoken after this manner; shall we do what he says? If not, speak thou. <sup>7</sup> And Hushai said to Absalom, The counsel that Ahithophel has given this time is not good. <sup>8</sup> And Hushai said, Thou knowest thy father and his men, that they are mighty men, and they are embittered in mind, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people. <sup>9</sup> Behold, now he is hid in one of the hollows, or in some other place. And it will come to pass, when some among them fall at the first, that he who hears it will say, There is a slaughter among the people that follow Absalom; <sup>10</sup> and even he that is valiant, whose heart is as the heart of a lion, will utterly melt. For all Israel knows that thy father is a mighty man, and they that are with him are valiant men. <sup>11</sup> For I counsel that all Israel be fully gathered to thee, from Dan to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. <sup>12</sup> And we shall come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground; and of him, and of all the men that are with him, there



shall not be left so much as one. <sup>13</sup> And if he shall withdraw into a city, then shall all Israel put ropes to that city, and we will drag it to the river, till not even a small stone shall be found there. <sup>14</sup> And Absalom and all the men of Israel said, the counsel of Hushai the Archite is better than the counsel of Ahithophel. And Jehovah had appointed to make vain the good counsel of Ahithophel, to the intent that Jehovah might bring evil upon Absalom.

<sup>15</sup> Then said Hushai to Zadok and to Abiathar the priest, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counseled. <sup>16</sup> And now send quickly, and tell David, saying, Lodge not this night at the fords of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him. <sup>17</sup> Now Jonathan and Ahimaaz were standing at the Fuller's-fountain; and the maid-servant went and told them, that they might go and tell king David; for they might not be seen to come into the city. <sup>18</sup> But a lad saw them, and told Absalom. And they went both of them, quickly, and came to a man's house in Bahurim, who had a well in his court; and they went down there. <sup>19</sup> And the woman took and spread the covering over the well's mouth, and strowed ground corn thereon; and nothing was perceived. <sup>20</sup> And Absalom's servants came into the house to the woman, and said, Where are Ahimaaz, and Jonathan? And the woman said to them, They are gone over the brook of water. And they sought and did not find them; and returned to Jerusalem. <sup>21</sup> And it came to pass, after they had departed, that they came up out of the well, and went and told king David. And they said to David, Arise,

and pass quickly over the water; for thus has Ahithophel counseled against you. <sup>22</sup> Then David arose, and all the people that were with him, and they passed over the Jordan; by the morning light there lacked not one of them that had not gone over the Jordan.

<sup>23</sup> And Ahithophel saw that his counsel was not followed. And he saddled his ass, and arose, and went to his house, to his city, and gave charge to his household, and hanged himself; and he died, and was buried in the sepulchre of his father. <sup>24</sup> And David came to Mahanaim. And Absalom passed over the Jordan, he and all the men of Israel with him.

<sup>25</sup> And Absalom set Amasa over the host instead of Joab. And Amasa was the son of a man whose name was Ithra the Israelite, who went in to Abigail the daughter of Nahash, sister of Zeruiah Job's mother. <sup>26</sup> And Israel and Absalom encamped in the land of Gilead.

<sup>27</sup> And it came to pass when David was come to Mahanaim, that Shobi the son of Nahash, from Rabbah of the children of Ammon, and Machir the son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim, <sup>28</sup> brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, <sup>29</sup> and honey, and curds, and sheep, and cheese of cows, for David and for the people that were with him to eat; for they said, The people are hungry, and weary, and thirsty, in the wilderness.

## CHAPTER XVIII

<sup>1</sup> And David numbered the people that were with him; and he set over them captains of thousands and captains of hundreds. <sup>2</sup> And David sent

forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said to the people, I will surely go forth with you myself also. <sup>3</sup> And the people said, Thou shalt not go forth. For if we flee away, they will not consider us; nor, if half of us die, will they consider us; for now thou art as ten thousand of us. And now it is better that thou succor us out of the city. <sup>4</sup> And the king said to them, What seems to you best I will do. And the king stood by the side of the gate; and all the people came out by hundreds and by thousands. <sup>5</sup> And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

<sup>6</sup> So the people went out into the field against Israel; and the battle was in the forest of Ephraim. <sup>7</sup> And there the people of Israel were smitten before the servants of David; and the slaughter there was great on that day, twenty thousand men. <sup>8</sup> For the battle there spread over the face of all the country; and the wood devoured more of the people that day than the sword devoured.

<sup>9</sup> And Absalom came by chance in presence of David's servants. And Absalom was riding on the mule; and the mule went under the thick branches of the great oak, and his head caught fast in the oak, and he was taken between the heaven and the earth, and the mule that was under him went on. <sup>10</sup> And a certain man saw it, and told Joab. And he said, Behold, I saw Absalom hanging in the oak. <sup>11</sup> And Joab said to the man that told him, And, behold, thou

sawest him, and why didst thou not smite him there to the earth? And I would have given thee ten pieces of silver, and a girdle. <sup>12</sup> And the man said to Joab, Though I might weigh a thousand pieces of silver into my hand, I would not put forth my hand against the king's son. For in our hearing the king charged thee and Abishai and Ittai, saying, Have care, every one, for the young man, for Absalom. <sup>13</sup> Or had I, against my own life, dealt deceitfully,—for no matter is hidden from the king,—then thou wouldst have set thyself against me. <sup>14</sup> And Joab said, I may not tarry thus with thee. And he took three darts in his hand, and thrust them into the heart of Absalom, while he was yet alive in the midst of the oak. <sup>15</sup> And ten young men, that bore Joab's armor, surrounded and smote Absalom, and slew him. <sup>16</sup> And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held back the people. <sup>17</sup> And they took Absalom, and cast him into the great pit in the forest, and laid a very great heap of stones upon him. And all Israel fled, every one to his tent.

<sup>18</sup> Now Absalom, in his lifetime, had taken and reared up for himself the pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance. And he called the pillar after his own name; and it is called to this day, Absalom's monument.

<sup>19</sup> And Ahimaaz the son of Zadok said, Let me now run, and bear the king tidings, that Jehovah has defended him from the hand of his enemies. <sup>20</sup> And Joab said to him, Thou shalt not be bearer of tidings this day, but thou shalt bear tidings another day. But this day thou shalt bear no tidings, because the king's son is dead. <sup>21</sup> Then said Joab to the



Cushite, Go, tell the king what thou hast seen. And the Cushite bowed himself to Joab, and ran. <sup>22</sup> And Ahimaaz the son of Zadok said yet again to Joab, However it be, let me, I pray thee, also run after the Cushite. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no welcome tidings? <sup>23</sup> However it be, said he, let me run. And he said to him, Run. Then Ahimaaz ran by the way of the plain, and he passed by the Cushite. <sup>24</sup> And David was sitting between the two gates. And the watchman went up to the roof of the gate on the wall, and lifted up his eyes and saw, and behold a man running alone. <sup>25</sup> And the watchman called, and told it to the king. And the king said, If he be alone, there are tidings in his mouth. And he came nearer and nearer. <sup>26</sup> And the watchman saw another man running. And the watchman called to the porter, and said, Behold a man running alone. And the king said, He also brings tidings. <sup>27</sup> And the watchman said, Methinks the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and comes with good tidings. <sup>28</sup> And Ahimaaz called, and said to the king, Peace. And he bowed down to the king with his face to the earth, and said, Blessed be Jehovah thy God, who has delivered up the men that lifted their hand against my lord the king. <sup>29</sup> And the king said, Is it well with the young man, with Absalom? And Ahimaaz said, I saw the great tumult, when Joab sent the king's servant, and thy servant, but I knew not what it was. <sup>30</sup> And the king said, Turn aside, and stand here. And he turned aside, and stood there. <sup>31</sup> And, behold, the Cushite came; and the Cushite said, My lord, the king, receive the tidings! For Je-

hovah has defended thee this day from all them that rose up against thee. <sup>32</sup> And the king said to the Cushite, Is it well with the young man, with Absalom? And the Cushite said, The enemies of my lord, the king, and all that rise up against thee for evil, be as the young man.

<sup>33</sup> And the king was greatly moved; and he went up to the chamber over the gate, and wept. And thus he said, as he went, My son Absalom, my son, my son Absalom! Would I had died for thee, Absalom, my son, my son!

## CHAPTER XIX

<sup>1</sup> And it was told Joab, Behold, the king weeps and mourns for Absalom.

<sup>2</sup> And the deliverance that day was turned into mourning to all the people; for the people heard it said that day, The king is grieved for his son.

<sup>3</sup> And the people came stealthily into the city that day, as people steal away ashamed when they flee in battle.

<sup>4</sup> And the king covered his face. And the king cried with a loud voice, My son Absalom! Absalom, my son, my son!

<sup>5</sup> And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, who this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest them that hate thee, and hatest them that love thee. For thou hast shown this day, that princes and servants are nothing to thee. For this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. And now arise, go forth, and speak to the heart of thy servants. For I swear by Jehovah, if thou go not forth, there will not remain one with thee this night; and

that will be worse to thee than all the evil that befell thee from thy youth until now. <sup>8</sup>Then the king arose, and sat in the gate. <sup>9</sup>And they told all the people, saying, Behold, the king sits in the gate. And all the people came before the king.

And Israel had fled every man to his tent. <sup>9</sup>And all the people strove together in all the tribes of Israel, saying, The king rescued us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he has fled out of the land from Absalom. <sup>10</sup>And Absalom, whom we anointed over us, is dead in battle. And now why are ye silent about bringing the king back?

<sup>11</sup>And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, and say, Why will ye be the last to bring the king back to his house, seeing that the word of all Israel is come to the king, to his house. <sup>12</sup>Ye are my brethren, ye are my bones and my flesh; and why will ye be the last to bring back the king? <sup>13</sup>And to Amasa shall ye say, Art thou not my bone, and my flesh? God do so to me, and more also, if thou be not captain of the host before me continually, in place of Joab. <sup>14</sup>And he inclined the heart of all the men of Judah, as of one man; and they sent word to the king, Return thou, and all thy servants. <sup>15</sup>So the king returned, and came to the Jordan. And Judah came to Gilgal, to go and meet the king, to bring the king over the Jordan.

<sup>16</sup>And Shimei the son of Gera, the Benjamite, who was of Bahurim, hasted and came down with the men of Judah to meet king David; <sup>17</sup>and a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons

and his twenty servants with him; and they went over the Jordan to meet the king. <sup>18</sup>And the ferry-boat went over to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, when he passed over the Jordan. <sup>19</sup>And he said to the king, Let not my lord impute iniquity to me, and remember not that which thy servant did perversely, on the day that my lord the king went out from Jerusalem, that the king should lay it to heart. <sup>20</sup>For thy servant knows that I have sinned; and, behold, I am come the first this day of all the house of Joseph, to go down to meet my lord, the king. <sup>21</sup>And Abishai, the son of Zeruiah, answered and said, Shall not Shimei be put to death for this, that he cursed the anointed of Jehovah? <sup>22</sup>And David said, What have I to do with you, ye sons of Zeruiah, that ye will be adversaries to me this day? Shall any man be put to death this day in Israel? For do not I know that I am this day king over Israel? <sup>23</sup>And the king said to Shimei, Thou shalt not die. And the king swore to him.

<sup>24</sup>And Mephibosheth, the son of Saul, went down to meet the king. And he had not dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day when he came in peace. <sup>25</sup>And it was so, when he came from Jerusalem to meet the king, that the king said to him, Wherefore wentest not thou with me, Mephibosheth? <sup>26</sup>And he said, My lord, the king, my servant deceived me. For thy servant said, I will saddle the ass for me, and will ride thereon, and will go to the king; because thy servant is lame. <sup>27</sup>And he has slandered thy servant to my lord,



the king. But my lord, the king, is as the angel of God; and do what is good in thine eyes. <sup>28</sup> For all my father's house were but dead men to my lord, the king; yet thou didst set thy servant among them that eat at thine own table. And what right have I yet, and to cry for yet to the king? <sup>29</sup> And the king said to him, Why speakest thou any more of thine affairs? I have said, Thou and Ziba divide the land. <sup>30</sup> And Mephibosheth said to the king, Yea, let him take all, forasmuch as my lord, the king, has come in peace to his house.

<sup>31</sup> And Barzillai the Gileadite came down from Rogelim, and went over the Jordan with the king, to accompany him in passing the Jordan.

<sup>32</sup> Now Barzillai was very aged, eighty years old. And he had provided the king with sustenance while he lay at Mahanaim; for he was a very great man. <sup>33</sup> And the king said to Barzillai, Come thou over with me, and I will provide for thee with me in Jerusalem. <sup>34</sup> And Barzillai said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem? <sup>35</sup> I am this day eighty years old. Can I discern between good and evil? Can thy servant taste what I eat and what I drink? Can I hear any more the voice of singing men and singing women? And why should thy servant be yet a burden to my lord, the king? <sup>36</sup> Thy servant will go a little way over the Jordan with the king. And why should the king recompense me with such a reward? <sup>37</sup> Let thy servant, I pray thee, return; that I may die in my own city, by the grave of my father and of my mother. But, behold, thy servant Chimham will go over with my lord, the king; and do to him what shall seem good to thee.

<sup>38</sup> And the king said, Chimham shall

go over with me, and I will do to him that which shall seem good to thee; and all thou shalt desire of me I will do for thee. <sup>39</sup> And all the people went over the Jordan. And the king went over; and the king kissed Barzillai, and blessed him, and he returned to his place. <sup>40</sup> Then the king went on to Gilgal, and Chimham went on with him. Now all the people of Judah had brought the king over, and also half the people of Israel.

<sup>41</sup> And, behold, all the men of Israel came to the king, and said to the king, Why have our brethren, the men of Judah, stolen thee away, and have brought the king and his household over the Jordan, and all David's men with him? <sup>42</sup> And all the men of Judah answered the men of Israel, Because the king is near of kin to us; and why is it that ye are angry at this thing? Have we eaten at all at the king's cost? Or has he given us any gift? <sup>43</sup> And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and also in David have we more than ye. And why have ye despised us, that our advice was not first had in bringing back our king? And the words of the men of Judah were harder than the words of the men of Israel.

## CHAPTER XX

<sup>1</sup> And there happened to be there a wicked man, whose name was Sheba, the son of Bichri, a Benjamite. And he blew a trumpet, and said, We have no part in David, and we have no inheritance in the son of Jesse. Every man to his tents, O Israel. <sup>2</sup> And every man of Israel went up from David after Sheba the son of Bichri. But the men of Judah clave to their king, from the Jordan to Jerusalem.

<sup>3</sup> And David came to his house at Jerusalem. And the king took the

ten women, concubines, whom he left to keep the house, and put them under watch, and provided for them; but he went not in to them. And they were shut up to the day of their death in life-long widowhood.

<sup>4</sup>And the king said to Amasa, Gather to me the men of Judah within three days; and be thou present here. <sup>5</sup>And Amasa went to assemble Judah; but he tarried beyond the set time appointed him. <sup>6</sup>And David said to Abishai, Now will Sheba the son of Bichri do us more harm than did Absalom. Take thou thy lord's servants, and pursue after him, lest he get for him fenced cities, and escape us. <sup>7</sup>And there went out after him Joab's men, and the executioners, and the couriers, and all the mighty men; and they went out from Jerusalem; to pursue after Sheba the son of Bichri.

<sup>8</sup>When they were at the great stone which is in Gibeon Amasa came towards them. And Joab was girded with his war-dress as his garment, and over it the belt of the sword fastened on his loins in its sheath; and as he went forth it fell out. <sup>9</sup>And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand, to kiss him. <sup>10</sup>But Amasa took no heed to the sword that was in Joab's hand; and he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. And Joab and Abishai his brother pursued after Sheba the son of Bichri. <sup>11</sup>And one of Joab's servants stood by him, and said, He that favors Joab, and he that is for David, let him go after Joab. <sup>12</sup>And Amasa wallowed in blood in the midst of the highway. And the man saw that all the people stood still; and he

removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. <sup>13</sup>When he was removed out of the highway, every man passed on after Joab; to pursue after Sheba the son of Bichri.

<sup>14</sup>And he passed through all the tribes of Israel to Abel, and to Beth-maachah, and all the Berites; and they were gathered together, and went also after him. <sup>15</sup>And they came and besieged him in Abel-Beth-maachah. And they cast up a mound against the city, and it stood at the outer wall; and all the people that were with Joab battered the wall, to throw it down.

<sup>16</sup>Then cried a wise woman out of the city, Hear, hear; say, I pray you, to Joab, Come near hither, that I may speak with thee. <sup>17</sup>And he came near to her, and the woman said, Art thou Joab? And he said, I am he. And she said to him, Hear the words of thy handmaid. And he answered, I hear. <sup>18</sup>And she spoke, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel; and so they ended the matter. <sup>19</sup>I am of them that are peaceable and faithful in Israel. Thou seekest to destroy a city and a mother in Israel; why wilt thou swallow up the inheritance of Jehovah? <sup>20</sup>And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. <sup>21</sup>The thing is not so; but a man of mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, against David. Deliver up him only, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall. <sup>22</sup>And the woman went to all

Ver. 19. She speaks as one representing the city, and on its behalf. A mother; a mother-city. The inheritance of Jehovah: a portion of his inheritance, by right belonging to him.



the people in her wisdom; and they cut off the head of Sheba, the son of Bichri, and threw it out to Joab. And he blew a trumpet, and they dispersed from the city, every man to his tents. And Joab returned to Jerusalem, to the king.

<sup>23</sup>And Joab was over all the host of Israel; and Beñaiah, the son of Jehoiada, was over the executioners, and over the couriers; <sup>24</sup>and Adoram was over the tribute; and Jehoshaphat, the son of Ahilud, was recorder; <sup>25</sup>and Sheva was scribe; and Zadok and Abiathar were the priests; <sup>26</sup>and Ira also, the Jairite, was a priest to David.

## CHAPTER XXI

<sup>1</sup>And there was a famine in the days of David three years, year after year; and David inquired of Jehovah. And Jehovah answered, It is for Saul, and for the blood-guilty house, because he slew the Gibeonites. <sup>2</sup>And the king called the Gibeonites, and said to them;—now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn to them; and Saul sought to slay them in his zeal for the children of Israel and Judah, —<sup>3</sup>and David said to the Gibeonites, What shall I do for you? And wherewith shall I make atonement, that ye may bless the inheritance of Jehovah? <sup>4</sup>And the Gibeonites said to him, We will have no silver nor gold of Saul, nor of his house; nor for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. <sup>5</sup>And they said to the king, The man that consumed us, and that devised against us that we should be cut off from an abiding place in all the ter-

ritory of Israel; <sup>6</sup>let seven men of his sons be given to us, that we may hang them up to Jehovah in Gibeah of Saul, the chosen of Jehovah. And the king said, I will give them. <sup>7</sup>But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the oath by Jehovah that was between them, between David and Jonathan the son of Saul. <sup>8</sup>And the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Merab the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholahite; <sup>9</sup>and he gave them into the hand of the Gibeonites, and they hanged them on the hill before Jehovah. And they fell all seven together; and they were put to death in the first days of harvest, in the beginning of barley harvest.

<sup>10</sup>And Rizpah the daughter of Aiah took sackcloth, and spread it for herself upon the rock, from the beginning of harvest until water was poured upon them out of heaven; and she suffered not a bird of the air to rest on them by day, nor a beast of the field by night. <sup>11</sup>And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

<sup>12</sup>And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who took them by stealth from the street of Beth-shan, where the Philistines hanged them, when the Philistines had slain Saul in Gilboa. <sup>13</sup>And he brought up thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. <sup>14</sup>And the bones of Saul and Jonathan his son buried they in the land of Benjamin in Zelah, in the sepulchre of Kish his

Ver. 1. Inquired of Jehovah: literally, sought the face of Jehovah.

Ver. 2. Had sworn to them. See Josh. 9: 15, 18, 19.

father; and they did all that the king commanded. And after that God was entreated for the land:

<sup>15</sup> And the Philistines had war again with Israel. And David went down, and his servants with him, and fought the Philistines. And David became weary. <sup>16</sup> And Ishbi-benob, who was of the sons of the giant, and whose spear was three hundred shekels of copper in weight, he being girded with a new sword, thought to smite David. <sup>17</sup> But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore to him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

<sup>18</sup> And it came to pass after this, that there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite slew Saph, who was of the sons of the giant.

<sup>19</sup> And there was again a battle in Gob with the Philistines. And Elhanan the son of Jair, the Bethlehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam.

<sup>20</sup> And there was yet a battle in Gath. And there was a man of great stature, that had on each hand six fingers, and on each foot six toes, four and twenty in number; and he also was born to the giant. <sup>21</sup> And he defied Israel; and Jonathan the son of Shimeah, the brother of David, slew him. <sup>22</sup> These four were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

## CHAPTER XXII

<sup>1</sup> And David spoke to Jehovah the words of this song, in the day that Jehovah had delivered him out of the hand of all his enemies, and out of the hand of Saul. And he said,—

<sup>2</sup> Jehovah, my rock, and my fortress, and my deliverer;

<sup>3</sup> The God of my rock, in him will I take refuge;

My shield, and the horn of my salvation, my fortress, and my refuge, My saviour, thou savest me from violence.

<sup>4</sup> I will call on Jehovah, who is to be praised; And I shall be saved from my enemies.

<sup>5</sup> For the waves of death were around me;

The floods of the ungodly made me afraid.

<sup>6</sup> The bands of the underworld surrounded me;

The snares of death confronted me.

<sup>7</sup> In my distress I called upon Jehovah;

And to my God I cried.

And from his temple he heard my voice,

And my cry came into his ears.

<sup>8</sup> Then the earth shook and quaked;

The foundations of the heavens trembled,

And were shaken; because he was wroth.

<sup>9</sup> There went up smoke in his nostril, And fire out of his mouth devoured;

Coals were kindled from it.

<sup>10</sup> And he bowed the heavens and

came down;

And thick darkness was under his feet.

<sup>11</sup> And he rode upon a cherub, and did fly;

And he appeared on wings of the wind.

<sup>12</sup> And he made darkness pavilions round about him,

Gathered waters, thick clouds of the skies.

<sup>13</sup> From the brightness before him Coals of fire were kindled.

<sup>14</sup> Jehovah thundered from the heavens,



And the Most High uttered his voice.

<sup>15</sup> And he sent out arrows, and scattered them;

Lightning, and discomfited them.

<sup>16</sup> And the channels of the sea appeared,

The foundations of the world were laid bare,

At the rebuke of Jehovah,

At the blast of the breath of his nostrils.

<sup>17</sup> He reached from on high, he took me;

He drew me out of mighty waters.

<sup>18</sup> He delivered me from my strong enemy;

From my haters, for they were too strong for me.

<sup>19</sup> They confronted me in the day of my calamity;

And Jehovah became a stay for me,

<sup>20</sup> And brought me forth to a large place;

He delivered me, because he delighted in me.

<sup>21</sup> Jehovah requited me according to my righteousness;

According to the cleanness of my hands he recompensed me.

<sup>22</sup> For I have kept the ways of Jehovah, And have not wickedly departed from my God.

<sup>23</sup> For all his judgments are before me; And his statutes, I do not depart from them.

<sup>24</sup> And I was upright toward him, and kept myself from my iniquity.

<sup>25</sup> And Jehovah recompensed me according to my righteousness;

According to my cleanness before his eyes.

<sup>26</sup> With the gracious thou wilt show thyself gracious;

With the upright man thou wilt show thyself upright.

<sup>27</sup> With the pure thou wilt show thyself pure;

And with the froward thou wilt show thyself froward.

<sup>28</sup> And the afflicted people thou wilt save;

But thine eyes are against the lofty; thou wilt bring them low.

<sup>29</sup> For thou art my lamp, O Jehovah; And Jehovah will enlighten my darkness.

<sup>30</sup> For by thee I shall run through a troop;

By my God I shall leap over a wall.

<sup>31</sup> As for God, his way is perfect;

The word of Jehovah is tried;

A shield is he to all that trust in him.

<sup>32</sup> For who is God besides Jehovah?

And who is a rock besides our God?

<sup>33</sup> God is my tower of strength;

And he leads the upright in his way.

<sup>34</sup> He makes my feet like hinds',

And on my high places makes me stand;

<sup>35</sup> Teaching my hands to war,

And a bow of bronze is bent in my arms.

<sup>36</sup> And thou givest me the shield of thy salvation;

And thy condescension makes me great.

<sup>37</sup> Thou enlargest my steps under me; And my ankles have not wavered.

<sup>38</sup> I shall pursue my enemies, and destroy them;

And not turn again till they are consumed.

<sup>39</sup> And I shall consume them, and crush them,

That they shall not arise;

And they shall fall under my feet.

<sup>40</sup> For thou hast girded me with strength for the battle;

Thou wilt make them crouch under me that rise up against me.

<sup>41</sup> And thou givest me the neck of my enemies,

Ver. 27. Wilt show thyself froward: by abandoning them to their frowardness, when persisted in. This just and merciful principle of moral government is recognized by the apostle: "As they did not choose to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. 1: 28).

Them that hate me, that I may destroy them.

<sup>42</sup> They look, there is no deliverer; To Jehovah, but he answers them not.

<sup>43</sup> And I shall beat them small as dust of the earth;

As mire of the street shall I crush them, tread them down.

<sup>44</sup> And thou wilt deliver me from the strifes of my people;

Thou wilt keep me to be head of the nations;

A people I have not known shall serve me.

<sup>45</sup> Strangers will profess submission to me;

At the hearing of the ear, they will obey me.

<sup>46</sup> Strangers will fade away, And will tremble from their strongholds.

<sup>47</sup> Jehovah lives, and blessed be my rock;

And exalted be the God of the rock of my salvation;

<sup>48</sup> The Mighty, who avenges me, and brings down the peoples under me,

<sup>49</sup> And brings me out from my enemies. And thou wilt lift me high above them that rise up against me;

From the man of violence thou wilt rescue me.

<sup>50</sup> Therefore will I praise thee, Jehovah, among the nations,

And to thy name will I sing.

<sup>51</sup> Great deliverances he gives to his king,

And shows kindness to his anointed, To David and to his seed, for evermore.

## CHAPTER XXIII

<sup>1</sup> And these are the last words of David.

David the son of Jesse said; And the man who was raised on high, The anointed of the God of Jacob,

And the sweet psalmist of Israel, said,—

<sup>2</sup> The Spirit of Jehovah spoke by me, And his word was on my tongue.

<sup>3</sup> The God of Israel said, The Rock of Israel spoke to me,—

He that rules over men must be just, Ruling in the fear of God.

<sup>4</sup> And he is as the morning light, when the sun arises,

A morning without clouds; As the tender grass out of the earth

By clear shining after rain.

<sup>5</sup> For is not so my house with God? For he has made with me an ever-

lasting covenant, Ordered in all things, and assured.

For all my salvation, and all desire, Shall he not then cause to grow?

<sup>6</sup> But the wicked, as thorns thrust away, are they all.

For they are not taken with the hand; <sup>7</sup> And the man that touches them

arms himself, With iron and with shaft of spear;

And with fire shall they be utterly burned in the place.

<sup>8</sup> These are the names of the mighty men whom David had. Josheb-

basshebeth the Tachmonite, chief of the three. He lifted up his spear

against eight hundred, slain at one time. <sup>9</sup> And after him was Eleazar the

son of Dodo the Ahohite; one of the three mighty men with David, when

they defied the Philistines that were gathered there for battle, and the

men of Israel went up. <sup>10</sup> He rose up, and smote the Philistines until

his hand was weary, and his hand clave to the sword. And Jehovah

wrought a great deliverance that day; and the people returned after him

only to spoil. <sup>11</sup> And after him was Shammah the son of Agee the Har-

arite. And the Philistines were gathered together into a troop; and there

was there a piece of ground full of lentiles; and the people fled before



the Philistines. <sup>12</sup> But he stood in the midst of the ground, and rescued it; and smote the Philistines; and Jehovah wrought a great deliverance. <sup>13</sup> And three of the thirty chiefs went down, and came to David in the harvest time to the cave of Adullam; and a troop of the Philistines encamped in the valley of Rephaim. <sup>14</sup> And David was then in the stronghold; and the garrison of the Philistines was then in Beth-lehem. <sup>15</sup> And David had longing, and said, Oh, that one would give me drink of the water of the well of Beth-lehem, which is by the gate! <sup>16</sup> And the three mighty men broke through the camp of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took and brought it to David. And he would not drink thereof, but poured it out to Jehovah. <sup>17</sup> And he said, Be it far from me, Jehovah, that I should do this. Shall I drink the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did the three mighty men. <sup>18</sup> And Abishai, the brother of Joab, the son of Zeruah, was chief of the thirty. And he lifted up his spear against three hundred slain, and had a name among the thirty. <sup>19</sup> He was most honorable of the thirty, and became their captain; but he attained not to the three.

<sup>20</sup> And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts; he smote two lion-like men of Moab; and he went down and smote the lion in the midst of the pit, in time of snow. <sup>21</sup> And he smote the Egyptian, a goodly man. And the Egyptian had a spear in his hand; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. <sup>22</sup> These things did Benaiah the son

of Jehoiada, and had a name among the thirty mighty men. <sup>23</sup> He was more honored than the thirty; but he attained not to the three. And David made him of his private audience. <sup>24</sup> Asahel the brother of Joab was one of the thirty, Elhanan the son of Dodo of Beth-lehem, <sup>25</sup> Shammah the Harodite, Elikah the Harodite, <sup>26</sup> Helez the Paltite, Ira the son of Ikkesh the Tekoite, <sup>27</sup> Abiezer the Anethothite, Mebunnai the Hushathite, <sup>28</sup> Zalmon the Ahohite, Maharai the Netophathite, <sup>29</sup> Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, <sup>30</sup> Benaiah the Pirathonite, Hiddai of the valleys of Gaash, <sup>31</sup> Abialbon the Arbathite, Azmaveth the Barhumite, <sup>32</sup> Eliahba the Shaalbonite, Hashem the Gizonite, <sup>33</sup> Jonathan the son of Shammah the Hararite, Ahiam the son of Sharar the Hararite, <sup>34</sup> Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Abithophel the Gilonite, <sup>35</sup> Hezrai the Carmelite, Paarai the Arbite, <sup>36</sup> Igal the son of Nathan of Zobah, Bani the Gadite, <sup>37</sup> Zelek the Ammonite, Nahari the Beerothite, armor-bearer to Joab the son of Zeruah, <sup>38</sup> Ira the Ithrite, Gareb the Ithrite, <sup>39</sup> Uriah the Hittite: thirty-seven in all.

## CHAPTER XXIV

<sup>1</sup> And again the anger of Jehovah was kindled against Israel; and he moved David against them to say, Go, number Israel and Judah. <sup>2</sup> And the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan to Beer-sheba; and number ye the people, that I may know the number of the people. <sup>3</sup> And Joab said to the king, May Jehovah thy God add to the people, how many

soever they may be, a hundredfold, and that the eyes of my lord, the king, may see it. But why does my lord, the king, delight in this thing? <sup>4</sup> But the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king to number the people of Israel.

<sup>5</sup> And they passed over the Jordan, and encamped in Aroer, on the right side of the city that lies in the midst of the valley of Gad, and toward Jazer. <sup>6</sup> And they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and around to Zidon, <sup>7</sup> and came to the Tyrian fortress, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah to Beer-sheba. <sup>8</sup> So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. <sup>9</sup> And Joab gave the sum of the numbering of the people to the king. And there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

<sup>10</sup> And David's heart smote him after he had numbered the people. And David said to Jehovah, I have sinned greatly in that which I have done. And now, I beseech thee, Jehovah, put away the iniquity of thy servant; for I have done very foolishly. <sup>11</sup> And when David rose in the morning, the word of Jehovah came to the prophet Gad, David's seer, saying, <sup>12</sup> Go, and say to David, Thus says Jehovah, Three things I lay upon thee; choose for thee one of them, that I may do it to thee. <sup>13</sup> And Gad came to David, and told him; and he said to him, Shall there come to thee seven years of famine in thy

land? Or that thou flee three months before thy enemies, while they pursue thee? Or that there be three days' pestilence in thy land? Now consider, and see, what word shall I return to him who sent me? <sup>14</sup> And David said to Gad, I am in a great strait. Let us fall now into the hand of Jehovah; for great are his mercies; and let me not fall into the hand of man.

<sup>15</sup> And Jehovah sent a pestilence upon Israel, from the morrow and to the time appointed. And there died of the people, from Dan to Beer-sheba, seventy thousand men. <sup>16</sup> And the angel stretched forth his hand upon Jerusalem to destroy it. And Jehovah repented of the evil; and he said to the angel that destroyed the people, It is enough; now stay thy hand. And the angel of Jehovah was by the threshing-floor of Araunah the Jebusite. <sup>17</sup> And David spoke to Jehovah, when he saw the angel that smote the people; and said, Lo, I have sinned, and I have done wickedly; but these, the flock, what have they done? Let thy hand, I pray thee, be upon me and upon my father's house.

<sup>18</sup> And Gad came that day to David; and said to him, Go up, rear an altar to Jehovah in the threshing-floor of Araunah the Jebusite. <sup>19</sup> And David, according to the saying of Gad, went up as Jehovah commanded. <sup>20</sup> And Araunah looked, and saw the king and his servants coming on toward him. And Araunah went out, and bowed himself before the king with his face to the ground. <sup>21</sup> And Araunah said, Wherefore comes my lord, the king, to his servant? And David said, To buy the threshing-floor of thee, to build an altar to Jehovah, that the plague may be stayed from the people. <sup>22</sup> And Araunah said to David,



Let my lord, the king, take and offer up what seems good to him. Behold, the oxen for a burnt-offering, and threshing-sledges and harness of the oxen for wood. <sup>23</sup> All this does Araunah, O king, give to the king. And Araunah said to the king, Jehovah thy God accept thee. <sup>24</sup> And the king said to Araunah, Nay; but I will surely buy it of thee at a price; and

I will not offer burnt offerings to Jehovah my God of that which costs me nothing. And David bought the threshing-floor and the oxen for fifty shekels of silver. <sup>25</sup> And David built there an altar to Jehovah, and offered burnt offerings and peace offerings. And Jehovah was entreated for the land, and the plague was stayed from Israel.

## I. KINGS

### CHAPTER I

<sup>1</sup> And David the king was old, far gone in years. And they covered him with clothes, but he had not warmth. <sup>2</sup> And his servants said to him, Let them seek for my lord, the king, a young virgin; and let her stand before the king, and be his attendant; and let her lie in thy bosom, that my lord, the king, may have warmth. <sup>3</sup> And they sought for a fair damsel in all the territory of Israel; and they found Abishag the Shunammite, and brought her to the king. <sup>4</sup> And the damsel was very fair; and she became the king's attendant, and ministered to him. And the king knew her not.

<sup>5</sup> And Adonijah the son of Haggith exalted himself, saying, I will be king. And he prepared for himself chariots and horsemen, and fifty men to run before him. <sup>6</sup> And his father had not displeased him in his life in saying, Why hast thou done so? And he was also of very goodly form. And his mother bore him after Ab-

salom. <sup>7</sup> And he conferred with Joab the son of Zeruiah and with Abiathar the priest; and they assisted, following Adonijah. <sup>8</sup> But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei and Rei, and the mighty men who were David's, were not with Adonijah. <sup>9</sup> And Adonijah slew sheep, and oxen, and fatted calves, by the stone of Zohemoth, which is by the Fuller's-fountain, and called all his brothers the king's sons and all the men of Judah the king's servants; <sup>10</sup> but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

<sup>11</sup> And Nathan spoke to Bath-sheba, the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith reigns, and David our lord knows it not? <sup>12</sup> And now come, let me, I pray thee, give thee counsel, that thou mayest save thine own life and the life of thy son Solomon. <sup>13</sup> Go, and go in to king David, and say to him, Didst not thou, my lord the king, swear to thy handmaid,

Chap. i. The history of the people in its varying fortunes, and of the sovereignty divinely instituted in the line of David, is here resumed; and is continued to the termination of that line, in its earthly representative, by the Assyrian and Babylonian conquests.

saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? And why does Adonijah reign? <sup>14</sup>Behold, while thou art yet talking there with the king, I will come in after thee, and confirm thy words.

<sup>15</sup>And Bath-sheba went in to the king into the chamber. And the king was very old; and Abishag the Shunammite ministered to the king.

<sup>16</sup>And Bath-sheba bent down, and bowed herself before the king. And the king said, What wouldest thou?

<sup>17</sup>And she said to him, My lord, thou didst swear by Jehovah thy God to thy handmaid, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. <sup>18</sup>And now, behold, Adonijah reigns; and now, my lord, the king, thou knowest it not.

<sup>19</sup>And he has slain oxen, and fatted calves, and sheep in abundance, and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the host; but Solomon thy servant has he not called. <sup>20</sup>And thou, my lord, the king, the eyes of all Israel are upon thee, to tell them who shall sit on the throne of my lord, the king, after him. <sup>21</sup>And it will come to pass, when my lord, the king, lies down with his fathers, that I and my son Solomon shall be counted offenders.

<sup>22</sup>And, lo! while she yet talked with the king, Nathan the prophet came in. <sup>23</sup>And they told the king, saying, Behold, Nathan the prophet. And he came in before the king; and he bowed down to the king with his face to the ground. <sup>24</sup>And Nathan said, my lord, the king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? <sup>25</sup>For he has gone down this day, and has slain oxen, and fatted calves, and sheep in abundance, and has called all the

king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, Long live the king, Adonijah. <sup>26</sup>But me, my servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant, Solomon, has he not called. <sup>27</sup>Is this thing done by my lord, the king, and thou hast not made known to thy servants, who shall sit on the throne of my lord, the king, after him?

<sup>28</sup>And king David answered and said, Call to me Bath-sheba. And she came into the king's presence, and stood before the king. <sup>29</sup>And the king swore, and said, As Jehovah lives, who has redeemed my soul out of all distress; <sup>30</sup>even as I have sworn to thee by Jehovah God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I do this day. <sup>31</sup>Then Bath-sheba bent down with her face to the earth, and bowed herself before the king, and said, Let my lord, king David, live forever.

<sup>32</sup>And king David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came in before the king. <sup>33</sup>And the king said to them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon. <sup>34</sup>And let Zadok the priest, and Nathan the prophet, there anoint him king over Israel; and blow ye the trumpet, and say, Long live the king, Solomon. <sup>35</sup>And ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead, and him I appoint to be prince over Israel and over Judah. <sup>36</sup>And Benaiah the son of Jehoiada answered the king, and said, So be it! So say



Jehovah, God of my lord the king !  
<sup>37</sup>As Jehovah was with my lord the king, so be he with Solomon, and make his throne greater than the throne of my lord king David. <sup>38</sup>And Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the executioners, and the couriers, went down; and they caused Solomon to ride upon king David's mule, and brought him to Gihon. <sup>39</sup>And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, Long live the king, Solomon. <sup>40</sup>And all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

<sup>41</sup>And Adonijah and all the guests that were with him heard it; and they had made an end of eating. And Jacob heard the sound of the trumpet; and he said, Wherefore is this noise of the tumultuous city? <sup>42</sup>And while he was yet speaking, behold, Jonathan the son of Abiathar the priest came. And Adonijah said to him, Come in; for thou art a brave man, and bringest good tidings. <sup>43</sup>And Jonathan answered, and said to Adonijah, Nay, but our lord, king David, has made Solomon king. <sup>44</sup>And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the executioners, and the couriers, and they have caused him to ride upon the king's mule; <sup>45</sup>and Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they have come up thence rejoicing, and the city is in tumult. This is the noise that ye have heard. <sup>46</sup>And also Solomon sits on the throne of the kingdom. <sup>47</sup>And also the king's servants came to bless our lord, king David, saying, God make the name

of Solomon better than thy name, and his throne greater than thy throne. And the king bowed himself upon the bed. <sup>48</sup>And also thus said the king, Blessed be Jehovah God of Israel, who has given one to sit on my throne this day, my eyes beholding it. <sup>49</sup>And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

<sup>50</sup>And Adonijah feared because of Solomon; and he arose, and went and laid hold of the horns of the altar. <sup>51</sup>And it was told Solomon, saying, Behold, Adonijah fears king Solomon. And, lo ! he has laid hold of the horns of the altar, saying, Let king Solomon swear to me this day, that he will not slay his servant, with the sword. <sup>52</sup>And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness shall be found in him, he shall die. <sup>53</sup>And king Solomon sent, and they brought him down from the altar. And he came and bowed himself down to king Solomon. And Solomon said to him, Go to thy house.

## CHAPTER II

<sup>1</sup>And the days of David drew near that he should die. And he charged Solomon his son, saying, <sup>2</sup>I go the way of all the earth; and be thou strong, and show thyself a man. <sup>3</sup>And keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as is written in the law of Moses; that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself; <sup>4</sup>that Jehovah may fulfill his word which he spoke concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their

soul, there shall not fail thee, said he, a man on the throne of Israel. <sup>6</sup>And also thou knowest what Joab the son of Zeruiah did to me; what he did to the two captains of the host of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and upon his shoes that were on his feet. <sup>8</sup>And do according to thy wisdom; and let not his hoary head go down to the grave in peace. <sup>7</sup>And show kindness to the sons of Barzillai the Gileadite, and let them be of those who eat at thy table; for so they came to me when I fled before Absalom thy brother. <sup>8</sup>And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim. And he came down to meet me at the Jordan; and I swore to him by Jehovah, saying, I will not put thee to death with the sword. <sup>9</sup>And now hold him not guiltless; for thou art a wise man, and knowest what thou shouldst do to him; and his hoary head bring thou down to the grave in blood. <sup>10</sup>And David lay down with his fathers, and was buried in the city of David. <sup>11</sup>And the days that David reigned over Israel were forty years. Seven years he reigned in Hebron, and thirty-three years he reigned in Jerusalem.

<sup>12</sup>And Solomon sat on the throne of David his father; and his kingdom was greatly established.

<sup>13</sup>And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. <sup>14</sup>And she said, Comest thou peaceably? And he said, Peaceably. <sup>15</sup>And he said, I have somewhat to say to thee. And she said, Say on. <sup>16</sup>And he said, Thou knowest that the kingdom was mine, and all

Israel set their faces on me, that I should reign. And the kingdom is transferred, and is become my brother's; for it was his from Jehovah. <sup>16</sup>And now I make one request of thee; deny me not. And she said to him, Say on. <sup>17</sup>And he said, Speak, I pray thee, to Solomon the king,—for he will not say thee nay,—that he give me Abishag the Shunammite for a wife. <sup>18</sup>And Bath-sheba said, Well; I will speak for thee to the king.

<sup>19</sup>And Bath-sheba came to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. <sup>20</sup>And she said, One small request I desire of thee; say me not nay. And the king said to her, Ask, my mother; for I will not say thee nay. <sup>21</sup>And she said, Let Abishag the Shunammite be given to Adonijah, thy brother, for a wife. <sup>22</sup>And king Solomon answered and said to his mother, And why dost thou ask Abishag the Shunammite for Adonijah? And ask for him the kingdom, for he is my elder brother; for him; and for Abiathar the priest, and for Joab the son of Zeruiah. <sup>23</sup>And king Solomon swore by Jehovah, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. <sup>24</sup>And now, as Jehovah lives, who has established me, and set me upon the throne of David my father, and who has made me a house as he said, Adonijah shall be put to death this day. <sup>25</sup>And king Solomon sent by the hand of Benaiah, the son of Jehoiada; and he fell upon him, that he died.

<sup>26</sup>And to Abiathar the priest the king said, Go to Anathoth, to thy fields. For thou art worthy of death; but I will not at this time put thee to



death, because thou hast borne the ark of the Lord Jehovah before David my father, and because thou wast afflicted in all wherein my father was afflicted. <sup>27</sup> And Solomon drove out Abiathar from being priest to Jehovah; that he might fulfil the word of Jehovah, which he spoke concerning the house of Eli in Shiloh.

<sup>28</sup> And the report came to Joab,—for Joab had turned away after Adonijah, though he turned not after Absalom,—and Joab fled to the tabernacle of Jehovah, and laid hold of the horns of the altar. <sup>29</sup> And it was told king Solomon, that Joab had fled to the tabernacle of Jehovah, and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. <sup>30</sup> And Benaiah came to the tabernacle of Jehovah, and said to him, Thus says the king, Go forth. And he said, Nay; but I will die here. And Benaiah brought back word to the king, saying, Thus said Joab, and thus he answered me. <sup>31</sup> And the king said to him, Do as he has said, and fall upon him, and bury him; that thou mayest put away the innocent blood that Joab shed, from me and from the house of my father. <sup>32</sup> And Jehovah will return his blood upon his own head, who fell upon two men more righteous and better than he, and killed them with the sword,—my father David not knowing thereof,—Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. <sup>33</sup> And let their blood return upon the head of Joab, and upon the head of his seed forever; and upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace forever from Jehovah. <sup>34</sup> So Benaiah the son of Jehoiada went up, and fell upon him, and slew him.

And he was buried in his own house, in the wilderness. <sup>35</sup> And the king put Benaiah the son of Jehoiada in his place over the host. And Zadok the priest the king put in the place of Abiathar.

<sup>36</sup> And the king sent and called for Shimei, and said to him, Build for thee a house in Jerusalem, and dwell there, and go not forth thence anywhither. <sup>37</sup> For on the day thou goest out, and passeth over the brook Kidron, know certainly that thou shalt surely die. Thy blood shall be upon thine own head. <sup>38</sup> And Shimei said to the king, The saying is good. As my lord, the king, has said, so will thy servant do. And Shimei dwelt in Jerusalem many days. <sup>39</sup> And it came to pass at the end of three years, that two of the servants of Shimei fled to Achish son of Maachah, king of Gath. And they told Shimei, saying, Behold, thy servants are in Gath. <sup>40</sup> And Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his servants; and Shimei went, and brought his servants from Gath. <sup>41</sup> And it was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned. <sup>42</sup> And the king sent and called Shimei; and he said to him, Did I not make thee swear by Jehovah, and protest to thee, saying, Know certainly, that on the day thou goest out, and walkest abroad anywhither, thou shalt surely die? And thou saidst to me, The word that I have heard is good. <sup>43</sup> And why hast thou not kept the oath of Jehovah, and the command that I have commanded thee? <sup>44</sup> And the king said to Shimei, Thou knowest all the wickedness of which thy heart is conscious, that thou didst to David my father. And Jehovah returns thy wickedness upon thine own head. <sup>45</sup> And king Solomon is blessed; and the throne of

David shall be established before Jehovah forever. <sup>46</sup> And the king commanded Benaiah the son of Jehoiada; and he went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

## CHAPTER III

<sup>1</sup> And Solomon formed affinity with Pharaoh king of Egypt, taking in marriage the daughter of Pharaoh. And he brought her into the city of David until he had finished building his own house and the house of Jehovah and the wall of Jerusalem round about. <sup>2</sup> Only the people had sacrificed on high places because no house was built to the name of Jehovah until those days. <sup>3</sup> And Solomon loved Jehovah, walking in the statutes of David his father; only he sacrificed and burnt incense on high places. <sup>4</sup> And the king went to Gibeon to sacrifice there; for that was the great high place. A thousand burnt offerings did Solomon offer upon that altar.

<sup>5</sup> In Gibeon Jehovah appeared to Solomon in a dream by night. And God said, Ask, what I shall give to thee. <sup>6</sup> And Solomon said, Thou hast shown to thy servant David my father great kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou gavest him a son to sit on his throne, as it is this day. <sup>7</sup> And now, O Jehovah my God, thou hast made thy servant king in place of David my father; and I am but a little child; I know not how to go out or come in. <sup>8</sup> And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered or reckoned up for multitude. <sup>9</sup> Give, therefore, to thy servant an un-

derstanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people? <sup>10</sup> And the words pleased the Lord, that Solomon had asked this thing. <sup>11</sup> And God said to him, Because thou hast asked this thing, and hast not asked for thyself long life; nor hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself discernment to understand what is right; <sup>12</sup> behold, I do according to thy word. Lo! I give thee a wise and discerning heart; so that like thee there was none before thee, nor after thee shall any arise like to thee. <sup>13</sup> And I also give thee that which thou hast not asked, both riches and honor; so that there shall not be among the kings one like thee, all thy days. <sup>14</sup> And if thou wilt walk in my ways, to keep my statutes and my commandments, as David thy father walked, then will I lengthen thy days. <sup>15</sup> And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and brought peace-offerings, and made a feast to all his servants.

<sup>16</sup> And two women that were harlots came to the king, and stood before him. <sup>17</sup> And the one woman said, I beseech thee my lord, I and this woman dwell in one house; and I bore a child with her in the house. <sup>18</sup> And it came to pass the third day after, that this woman also bore a child. And we were together; no stranger was with us in the house, only we two were in the house. <sup>19</sup> And this woman's child died in the night; because she lay upon it. <sup>20</sup> And she rose in mid night, and took my son from beside me, while thy hand-maid slept, and laid it in her bosom,



and laid her dead child in my bosom.

<sup>21</sup> And I arose in the morning to give my child suck, and, behold, it was dead. And I viewed it carefully in the morning, and, behold, it was not my son, which I bore. <sup>22</sup> And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spoke before the king. <sup>23</sup> Then said the king, The one says, This that lives is my son, and thy son is the dead; and the other says, Nay; but thy son is the dead, and the living is my son. <sup>24</sup> And the king said, Bring me a sword. And they brought the sword before the king. <sup>25</sup> And the king said, Divide the living child in two, and give half to the one, and half to the other. <sup>26</sup> Then spoke the woman whose was the living child to the king,—for her compassion was moved for her son,—and she said, I beseech thee my lord, give her the living child, and do not slay it. And the other said, Let it be neither mine nor thine; divide it. <sup>27</sup> Then the king answered and said, Give her the living child, and slay it not; she is its mother. <sup>28</sup> And all Israel heard of the judgment which the king had judged. And they feared the king; for they saw that the wisdom of God was in him, to do judgment.

#### CHAPTER IV

<sup>1</sup> And king Solomon was king over all Israel. <sup>2</sup> And these were the princes whom he had. Azariah the son of Zadok the priest, <sup>3</sup> Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; <sup>4</sup> and Benaiah the son of Jehoiada over the host; and Zadok and Abiathar the priests; <sup>5</sup> and Azariah the

son of Nathan over the officers; and Zabud the son of Nathan chief officer, the king's friend; <sup>6</sup> and Ahishar over the household; and Adoniram the son of Abda over the tribute.

<sup>7</sup> And Solomon had twelve officers over all Israel, who made provision for the king and his household; each man made provision for one month in the year. <sup>8</sup> And these are their names: The son of Hur, on Mount Ephraim; <sup>9</sup> the son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan; <sup>10</sup> the son of Hesed, in Aruboth, who had Socoh, and all the land of Hephher; <sup>11</sup> the son of Abinadab, on all the heights of Dor, who had Taphath the daughter of Solomon for a wife; <sup>12</sup> Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is by Zartanah under Jezreel, from Beth-shean to Abel-meholah, to the farther side of Jokneam; <sup>13</sup> the son of Geber, in Ramoth-gilead, who had the villages of Jair the son of Manasseh, which are in Gilead, and the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars; <sup>14</sup> Ahinadab the son of Iddo, in Mahanaim; <sup>15</sup> Ahimaaz in Naphtali, who also took Basmath the daughter of Solomon for a wife; <sup>16</sup> Baana the son of Hushai in Asher and in Aloth; <sup>17</sup> Jehoshaphat the son of Paruah, in Issachar; <sup>18</sup> Shimei, the son of Ela, in Benjamin; <sup>19</sup> Geber the son of Uri in the land of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and the only officer who was in the land.

<sup>20</sup> Judah and Israel were many, as the sand which is, by the sea in multitude, eating and drinking, and making merry. <sup>21</sup> And Solomon reigned over all the kingdoms from the river to the

Ver. 2. Princes: highest officers of State, composing the king's court, holding office by his appointment and during his pleasure.

Ver. 3. Recorder. See 2 Sam. 8; 16, and 20: 24.

land of the Philistines, and to the border of Egypt. They brought tribute, and served Solomon all the days of his life.

<sup>22</sup> And Solomon's provision for one day was thirty measures of fine flour, and sixty measures of meal; <sup>23</sup> ten fatted oxen, and twenty oxen of the pasture, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl. <sup>24</sup> For he had dominion over all the region on this side of the river, from Tiphseh to Gaza, over all the kings on this side of the river; and he had peace on all sides round about him. <sup>25</sup> And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan to Beer-sheba, all the days of Solomon.

<sup>26</sup> And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand saddle-horses. <sup>27</sup> And those officers made provision for king Solomon, and for all that came to king Solomon's table, every man in his month; they lacked nothing. <sup>28</sup> And the barley and the straw for the horses and the coursers brought they to the place where he was, each according to his charge.

<sup>29</sup> And God gave to Solomon wisdom and discernment abundantly, and largeness of understanding, as the sand that is on the sea shore. <sup>30</sup> And Solomon's wisdom was greater than the wisdom of all the sons of the East, and all the wisdom of Egypt. <sup>31</sup> And he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his name was in all the nations around. <sup>32</sup> And he spoke three thousand proverbs; and his songs were a thousand and five. <sup>33</sup> And he spoke of the trees, from the cedar tree that is in Lebanon to the hyssop that

springs out of the wall. And he spoke of beasts, and of birds, and of creeping things, and of fishes. <sup>34</sup> And there came from all peoples to hear the wisdom of Solomon, from all kings of the earth who had heard of his wisdom.

## CHAPTER V

<sup>1</sup> And Hiram king of Tyre sent his servants to Solomon. For he heard that they had anointed him king in place of his father; for Hiram was ever a lover of David. <sup>2</sup> And Solomon sent to Hiram, saying, <sup>3</sup> Thou knowest that David my father could not build a house to the name of Jehovah his God, for the wars which were about him on every side, until Jehovah put them under the soles of his feet. <sup>4</sup> And now Jehovah my God has given me rest on every side; there is no adversary, and no evil occurrence. <sup>5</sup> And, behold, I purpose to build a house to the name of Jehovah my God; as Jehovah spoke to David my father, saying, Thy son, whom I will set in thy place upon thy throne, he shall build a house to my name. <sup>6</sup> And now command that they cut for me cedar trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say; for thou knowest that none among us have skill to cut timber like the Sidonians.

<sup>7</sup> And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly. And he said, Blessed be Jehovah this day, who has given to David a wise son over this great people. <sup>8</sup> And Hiram sent to Solomon, saying, I have hearkened to that for which thou didst send to me. I will do all thou desirest concerning timbers of cedar and concerning timbers of cypress. <sup>9</sup> My servants

Ver. 22. Measures; a measure (kor) contained about eleven bushels.



shall bring them down from Lebanon to the sea; and I will make of them floats by sea to the place which thou shalt appoint me; and I will take them apart there, and thou shalt receive them. And thou shalt do what I desire in giving food for my household. <sup>10</sup> And Hiram gave to Solomon cedar trees and cypress trees, all he desired. <sup>11</sup> And Solomon gave to Hiram twenty thousand measures of wheat as food for his household and twenty measures of beaten oil. Thus gave Solomon to Hiram year by year. <sup>12</sup> And Jehovah gave Solomon wisdom, as he said to him. And there was peace between Hiram and Solomon; and they two made a league together.

<sup>13</sup> And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. <sup>14</sup> And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the levy. <sup>15</sup> And Solomon had seventy thousand that bore burdens, and eighty thousand hewers in the mountains; <sup>16</sup> besides Solomon's chief officers who were over the work, three thousand and three hundred, who ruled over the people that wrought in the work. <sup>17</sup> And the king commanded, and they quarried great stones, costly stones, hewn stones to lay the foundation of the house. <sup>18</sup> And Solomon's builders and Hiram's builders and the Gebalites carved them. And they prepared the timbers and the stones to build the house.

## CHAPTER VI

<sup>1</sup> And it came to pass in the four hundred and eightieth year after the

children of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of Jehovah. <sup>2</sup> And the house which king Solomon built for Jehovah, the length thereof was sixty cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. <sup>3</sup> And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. <sup>4</sup> And for the house he made windows with fixed lattices.

<sup>5</sup> And against the wall of the house he built stories around, against the walls of the house round about, of the temple and of the oracle; and he made side-chambers around. <sup>6</sup> The lowest story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for in the wall of the house, on the outside, he made rests round about, that the beams should not be fastened into the walls of the house. <sup>7</sup> And the house, when it was in building, was built of whole stones from the quarry; and neither hammer nor axe nor any tool of iron was heard in the house, while it was in building. <sup>8</sup> A door for the middle chamber was on the right side of the house; and they went up by winding stairs to the middle chamber, and from the middle to the third. <sup>9</sup> And he built the house, and finished it; and he covered the house with beams and boards of cedar. <sup>10</sup> And he built the stories against all the house, five cubits high; and they rested on the house with timbers of cedar.

<sup>11</sup> And the word of Jehovah came

Ver. 18. The Gebalites; inhabitants of Gebal, a maritime city of Phœnicia. See Ezek. 27:9.

Ver. 5. The oracle: the inner sanctuary, the holy of holies, the place of the ark, the symbol of the divine presence. See Ps. 28:2.

Ver. 7. Whole stones: whole, as they came from the quarry, and placed in the building without change.

to Solomon, saying, <sup>12</sup> This house which thou art building,—if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them,—then will I fulfill my word with thee, which I spoke to David thy father, <sup>13</sup> and I will dwell among the children of Israel, and will not forsake my people Israel. <sup>14</sup> And Solomon built the house, and finished it. <sup>15</sup> And he built the walls of the house within with boards of cedar; from the floor of the house to the walls of the ceiling he covered it on the inside with wood; and he covered the floor of the house with planks of cypress. <sup>16</sup> And he built twenty cubits on the rear side of the house with boards of cedar, both the floor and the walls; and within he built for it the oracle, the holy of holies. <sup>17</sup> And the house, that is the temple before, was forty cubits long. <sup>18</sup> And the cedar of the house within was carved-work with gourds and opening flower-buds. All was of cedar; there was no stone seen. <sup>19</sup> And the oracle he prepared in the house within, to set there the ark of the covenant of Jehovah. <sup>20</sup> And the oracle within was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof. And he overlaid it with pure gold; and he overlaid the altar with cedar. <sup>21</sup> And Solomon overlaid the house within with pure gold. And he placed chains of gold across before the oracle; and he overlaid it with gold. <sup>22</sup> And the whole house he overlaid with gold, till all the house was done. And the whole altar that was by the oracle he overlaid with gold.

<sup>23</sup> And within the oracle he made two cherubim of olive-wood, each ten cubits high. <sup>24</sup> And five cubits long was the one wing of the cherub, and five cubits the other wing of the cherub;

from the uttermost part of the one wing to the uttermost part of the other were ten cubits. <sup>25</sup> And the other cherub was ten cubits. The two cherubs were of one stature and one form. <sup>26</sup> The height of the one cherub was ten cubits, and so was it of the other cherub. <sup>27</sup> And he set the cherubim within the inner house. And they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. <sup>28</sup> And he overlaid the cherubim with gold. <sup>29</sup> And he carved all the walls of the house round about with carved figures of cherubim and palm-trees, and opening flower-buds, within and without. <sup>30</sup> And the floor of the house he overlaid with gold, within and without.

<sup>31</sup> And for entrance to the oracle he made folding-doors of olive-wood; the lintel and side-posts were a fifth part of the wall. <sup>32</sup> The two doors also were of olive-wood; and he carved on them carvings of cherubim and palm-trees and opening flower-buds, and overlaid them with gold, and spread out gold upon the cherubim, and upon the palm-trees. <sup>33</sup> And so made he for the door of the temple, posts of olive-wood, a fourth part of the wall. <sup>34</sup> And the two folding-doors were of cypress-wood; the two leaves of the one door were folding, and the two leaves of the other were folding. <sup>35</sup> And he carved thereon cherubim and palm-trees and opening flower-buds, and overlaid them with gold fitted upon the carved work.

<sup>36</sup> And he built the inner court with three rows of hewn stone, and a row of cedar-beams.

<sup>37</sup> In the fourth year was the foundation of the house of Jehovah laid, in



the month of Zif. <sup>38</sup> And in the eleventh year, in the month Bul, which is the eighth month, was the house finished in all its parts, and according to all the fashion of it. And he was seven years in building it.

## CHAPTER VII

<sup>1</sup> And Solomon was building his own house thirteen years, and he finished all his house.

<sup>2</sup> And he built the house of the forest of Lebanon. The length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars. <sup>3</sup> And it was covered with cedar above upon the side-chambers, that lay on forty-five pillars, fifteen in a row. <sup>4</sup> And there were beams in three rows, and window against window in three ranks. <sup>5</sup> And all the doors and door-posts were made square with layers of beams; and window was against window in three ranks.

<sup>6</sup> And he made the porch of the pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits; and a porch before them, and pillars and steps before them.

<sup>7</sup> And he made the porch of the throne where he should judge, the porch of judgment; and it was covered with cedar from the floor to the floor.

<sup>8</sup> And his house where he dwelt, another court within the porch, was of like workmanship. Solomon made also a house for Pharaoh's daughter, whom he had taken, like to this porch. <sup>9</sup> All these were of costly stones, after the measures of hewn stones, sawed with saws within and without, from the foundation to the coping, and from the outside to the great court. <sup>10</sup> And the foundation was of costly stones, great stones, stones of ten cubits, and stones of

eight cubits. <sup>11</sup> And above were costly stones, after the measures of hewn stones, and cedars. <sup>12</sup> And the great court round about was of three rows of hewn stones, and a row of cedar-beams, both for the inner court of the house of Jehovah, and for the porch of the house.

<sup>13</sup> And king Solomon sent and brought Hiram from Tyre. <sup>14</sup> He was the son of a widow of the tribe of Naphtali; and his father was a man of Tyre, a worker in bronze. And he was filled with wisdom, and discernment, and skilled to work all work in bronze. And he came to king Solomon, and wrought all his work. <sup>15</sup> And he formed the two pillars of bronze. Eighteen cubits was the height of the one pillar, and a line of twelve cubits encompassed the other pillar. <sup>16</sup> And he made two capitals of molten bronze, to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the other capital was five cubits. <sup>17</sup> Lattices of lattice-work and festoons of chain-work were on the capitals which were on the top of the pillars; seven for the one capital, and seven for the other capital. <sup>18</sup> And he made the pillars, and two rows around upon the one lattice, to cover the capitals that were on the top of the pillars; and so did he to the other capital. <sup>19</sup> And the capitals that were on the top of the pillars were of lily-work in the porch, four cubits. <sup>20</sup> And the capitals on the two pillars were also above close upon the belly-like swell which was beyond the lattice; and the two hundred pomegranates in rows were round about on the other capital. <sup>21</sup> And he set up the pillars at the porch of the temple. And he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof

Boaz. <sup>22</sup> And on the top of the pillars was lily-work. And the work of the pillars was finished.

<sup>23</sup> And he made the molten sea, ten cubits from the one brim to the other, round all about; and its height was five cubits, and a line of thirty cubits encompassed it around. <sup>24</sup> And under its brim round about were gourds encompassing it, ten in a cubit, encircling the sea round about in two rows. The gourds were cast with it in the same casting. <sup>25</sup> It stood on twelve oxen; three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was above upon them, and all their hinder parts were inward. <sup>26</sup> And its thickness was a hand-breadth; and the brim thereof was wrought like the brim of a cup, like a lily-flower. It contained two thousand baths.

<sup>27</sup> And he made the ten bases of bronze; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. <sup>28</sup> And the work of the bases was after this manner. They had panels, and the panels were between the ledges.

<sup>29</sup> And on the panels that were between the ledges were lions, oxen, and cherubim; and upon the ledges was a stand above; and beneath the lions and oxen were garlands of hanging-work.

<sup>30</sup> And every base had four bronze wheels, and axles of bronze; and the four feet thereof had shoulders; under the laver were the molten shoulders each over against garlands. <sup>31</sup> And the mouth of it within the capital and above was a cubit; and the mouth thereof was round after the work of the base, a cubit and a half; and also upon the mouth of it were carvings, and their panels were four-square, not round.

<sup>32</sup> And under the panels were

the four wheels; and the axles of the wheels were in the base; and the height of a wheel was a cubit and half a cubit. <sup>33</sup> And the work of the wheels was like the work of a chariot wheel. Their axles, and their naves, and their felloes, and their spokes, were all molten. <sup>34</sup> And there were four shoulders to the four corners of one base; the shoulders were of the base itself. <sup>35</sup> And in the top of the base was a rounded circuit of half a cubit high; and on the top of the base the ledges thereof and the panels thereof were of the same. <sup>36</sup> And on the plates of the ledges thereof, and on the panels thereof, he carved cherubim, lions, and palm-trees, according to the space in every one, and garlands round about. <sup>37</sup> After this manner he made the ten bases. All of them had one casting, one measure, and one form.

<sup>38</sup> And he made ten lavers of bronze. One laver contained forty baths; every laver was four cubits, and upon every one of the ten bases was one laver. <sup>39</sup> And he put five bases on the right side of the house, and five on the left side of the house; and he put the sea on the right side of the house eastward, over against the south.

<sup>40</sup> And Hiram made the pots, and the shovels, and the basins. And Hiram made an end of doing all the work that he made for king Solomon in the house of Jehovah; <sup>41</sup> two pillars, and the bowls of the capitals that were on the top of the two pillars; and the two lattices, to cover the two bowls of the capitals that were on the top of the pillars; <sup>42</sup> and the four hundred pomegranates for the two lattices, two rows of pomegranates for one lattice, to cover the two bowls of the capitals that were on the pillars; <sup>43</sup> and the ten bases, and the ten layers on the bases; <sup>44</sup> and the one sea, and the twelve

Ver. 26. Two thousand baths. The bath is estimated at about eight and a half gallons.



oxen under the sea; <sup>45</sup> and the pots, and the shovels, and the basins. And all these vessels, which Hiram made for king Solomon in the house of Jehovah, were of burnished bronze.

<sup>46</sup> In the plain of the Jordan did the king cast them, in the dense soil between Succoth and Zarthan. <sup>47</sup> And Solomon let all the vessels lie, on account of the very great number, nor was the weight of the bronze ascertained. <sup>48</sup> And Solomon made all the vessels that were in the house of Jehovah; the altar of gold, and the table of gold whereon was the show-bread.

<sup>49</sup> And the lampstands of pure gold, five on the right side and five on the left before the oracle, with the flowers, and the lamps, and the tongs of gold; <sup>50</sup> and the bowls, and the snuffers, and the basins, and the censers, and the snuff-dishes, of pure gold; and the hinges of gold, for the folding-doors of the inner house, the holy of holies, and for the folding-doors of the house, the temple. <sup>51</sup> So was ended all the work that king Solomon made for the house of Jehovah. And Solomon brought in the things which David his father had dedicated; the silver, and the gold, and the vessels, he put among the treasures of the house of Jehovah.

## CHAPTER VIII

<sup>1</sup> Then Solomon assembled the elders of Israel and all the heads of the tribes, the chiefs of the fathers of the children of Israel, to king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion. <sup>2</sup> And all the men of Israel assembled themselves to king Solomon, at the feast in the month Ethanim, which is the seventh month. <sup>3</sup> And all the elders of Israel came; and the priests bore the ark. <sup>4</sup> And they brought up the ark

of Jehovah, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; and the priests and the Levites brought them up. <sup>5</sup> And king Solomon, and all the congregation of Israel, that were assembled to him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. <sup>6</sup> And the priests brought in the ark of the covenant of Jehovah to its place, into the oracle of the house, into the holy of holies, under the wings of the cherubim.

<sup>7</sup> For the cherubim spread out their wings over the place of the ark; and the cherubim covered above the ark and the staves thereof. <sup>8</sup> And they drew out the staves, that the ends of the staves were seen from the holy place before the oracle, and they were not seen without; and they are there to this day. <sup>9</sup> There was nothing in the ark save the two tablets of stone, which Moses put there in Horeb when Jehovah made a covenant with the children of Israel at their coming out from the land of Egypt. <sup>10</sup> And it came to pass, when the priests were come out from the holy place, that the cloud filled the house of Jehovah; <sup>11</sup> and the priests could not stand to minister, because of the cloud; for the glory of Jehovah filled the house of Jehovah.

<sup>12</sup> Then said Solomon, Jehovah has said that he would dwell in the thick darkness. <sup>13</sup> Surely I have built thee a house to dwell in, a habitation for thee to abide in forever. <sup>14</sup> And the king turned his face about, and blessed all the congregation of Israel; and all the congregation of Israel stood. <sup>15</sup> And he said, Blessed be Jehovah, God of Israel, who spoke with his mouth to David my father, and has with his hand fulfilled it, saying, <sup>16</sup> Since the day that I brought forth my people

Israel out of Egypt, I chose no city out of all the tribes of Israel, to build a house that my name might be therein; and I chose David to be over my people Israel. <sup>17</sup> And it was in the heart of David my father, to build a house to the name of Jehovah, God of Israel. <sup>18</sup> And Jehovah said to David my father, Whereas it was in thy heart to build a house to my name, thou didst well that it was in thy heart. <sup>19</sup> Yet thou shalt not build the house; but thy son, that comes forth from thy loins, he shall build the house to my name. <sup>20</sup> And Jehovah has performed his word that he spoke; and I am risen up in the place of David my father, and sit on the throne of Israel, as Jehovah said, and have built the house to the name of Jehovah, God of Israel. <sup>21</sup> And I have set there a place for the ark wherein is the covenant of Jehovah which he made with our fathers when he brought them out of the land of Egypt.

<sup>22</sup> And Solomon stood before the altar of Jehovah, in the presence of all the congregation of Israel, and spread forth his hands toward heaven.

<sup>23</sup> And he said, Jehovah, God of Israel! There is no God like thee, in the heavens above, or on the earth beneath; keeping the covenant and mercy toward thy servants that walk before thee with all their heart; <sup>24</sup> who to thy servant David my father hast kept that which thou saidst to him; and thou saidst it with thy mouth, and hast fulfilled it with thy hand, as it is this day. <sup>25</sup> And now, Jehovah, God of Israel, keep to thy servant David my father that which thou didst speak to him, saying, There shall not fail to thee a man from before me, to sit on the throne of Israel; if only thy children take heed to their way, to walk before me as thou hast walked before me. <sup>26</sup> And now, O God of Is-

rael, let thy word, I pray thee, be verified, which thou didst speak to thy servant David my father. <sup>27</sup> But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house which I have built? <sup>28</sup> Yet have thou regard to the prayer of thy servant, and to his entreaty, O Jehovah my God, to hearken to the cry and to the prayer, which thy servant prays before thee to-day; <sup>29</sup> that thine eyes may be open toward this house night and day, toward the place of which thou hast said, My name shall be there; that thou mayest hearken to the prayer which thy servant shall make toward this place. <sup>30</sup> And hearken thou to the entreaty of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling-place; hear, and forgive.

<sup>31</sup> If any man trespass against his neighbor, and an oath be laid upon him to bind him by oath, and the oath come before thine altar in this house; <sup>32</sup> then hear thou in heaven, and do, and judge thy servant; condemning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousness.

<sup>33</sup> When thy people Israel are smitten down before the enemy, because they sin against thee, and shall turn again to thee, and acknowledge thy name, and pray, and make supplication to thee in this house; <sup>34</sup> then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers.

<sup>35</sup> When heaven is shut up and there is no rain, because they sin against thee, and they shall pray toward this place, and acknowledge thy name, and turn from their sin, when thou



afflictest them; <sup>36</sup> then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou art teaching them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

<sup>37</sup> If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; <sup>38</sup> what prayer and entreaty soever be made by any man, or by all thy people Israel, who shall know every man the plague of his own heart, and shall spread forth his hands toward this house; <sup>39</sup> then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to all his ways, whose heart thou knowest; for thou only knowest the heart of all the children of men; <sup>40</sup> to the end that they may fear thee, all the days that they live on the face of the ground that thou gavest to our fathers. <sup>41</sup> And also the stranger, who is not of thy people Israel, and comes from a far country for thy name's sake,—<sup>42</sup> for they will hear of thy great name, and of thy strong hand, and of thine outstretched arm,—and when he shall come and pray toward this house; <sup>43</sup> hear thou in heaven thy dwelling-place, and do according to all that the stranger calls upon thee for; that all peoples of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have built, is called by thy name.

<sup>44</sup> If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray to Jehovah toward the city which thou hast chosen, and toward the house which I have built to thy name;

<sup>45</sup> then hear thou in heaven their prayer and their entreaty, and maintain their right. <sup>46</sup> If they sin against thee, and there is no man that sinneth not, and thou be angry with them, and deliver them to the enemy; and their captors carry them away captive to the land of the enemy, far or near; <sup>47</sup> and if they shall lay it to heart in the land whither they were carried captive, and turn, and make entreaty to thee in the land of their captors, saying, We have sinned, and have done perversely, we have committed wickedness; <sup>48</sup> and they return to thee with all their heart, and with all their soul, in the land of their enemies, who carried them away captive; and pray to thee toward their land which thou gavest to their fathers, the city which thou hast chosen, and the house which I have built to thy name; <sup>49</sup> then hear thou in heaven thy dwelling-place their prayer and their entreaty, and maintain their right, <sup>50</sup> and forgive to thy people what they have sinned against thee, and all their transgressions wherein they have transgressed against thee, and grant them compassion in presence of their captors, that they may have compassion on them. <sup>51</sup> For thy people and thine inheritance are they, whom thou didst bring out from Egypt, from the midst of the furnace of iron; <sup>52</sup> that thine eyes may be open to the entreaty of thy servant, and to the entreaty of thy people Israel, to hearken to them in all that they call upon thee for. <sup>53</sup> For thou hast separated them to thee for thine inheritance from all the peoples of the earth, as thou saidst by the hand of Moses thy servant, when thou didst bring our fathers out from Egypt, O Lord Jehovah. <sup>54</sup> And it was so, when Solomon had made an end of praying to Jehovah all this prayer and entreaty, that he arose from before the altar of

Jehovah, from kneeling on his knees with his hands spread out toward heaven. <sup>55</sup> And he stood, and blessed all the congregation of Israel with a loud voice, saying, <sup>56</sup> Blessed be Jehovah, who has given rest to his people Israel, according to all that he has spoken. There has not failed one word of all his good words that he spoke by the hand of Moses his servant. <sup>57</sup> Jehovah, our God be with us, as he was with our fathers. Let him not leave us, nor cast us off; <sup>58</sup> that he may incline our hearts to him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. <sup>59</sup> And let these my words, wherewith I have made entreaty before Jehovah, be near to Jehovah our God day and night, that he may maintain the right of his servant, and the right of his people Israel, at all times as needed; <sup>60</sup> that all peoples of the earth may know that Jehovah, he is God, and none besides. <sup>61</sup> And let your heart be wholly with Jehovah our God, to walk in his statutes, and to keep his commandments, as at this day.

<sup>62</sup> And the king, and all Israel with him, offered sacrifice before Jehovah. <sup>63</sup> And Solomon offered a sacrifice of peace offerings, which he offered to Jehovah, two and twenty thousand oxen, and a hundred and twenty thousand sheep. And the king, and all the children of Israel, dedicated the house of Jehovah. <sup>64</sup> On the same day the king hallowed the middle of the court that was before the house of Jehovah. For there he offered burnt offerings, and meat offerings, and the fat of the peace offerings; because the bronze altar that was before Jehovah was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. <sup>65</sup> And at

that time Solomon held the feast, and all Israel with him, a great congregation, from the entering in of Hamath to the river of Egypt, before Jehovah our God, seven days and seven days, fourteen days. <sup>66</sup> On the eighth day he dismissed the people. And they blessed the king; and they went to their tents joyful and glad of heart, for all the good that Jehovah had done to David his servant, and to Israel his people.

## CHAPTER IX

<sup>1</sup> And it came to pass, when Solomon had finished the building of the house of Jehovah, and the king's house, and all that Solomon desired and was pleased to do, <sup>2</sup> that Jehovah appeared to Solomon the second time, as he had appeared to him at Gibeon. <sup>3</sup> And Jehovah said to him, I have heard thy prayer and thy entreaty, which thou hast made before me; I have hallowed this house, which thou hast built, to put my name there forever; and my eyes and my heart shall be there perpetually. <sup>4</sup> And now if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; <sup>5</sup> then will I establish the throne of thy kingdom over Israel forever, as I spoke to David thy father, saying, There shall not fail thee a man on the throne of Israel. <sup>6</sup> If ye shall wholly turn away from following me, ye and your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; <sup>7</sup> then will I cut off Israel from the face of the ground which I have given them; and the house which I have hallowed to my name will I cast out of my presence;



and Israel shall be a proverb and a by-word among all peoples. <sup>8</sup> And this house shall be on high; every one that passes by it shall be astonished, and shall hiss; and they shall say, Why has Jehovah done thus to this land, and to this house? <sup>9</sup> And they shall answer, Because they forsook Jehovah their God, who brought their fathers out of the land of Egypt, and clave to other gods; and worshiped them, and served them; therefore has Jehovah brought upon them all this evil.

<sup>10</sup> And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of Jehovah, and the king's house,—<sup>11</sup> now Hiram, the king of Tyre, had aided Solomon with cedar-trees and cypress-trees, and with gold, according to all his desire,—that then king Solomon gave Hiram twenty cities in the land of Galilee. <sup>12</sup> And Hiram came out from Tyre, to see the cities which Solomon had given him; and they did not please him. <sup>13</sup> And he said, What are these cities which thou hast given me, my brother? And he called them the land of Cabul, to this day. <sup>14</sup> And Hiram sent to the king a hundred and twenty talents of gold.

<sup>15</sup> And this is the reason of the levy which king Solomon raised: to build the house of Jehovah, and his own house, and the Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. <sup>16</sup> For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city; and he gave it for a dowry to his daughter, Solomon's wife. <sup>17</sup> And Solomon built Gezer, and the lower Beth-horon, <sup>18</sup> and Baalath, and Tadmor in the wilderness, in the land; <sup>19</sup> and all the cities for store-houses that Solomon had, and cities for chariots, and cities

for horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. <sup>20</sup> All the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel; <sup>21</sup> their children that were left after them in the land, whom the children of Israel were not able utterly to destroy, on them did Solomon levy a tribute of bond-service to this day. <sup>22</sup> But of the children of Israel did Solomon make no bondmen; for they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. <sup>23</sup> These were the chief of the officers that were over Solomon's work, five hundred and fifty, who bore rule over the people that wrought in the work.

<sup>24</sup> But the daughter of Pharaoh came up out of the city of David to her house which he had built for her. Then he built the Millo.

<sup>25</sup> And three times in a year Solomon offered burnt offerings and peace offerings on the altar which he built to Jehovah, and he burned incense at that which was before Jehovah. So he completed the house.

<sup>26</sup> And king Solomon made a navy of ships at Ezion-geber, which is beside Elath, on the shore of the Red sea, in the land of Edom. <sup>27</sup> And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. <sup>28</sup> And they came to Ophir, and took thence gold, four hundred and twenty talents, and brought it to king Solomon.

## CHAPTER X

<sup>1</sup> And the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah; and she came to

try him with hard questions. <sup>2</sup> And she came to Jerusalem with a very great train, with camels bearing spices and very much gold and precious stones. And she came to Solomon; and she talked with him of all that was in her heart. <sup>3</sup> And Solomon told her all which she asked; there was not anything hid from the king which he told her not. <sup>4</sup> And when the queen of Sheba saw all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers and their apparel, and his cup-bearers, and his burnt offerings which he offered up in the house of Jehovah; there was no more spirit in her. <sup>5</sup> And she said to the king, It was a true report that I heard in my own land of thy acts and of thy wisdom. <sup>6</sup> But I believed not the words, until I came, and my eyes had seen it; and, behold, the half was not told me; thy wisdom and prosperity exceed the fame that I heard. <sup>7</sup> Happy are thy men, happy are these thy servants, who stand continually before thee, that hear thy wisdom. <sup>8</sup> Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel; because Jehovah loves Israel forever, and he made thee king, to do judgment and justice. <sup>9</sup> And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones. There came no more such abundance of spicery as these which the queen of Sheba gave to king Solomon. <sup>10</sup> And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir almug-trees in great plenty, and precious stones. <sup>11</sup> And the king made of the almug-trees a railing for the house of Jehovah, and

for the king's house, harps also and psalteries for singers. There came no such almug-trees, nor were seen, to this day. <sup>12</sup> And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. And she turned and went to her own country, she and her servants.

<sup>13</sup> Now the weight of gold that came to Solomon in one year, was six hundred and sixty-six talents of gold; <sup>14</sup> besides that from the tradesmen, and from the traffic of the merchantmen, and from all the kings of the mixed races, and from the governors of the country.

<sup>15</sup> And king Solomon made two hundred bucklers of beaten gold; with six hundred shekels of gold he overlaid the one buckler; <sup>16</sup> and three hundred shields of beaten gold; with three manehs of gold he overlaid the one shield. And the king put them in the house of the forest of Lebanon.

<sup>17</sup> And the king made a great throne of ivory, and overlaid it with pure gold. <sup>18</sup> The throne had six steps, and the top of the throne was round behind; and there were arms on either side on the place of the seat; and two lions stood beside the arms. <sup>19</sup> And twelve lions stood there on the one side and on the other on the six steps. The like has not been made in any other kingdom.

<sup>20</sup> And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of precious gold. There was no silver; it was accounted as nothing in the days of Solomon. <sup>21</sup> For the king had at sea a navy of Tarshish with the navy of Hiram. Once in three years came the navy of Tarshish,

Ver. 15. The mixed races: see Jer. 25: 24, "the mixed races who dwell in the desert."

Ver. 16, 17. The gold shekel was in value about five and a half dollars. The maneh was a hundred shekels, about five hundred and fifty dollars. The talent was a hundred manehs.



bringing gold and silver, ivory, and apes and peacocks.

<sup>23</sup> And king Solomon was greater than all the kings of the earth in riches and in wisdom. <sup>24</sup> And all the earth sought the presence of Solomon to hear his wisdom which God had put in his heart. <sup>25</sup> And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, repeated year by year.

<sup>26</sup> And Solomon brought together chariots and horsemen. And he had a thousand and four hundred chariots, and twelve thousand horsemen; and he placed them in the cities for chariots, and with the king at Jerusalem. <sup>27</sup> And silver the king made as stones in Jerusalem, and cedars made he as the sycamore-trees that are in the Shefelah, for abundance.

<sup>28</sup> And the horses which Solomon had were brought out of Egypt; and a company of the king's merchants took a troop [of horses] at a price. <sup>29</sup> And a chariot went out from Egypt and came up for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their hand.

## CHAPTER XI

<sup>1</sup> And king Solomon loved many foreign women, together with the daughter of Pharaoh; women of the Moabites, Ammonites, Edomites, Zidonians, Hittites; <sup>2</sup> of the nations concerning which Jehovah said to the children of Israel, Ye shall not come among them; and they shall not come among you; they will surely turn away your heart after their gods. To them did Solomon cleave, to love them. <sup>3</sup> And he had seven hundred wives, princesses, and three hundred

concubines; and his wives turned away his heart. <sup>4</sup> And it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not wholly with Jehovah his God, as was the heart of David his father. <sup>5</sup> And Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. <sup>6</sup> And Solomon did evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father. <sup>7</sup> Then did Solomon build a high place to Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and to Molech, the abomination of the children of Ammon. <sup>8</sup> And so did he for all his foreign wives, who burnt incense and sacrificed to their gods.

<sup>9</sup> And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, God of Israel, who had appeared to him twice; <sup>10</sup> and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which Jehovah commanded. <sup>11</sup> And Jehovah said to Solomon, Forasmuch as this is thy way, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. <sup>12</sup> Yet, in thy days I will not do it, for the sake of David thy father; out of the hand of thy son will I rend it. <sup>13</sup> Only, I will not rend away all the kingdom. One tribe I will give to thy son, for the sake of David my servant, and for the sake of Jerusalem which I have chosen.

<sup>14</sup> And Jehovah raised up an adversary to Solomon, Hadad the Edomite. He was of the royal seed, in Edom. <sup>15</sup> For it came to pass, when David was in Edom, and Joab the captain of the host had gone up to bury the slain, and had smitten every male in

Edom, <sup>16</sup>—for six months did Joab remain there with all Israel, until he had cut off every male in Edom,—<sup>17</sup> that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. <sup>18</sup> And they rose up from Midian, and came to Paran. And they took men with them from Paran, and came to Egypt, to Pharaoh king of Egypt; and he gave him a house, and appointed him food, and gave him land. <sup>19</sup> And Hadad found great favor in the sight of Pharaoh; and he gave him a wife, the sister of his own wife, sister of Tahpenes the queen. <sup>20</sup> And the sister of Tahpenes bore him Genubath his son; and Tahpenes weaned him in Pharaoh's house. And Genubath was in Pharaoh's house among the sons of Pharaoh. <sup>21</sup> And Hadad heard in Egypt that David lay with his fathers, and that Joab the captain of the host was dead: And Hadad said to Pharaoh, Let me depart, that I may go to my own country. <sup>22</sup> And Pharaoh said to him, But what hast thou lacked with me; that, behold, thou seekest to go to thy own country? And he answered, Nothing; but thou must let me go.

<sup>23</sup> And God raised up an adversary to him, Rezon the son of Eliadah, who fled from his lord Hadadezer, king of Zobah. <sup>24</sup> And he gathered to himself men, and became captain over a band, when David slew them [of Zobah]; and they went to Damascus, and dwelt therein, and reigned in Damascus. <sup>25</sup> And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did; and he abhorred Israel, and reigned over Syria.

<sup>26</sup> And Jeroboam the son of Nebat an Ephrathite of Zereda,—whose mother's name was Zeruah, a widow woman,—was a servant of Solomon; and he lifted up his hand against the king. <sup>27</sup> And this was the cause that he lifted up his hand against the king; Solomon built the Millo, closed up the breach of the city of David his father. <sup>28</sup> And the man Jeroboam was a strong and capable man. And Solomon saw the young man that he was active in business, and he made him overseer of all the burden laid upon the house of Joseph. <sup>29</sup> And it came to pass at that time, when Jeroboam went out from Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field. <sup>30</sup> And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces. <sup>31</sup> And he said to Jeroboam, Take for thee ten pieces. For thus says Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee;—<sup>32</sup> but he shall have one tribe for the sake of my servant David, and for the sake of Jerusalem, the city which I chose out of all the tribes of Israel;—<sup>33</sup> because they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. <sup>34</sup> And I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life for

Ver. 27, 28. This was the cause: namely, what is stated in these two verses, in connection with the three that follow. The building, that is, the repairing or completing of the Millo (see the note on 2 Sam. 5:9), to strengthen the city's defenses, was distasteful to the rival tribe of Ephraim; more especially as it was done by their compulsory labor. As Jeroboam went from Jerusalem to his charge, a message from the prophet marked out for him his future course; and there could not be wanting means to further his designs.



David my servant's sake, whom I chose because he kept my commandments and my statutes. <sup>35</sup> But I will take the kingdom out of his son's hand, and will give it to thee, the ten tribes. <sup>36</sup> And to his son will I give one tribe; that David my servant may have a light always before me in Jerusalem, the city which I have chosen for myself to put my name there. <sup>37</sup> And I will take thee, and thou shalt reign according to all that thy soul desires, and thou shalt be king over Israel. <sup>38</sup> And it shall be, if thou wilt hearken to all that I command thee, and wilt walk in my ways, and do that which is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel to thee. <sup>39</sup> And I will for this afflict the seed of David; but not forever. <sup>40</sup> And Solomon sought to kill Jeroboam. And Jeroboam arose, and fled into Egypt, to Shishak king of Egypt. And he was in Egypt until the death of Solomon.

<sup>41</sup> And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? <sup>42</sup> And the time that Solomon reigned in Jerusalem over all Israel was forty years. <sup>43</sup> And Solomon lay down with his fathers, and was buried in the city of David his father. And Rehoboam his son reigned in his stead.

## CHAPTER XII

<sup>1</sup> And Rehoboam went to Shechem. For all Israel came to Shechem, to make him king. <sup>2</sup> And it came to pass, when Jeroboam the son of Nebat heard,—and he was yet in Egypt, whither he fled from king Solomon, and Jeroboam dwelt in Egypt, <sup>3</sup> and they sent and called him,—that Jero-

boam and all the congregation of Israel came, and spoke to Rehoboam, saying, <sup>4</sup> Thy father made our yoke heavy. And now, do thou lighten somewhat the hard service of thy father, and his heavy yoke which he put upon us, and we will serve thee. <sup>5</sup> And he said to them, Depart for yet three days, and come again to me. And the people departed.

<sup>6</sup> And king Rehoboam consulted with the old men, who stood before Solomon his father while he yet lived, and said, How do ye advise to make answer to this people? <sup>7</sup> And they spoke to him, saying, If to-day thou wilt be servant to this people, and wilt serve them, and hearken to them, and speak good words to them, then they will be thy servants forever. <sup>8</sup> But he forsook the counsel of the old men, which they gave him, and consulted with the young men who had grown up with him, who stood before him. <sup>9</sup> And he said to them, What do ye advise that we should answer this people, who have spoken to me, saying, Lighten somewhat the yoke which thy father put upon us? <sup>10</sup> And the young men who had grown up with him spoke to him, saying, Thus shalt thou speak to this people that spoke to thee, saying, Thy father made our yoke heavy, and do thou lighten it upon us; thus shalt thou say to them, My little finger is thicker than my father's loins. <sup>11</sup> And now, my father laid upon you a heavy yoke, and I will add to your yoke. My father chastised you with whips, and I will chastise you with scorpions.

<sup>12</sup> And Jeroboam and all the people came to Rehoboam on the third day, as the king appointed, saying, Come to me again the third day. <sup>13</sup> And the king answered the people roughly, and forsook the old men's counsel that they gave him. <sup>14</sup> And he spoke to

them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father chastised you with whips, and I will chastise you with scorpions. <sup>15</sup> And the king hearkened not to the people; for the ordering was from Jehovah, that he might perform his saying, which Jehovah spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

<sup>16</sup> And all Israel saw that the king hearkened not to them. And the people answered the king, saying, What portion have we in David? Nor have we inheritance in the son of Jesse. To thy tents, O Israel. Now see to thine own house, David. And Israel departed to their tents. <sup>17</sup> But as for the children of Israel who dwelt in the cities of Judah, Rehoboam reigned over them. <sup>18</sup> And king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. And king Rehoboam made haste to get upon his chariot, to flee to Jerusalem. <sup>19</sup> So Israel rebelled against the house of David to this day. <sup>20</sup> And it came to pass, when all Israel heard that Jeroboam had come back, that they sent and called him to the congregation, and made him king over all Israel. There was none that followed the house of David, but the tribe of Judah only.

<sup>21</sup> And Rehoboam came to Jerusalem. And he assembled all the house of Judah, with the tribe of Benjamin, a hundred and eighty thousand chosen men, that were warriors, to fight against the house of Israel, to bring back the kingdom to Rehoboam the son of Solomon. <sup>22</sup> And the word of God came to Shemaiah the man of God, saying, <sup>23</sup> Speak to Rehoboam,

the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying, <sup>24</sup> Thus says Jehovah, Ye shall not go up, and ye shall not fight against your brethren the children of Israel. Return every man to his house; for this thing is from me. And they hearkened to the word of Jehovah, and went back, according to the word of Jehovah.

<sup>25</sup> And Jeroboam built Shechem in mount Ephraim, and dwelt therein. And he went out thence, and built Penuel. <sup>26</sup> And Jeroboam said in his heart, Now will the kingdom return to the house of David. <sup>27</sup> If this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people return to their lord, to Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah. <sup>28</sup> And the king took counsel, and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold thy gods, O Israel, that brought thee up out of the land of Egypt. <sup>29</sup> And he set up the one in Beth-el; and the other he put in Dan. <sup>30</sup> And this thing became a sin. And the people went before the one, even to Dan. <sup>31</sup> And he made houses on high places; and made priests from all of the people, who were not of the sons of Levi. <sup>32</sup> And Jeroboam made a feast in the eighth month, on the fifteenth day of the month, like the feast that was in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing to the calves that he made; and he placed in Beth-el the priests of the high places which he made. <sup>33</sup> And he offered upon the altar which he made

Ver. 15. The ordering: the turn of affairs, the course of things; the direction they were taking. That direction was from Jehovah.

Ver. 30. Before the one (one of the two) they went as far as to Dan.

Ver. 31. Houses on high places: hill-chapels, for the idol and its worshipers.



in Beth-el, on the fifteenth day of the eighth month, in the month which he devised of himself. And he made a feast to the children of Israel; and he went up to the altar, to burn incense.

## CHAPTER XIII

<sup>1</sup> And, behold, there came a man of God out of Judah, by the word of Jehovah, to Beth-el; and Jeroboam was standing by the altar, to burn incense. <sup>2</sup> And he cried against the altar, by the word of Jehovah, and said, O altar, altar, thus says Jehovah, Behold, a child shall be born to the house of David, Josiah by name; and upon thee shall he offer the priests of the high places, that burn incense upon thee, and men's bones shall be burned upon thee. <sup>3</sup> And he gave a sign the same day, saying, This is the sign that Jehovah has spoken, behold, the altar shall be rent, and the ashes that are upon it shall be poured out. <sup>4</sup> And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam stretched forth his hand from the altar, saying, Lay hold of him. And his hand, which he stretched forth against him, dried up, and he was not able to bring it back to him. <sup>5</sup> And the altar was rent, and the ashes were poured out from the altar, according to the sign which the man of God gave by the word of Jehovah. <sup>6</sup> And the king answered and said to the man of God, Entreat now Jehovah thy God, and pray for me, that my hand may be restored to me. And the man of God entreated Jehovah, and the hand of the king was restored to him, and became as before. <sup>7</sup> And the king said to the man of God, Come with me to the house, and refresh thyself; and I will give thee a present. <sup>8</sup> And the man of God said

to the king, If thou wilt give me half thy house, I will not go in with thee; and I will not eat bread nor drink water in this place. <sup>9</sup> For so was it commanded me by the word of Jehovah, saying, Thou shalt not eat bread, and thou shalt not drink water, and thou shalt not return by the way thou goest. <sup>10</sup> So he went by another way, and returned not by the way he came to Beth-el.

<sup>11</sup> Now there dwelt an old prophet in Beth-el. And his son came and told him all that the man of God had done that day in Beth-el; and the words which he had spoken to the king they told to their father. <sup>12</sup> And their father said to them, What way went he? And his sons saw the way which the man of God went, who came from Judah. <sup>13</sup> And he said to his sons, Saddle for me the ass. And they saddled for him the ass, and he rode thereon. <sup>14</sup> And he went after the man of God, and found him sitting under the oak. And he said to him, Art thou the man of God who came from Judah? And he said, I am. <sup>15</sup> And he said to him, Go to the house with me, and eat bread. <sup>16</sup> And he said, I cannot go back with thee; and I cannot go in with thee; nor will I eat bread, or drink water with thee, in this place. <sup>17</sup> For it was said to me by the word of Jehovah, Thou shalt not eat bread, and thou shalt not drink water there; thou shalt not return by the way thou goest. <sup>18</sup> He said to him, I also am a prophet, as thou art. And an angel spoke to me by the word of Jehovah, saying, Bring him back with thee to thy house, that he may eat bread and drink water. He lied to him. <sup>19</sup> So he went back with him, and ate bread in his house, and drank water.

<sup>20</sup> And it came to pass, as they sat at the table, that the word of Jehovah

came to the prophet that brought him back. <sup>21</sup> And he cried to the man of God that came from Judah, saying, Thus says Jehovah, because thou hast rebelled against Jehovah, and hast not kept the commandment which Jehovah thy God commanded thee; <sup>22</sup> and didst come back, and eat bread and drink water in the place where he said to thee thou shalt not eat bread and shalt not drink water; thy corpse shall not come to the sepulchre of thy fathers.

<sup>23</sup> And it came to pass, after he had eaten bread, and after he had drunken, that he saddled for him the ass, for the prophet whom he brought back.

<sup>24</sup> And he went away. And a lion met him by the way, and slew him. And his corpse was cast in the way; and the ass stood by it, and the lion stood by the corpse. <sup>25</sup> And, behold, men

passed by, and saw the corpse cast in the way, and the lion standing by the corpse. And they came and told it in the city, where the old prophet dwelt.

<sup>26</sup> And the prophet that brought him back from the way heard it; and he said, It is the man of God, who rebelled against Jehovah. And Jehovah has delivered him to the lion, and he has torn him, and slain him, according to the word of Jehovah, which he spoke to him. <sup>27</sup> And he spoke to his sons, saying, Saddle for me the ass. And they saddled him.

<sup>28</sup> And he went and found his corpse cast in the way, and the ass and the lion standing beside the corpse. The lion had not eaten the corpse, and had not torn the ass. <sup>29</sup> And the prophet took up the corpse of the man of God, and laid it upon the ass, and brought it back; and the old prophet came into the city, to mourn and to bury him.

<sup>30</sup> And he laid his corpse in his own grave; and they lamented over him, saying, Alas, my brother! <sup>31</sup> And

it came to pass, after he had buried him, that he spoke to his sons, saying, When I die, bury me in the grave wherein the man of God is buried; lay my bones beside his bones. <sup>32</sup> For the saying which he cried by the word of Jehovah against the altar in Beth-el and against all the houses of high places which are in the cities of Samaria shall surely come to pass.

<sup>33</sup> After this thing Jeroboam turned not from his evil way; and he again made of all the people priests of the high places; whosoever would, him he consecrated, and he was of the priests of the high places. <sup>34</sup> And in this thing he became the cause of sin to the house of Jeroboam; to cut off and to destroy it, from the face of the earth.

## CHAPTER XIV

<sup>1</sup> At that time Abijah, the son of Jeroboam, was sick. <sup>2</sup> And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that it may not be known that thou art the wife of Jeroboam, and go to Shiloh. Behold, Ahijah the prophet is there, who told me that I should be king over this people. <sup>3</sup> And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him; he will tell thee how it will fare with the child. <sup>4</sup> And the wife of Jeroboam did so; and she arose, and went to Shiloh, and came to the house of Ahijah. And Ahijah could not see; for his eyes were set because of his age.

<sup>5</sup> And Jehovah said to Ahijah, Behold, the wife of Jeroboam comes to ask a thing of thee concerning her son; for he is sick. Thus and thus shalt thou say to her; for it will be, when she comes in, that she will feign herself to be another. <sup>6</sup> And it was so, when Ahijah heard the sound of her feet, as she came in at the door,



that he said, Come in, thou wife of Jeroboam; why dost thou feign thyself to be another? For I am sent to thee with heavy tidings. <sup>7</sup> Go, tell Jeroboam, thus says Jehovah, God of Israel, Because I exalted thee from among the people, and made thee prince over my people Israel; <sup>8</sup> and rent the kingdom away from the house of David, and gave it to thee; and thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do only that which was right in mine eyes; <sup>9</sup> and hast done evil above all that were before thee, and hast gone and made for thee other gods and molten images, to provoke me to anger, and hast cast me behind thy back; <sup>10</sup> therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, bond and free in Israel; and will take away the remnant of the house of Jeroboam, as a man takes away dung, till it is all gone. <sup>11</sup> Him that dies of Jeroboam in the city shall the dogs eat; and him that dies in the field shall the birds of the air eat; for Jehovah has spoken it. <sup>12</sup> And thou, rise up, go to thy house. When thy feet enter into the city, the child shall die. <sup>13</sup> And for him will all Israel lament, and will bury him; for he only of Jeroboam shall come to the grave, because in him there is found something good toward Jehovah, God of Israel, in the house of Jeroboam. <sup>14</sup> And Jehovah will raise up for himself a king over Israel, who shall cut off the house of Jeroboam in that day; and what is even now? <sup>15</sup> And Jehovah will smite Israel, as a reed in the water is shaken; and he will root out Israel from this good land, which he

gave to their fathers, and will scatter them beyond the river; because they have made their Asheras, provoking Jehovah to anger. <sup>16</sup> And he will give up Israel because of the sins of Jeroboam, who sinned, and who caused Israel to sin.

<sup>17</sup> And the wife of Jeroboam arose, and departed, and came to Tirzah. As she came to the threshold of the house, the child died. <sup>18</sup> And they buried him; and all Israel lamented for him, according to the word of Jehovah, which he spoke by the hand of his servant Ahijah the prophet. <sup>19</sup> And the rest of the acts of Jeroboam; how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel. <sup>20</sup> And the days which Jeroboam reigned were twenty-two years. And he lay down with his fathers; and Nadab his son reigned in his stead.

<sup>21</sup> And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which Jehovah chose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah the Ammonitess. <sup>22</sup> And Judah did that which was evil in the sight of Jehovah, and they provoked him to jealousy with their sins which they committed, above all that their fathers had done. <sup>23</sup> And they too built for themselves high places, and images, and Asheras, on every high hill, and under every green tree. <sup>24</sup> And there were also sodomites in the land; they did according to all the abominations of the nations which Jehovah drove out before the children of Israel.

<sup>25</sup> And it came to pass in the fifth

Ver. 14. And what is even now? What is now taking place, in the extinction of that line, by the death of the most promising heir to the throne?

Ver. 15. Their Asheras: Ashera was the name of a female idol. See the note on Judg. 3: 7. The river: the Euphrates. Will scatter them: for the fulfillment, see 2 Kings 15: 29; 17: 6 and 23; 18: 35; 2 Chron. 5: 26.

year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem. <sup>26</sup> And he took away the treasures of the house of Jehovah, and the treasures of the king's house; and he took away all; and he took away all the shields of gold which Solomon made. <sup>27</sup> And king Rehoboam made in their stead bronze shields, and committed them to the hand of the chiefs of the guard, who kept the door of the king's house. <sup>28</sup> And it was so, when the king went into the house of Jehovah, that the guard bore them, and brought them back into the guard-chamber.

<sup>29</sup> Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? <sup>30</sup> And there was war between Rehoboam and Jeroboam all the time. <sup>31</sup> And Rehoboam lay down with his fathers; and he was buried with his fathers in the city of David. And his mother's name was Naamah the Ammonitess. And Abijam his son reigned in his stead.

## CHAPTER XV

<sup>1</sup> And in the eighteenth year of king Jeroboam, the son of Nebat, Abijam reigned over Judah. <sup>2</sup> Three years he reigned in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. <sup>3</sup> And he walked in all the sins of his father, which he had done before him; and his heart was not wholly with Jehovah his God, as was the heart of David his father. <sup>4</sup> But for David's sake Jehovah his God gave him a light in Jerusalem, in that he set up his son after him, and established Jerusalem; <sup>5</sup> because David did that which was right in the eyes of Jehovah, and

turned not aside from anything that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite. <sup>6</sup> And there was war between Rehoboam and Jeroboam all the days of his life. <sup>7</sup> Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. <sup>8</sup> And Abijam lay down with his fathers; and they buried him in the city of David. And Asa his son reigned in his stead.

<sup>9</sup> And in the twentieth year of Jeroboam, king of Israel, Asa reigned over Judah. <sup>10</sup> And forty-one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. <sup>11</sup> And Asa did that which was right in the eyes of Jehovah, as did David his father. <sup>12</sup> And he put away the sodomites out of the land, and removed all the idols that his fathers made. <sup>13</sup> And also Maachah his mother, her he removed from being queen, because she made an idol for Ashera; and Asa cut down her idol, and burnt it by the brook Kidron. <sup>14</sup> But the high places were not removed; yet, Asa's heart was wholly with Jehovah all his days. <sup>15</sup> And he brought in the things which his father dedicated, and the things which he himself dedicated, into the house of Jehovah, silver, and gold, and vessels.

<sup>16</sup> And there was war between Asa and Baasha king of Israel all their days. <sup>17</sup> And Baasha king of Israel went up against Judah, and built Ramah, that he might permit no one to go out or come in to Asa king of Judah. <sup>18</sup> And Asa took all the silver and the gold that were left in the treasures of the house of Jehovah,

Ver. 2. Maachah : in 2 Chron. 13 : 2 this name is given as "Michaiah the daughter of Uriel."  
Ver. 10. Maachah : according to Margin of A. V. she was the grandmother of Asa.



and the treasures of the king's house, and gave them into the hand of his servants; and king Asa sent them to Ben-hadad, the son of Tabrimmon the son of Hezion, king of Syria who dwelt at Damascus, saying, <sup>19</sup>Let there be a league between thee and me, as between my father and thy father. Behold, I have sent to thee a present of silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. <sup>20</sup>And Ben-hadad hearkened to king Asa; and he sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Chinneroth, with all the land of Naphtali. <sup>21</sup>And it came to pass, when Baasha heard of it, that he left off building Ramah, and he remained in Tirzah. <sup>22</sup>And king Asa summoned all Judah, no one was free; and they took away the stones of Ramah, and the timbers thereof, with which Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah. <sup>23</sup>The rest of all the acts of Asa, and all his might, and all that he did, and the cities that he built, are they not written in the book of the Chronicles of the kings of Judah? Yet, in the time of his old age, he was diseased in his feet.

<sup>24</sup>And Asa lay down with his fathers; and he was buried with his fathers in the city of David his father. And Jehoshaphat his son reigned in his stead.

<sup>25</sup>And Nadab, the son of Jeroboam, began to reign over Israel in the second year of Asa king of Judah; and he reigned over Israel two years. <sup>26</sup>And he did that which was evil in the sight of Jehovah; and he walked in the way of his father, and in his sins whereby he caused Israel to sin.

<sup>27</sup>And Baasha the son of Ahijah, of the house of Issachar, conspired

against him. And Baasha smote him at Gibbethon, which belonged to the Philistines; and Nadab and all Israel were laying siege to Gibbethon. <sup>28</sup>And Baasha slew him in the third year of Asa king of Judah, and reigned in his stead. <sup>29</sup>And it came to pass, when he was king, that he smote all the house of Jeroboam. He left not to Jeroboam any that breathed, until he had destroyed him, according to the saying of Jehovah, which he spoke by his servant Ahijah the Shilonite; <sup>30</sup>because of the sins of Jeroboam which he sinned, and whereby he caused Israel to sin, in his provocation where-with he provoked Jehovah, God of Israel, to anger.

<sup>31</sup>Now the rest of the acts of Nadab, and all that he did, are they not written in the books of the Chronicles of the kings of Israel? <sup>32</sup>And there was war between Asa and Baasha king of Israel, all their days. <sup>33</sup>In the third year of Asa, king of Judah, began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty-four years. And he did that which was evil in the sight of Jehovah; and he walked in the way of Jeroboam, and in his sins whereby he caused Israel to sin.

## CHAPTER XVI

<sup>1</sup>And the word of Jehovah came to Jehu, the son of Hanani, against Baasha, saying, <sup>2</sup>Forasmuch as I raised thee up out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast caused my people Israel to sin, to provoke me to anger with their sins; <sup>3</sup>behold, I will take away the posterity of Baasha, and the posterity of his house; and I will make thy house like the house of Jeroboam the son of Nebat. <sup>4</sup>Him that dies of Baasha in the city shall the dogs eat; and him that dies of his in the field

shall the birds of the air eat? <sup>5</sup> Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of Israel? <sup>6</sup> And Baasha lay down with his fathers; and he was buried in Tirzah. And Elah his son reigned in his stead. <sup>7</sup> And also, by the hand of the prophet Jehu the son of Hanani, came the word of Jehovah against Baasha and against his house, as well for all the evil that he did in the sight of Jehovah, in provoking him to anger with the work of his hands, in being like the house of Jeroboam, as because he had smitten him.

<sup>8</sup> In the twenty-sixth year of Asa king of Judah began Elah, the son of Baasha, to reign over Israel in Tirzah, two years. <sup>9</sup> And his servant Zimri, captain of half the chariots, conspired against him. And he was in Tirzah, drinking himself drunk in the house of Arza, who was over the house in Tirzah; <sup>10</sup> and Zimri came in, and smote him, and killed him, in the twenty-seventh year of Asa king of Judah, and reigned in his stead.

<sup>11</sup> And it came to pass, when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasha; he left him not a male, of his kinsmen, or of his friends. <sup>12</sup> And Zimri destroyed all the house of Baasha; according to the word of Jehovah, which he spoke against Baasha by Jehu the prophet; <sup>13</sup> for all the sins of Baasha, and the sins of Elah his son, whereby they sinned, and whereby they caused Israel to sin, to provoke Jehovah, God of Israel to anger with their vanities. <sup>14</sup> Now the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

<sup>15</sup> In the twenty-seventh year of

Asa, king of Judah, did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines. <sup>16</sup> And the people that were encamped heard it said, Zimri has conspired, and has also slain the king. And all Israel made Omri, the captain of the host, king over Israel that day in the camp. <sup>17</sup> And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. <sup>18</sup> And it came to pass, when Zimri saw that the city was taken, that he went into the tower of the king's house, and burned the king's house over him with fire, and he died; <sup>19</sup> for his sins which he sinned in that he did that which was evil in the sight of Jehovah, and walked in the way of Jeroboam and in his sin which he did to cause Israel to sin. <sup>20</sup> Now the rest of the acts of Zimri, and his conspiracy that he made, are they not written in the book of the Chronicles of the kings of Israel?

<sup>21</sup> Then were the people of Israel divided into two parts; half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri. <sup>22</sup> And the people that followed Omri prevailed against the people that followed Tibni the son of Ginath. And Tibni died; and Omri was king.

<sup>23</sup> In the thirty-first year of Asa king Judah began Omri to reign over Israel, twelve years; six years he reigned in Tirzah. <sup>24</sup> And he bought the hill Samaria, of Shemer, for two talents of silver. And he built on the hill; and the name of the city which he built he called Samaria, after the name of Shemer, owner of the hill.

<sup>25</sup> And Omri did that which was evil in the eyes of Jehovah; and he wrought evil more than all that were before him. <sup>26</sup> And he walked in all the way of Jeroboam the son of Nebat,



and in his sins whereby he caused Israel to sin, to provoke Jehovah, God of Israel to anger with their vanities. <sup>27</sup> Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the Chronicles of the kings of Israel? <sup>28</sup> And Omri lay down with his fathers, and was buried in Samaria. And Ahab his son reigned in his stead.

<sup>29</sup> And in the thirty-eighth year of Asa, king of Judah, began Ahab the son of Omri to reign over Israel. And Ahab the son of Omri reigned over Israel in Samaria, twenty and two years. <sup>30</sup> And Ahab the son of Omri did that which was evil in the sight of Jehovah, more than all that were before him. <sup>31</sup> And it came to pass,—was it a light thing for him to walk in the sins of Jeroboam the son of Nebat,—that he took for a wife Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. <sup>32</sup> And he erected an altar to Baal in the house of Baal, which he built in Samaria. <sup>33</sup> And Ahab made the Ashera. And Ahab did more to provoke Jehovah, God of Israel, to anger, than all the kings of Israel that were before him.

<sup>34</sup> In his days did Hiel the Bethelite build Jericho. He laid the foundation thereof in Abiram his first-born, and he set up the gates thereof in his youngest son Segub; according to the word of Jehovah, which he spoke by Joshua the son of Nun.

## CHAPTER XVII

<sup>1</sup> And Elijah the Tishbite, of the sojourners in Gilead, said to Ahab, As Jehovah God of Israel lives, before whom I stand, there shall not be dew nor rain these years but according to my word. <sup>2</sup> And the word of Jehovah came to him, saying, <sup>3</sup> Go hence, and turn eastward, and hide

thyself by the brook Cherith, that is toward the Jordan. <sup>4</sup> And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to sustain thee there. <sup>5</sup> And he went and did according to the word of Jehovah. And he went and dwelt by the brook Cherith, that is toward the Jordan. <sup>6</sup> And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank out of the brook. <sup>7</sup> And it came to pass after a time, that the brook dried up, because there had been no rain in the land.

<sup>8</sup> And the word of Jehovah came to him, saying, <sup>9</sup> Arise, go to Zarephath, which belongs to Zidon, and abide there. Behold, I have commanded a widow woman there to sustain thee. <sup>10</sup> And he arose, and went to Zarephath. And he came to the entrance of the city; and behold there a widow woman, gathering sticks. And he called to her, and said, Fetch me, I pray thee, a little water in the vessel, that I may drink. <sup>11</sup> And as she was going to fetch it, he called to her, and said, Fetch me, I pray thee, a morsel of bread in thy hand. <sup>12</sup> And she said, As Jehovah thy God lives, I have not a loaf, but a handful of meal in the bucket, and a little oil in the cruse. And, behold, I am gathering a few sticks, that I may go in and prepare it for me and my son, that we may eat it, and die. <sup>13</sup> And Elijah said to her, Fear not; go in, do as thou hast said. But make me thereof a little cake first, and bring it out to me, and afterward make for thee and for thy son. <sup>14</sup> For thus says Jehovah, God of Israel, The bucket of meal shall not be spent, nor shall the cruse of oil fail, until the day that Jehovah shall give rain on the face of the ground. <sup>15</sup> And she went, and did according to the word of Elijah. And he, and she,

and her house, did eat many days. <sup>16</sup> The bucket of meal was not spent, nor did the cruse of oil fail, according to the word of Jehovah, which he spoke by Elijah.

<sup>17</sup> And it came to pass after these things, that the son of the woman, the mistress of the house, was sick; and his sickness was very sore, until that there was no breath left in him.

<sup>18</sup> And she said to Elijah, What have I to do with thee, thou man of God? Camest thou to me to bring my sin to remembrance, and to slay my son?

<sup>19</sup> And he said to her, Give me thy son. And he took him from her bosom, and carried him up into the upper-chamber, where he abode, and laid him on his own bed. <sup>20</sup> And he

cried to Jehovah, and said, Jehovah my God, hast thou also upon the widow with whom I sojourn brought evil, by slaying her son?

<sup>21</sup> And he stretched himself upon the child three times, and cried to Jehovah, and said, Jehovah my God, I pray thee, let this child's soul come into him again.

<sup>22</sup> And Jehovah heard the voice of Elijah; and the soul of the child came into him again, and he lived. <sup>23</sup> And

Elijah took the child, and brought him down from the upper-chamber into the house, and gave him to his mother; and Elijah said, See, thy son lives. <sup>24</sup> And the woman said to Elijah, Now by this I know that thou art a man of God, and the word of Jehovah in thy mouth is truth.

## CHAPTER XVIII

<sup>1</sup> And it came to pass after many days, that the word of Jehovah came to Elijah in the third year, saying, Go, show thyself to Ahab; and I will send rain upon the face of the ground.

<sup>2</sup> And Elijah went to show himself to Ahab. And the famine was sore in Samaria. <sup>3</sup> And Ahab called Obadiah,

who was over the house. Now Obadiah feared Jehovah greatly. <sup>4</sup> And it was so, when Jezebel cut off the prophets of Jehovah, that Obadiah took a hundred prophets, and hid them, fifty men in a cave, and sustained them with bread and water. <sup>5</sup> And Ahab said to Obadiah, Go through the land, to all fountains of water, and to all brooks. Perhaps we shall find grass, and save the horses and mules alive; that we lose not any of the beasts. <sup>6</sup> And they divided the land between them, to pass through it. Ahab went one way by himself, and Obadiah went another way by himself.

<sup>7</sup> And as Obadiah was in the way, behold, Elijah met him. And he knew him, and fell upon his face, and said, Is this thou, my lord Elijah?

<sup>8</sup> And he answered him, It is I. Go, tell thy lord, Behold, Elijah is here.

<sup>9</sup> And he said, In what have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?

<sup>10</sup> As Jehovah thy God lives, there is no nation or kingdom whither my lord has not sent to seek thee; and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. <sup>11</sup> And now thou sayest, Go, tell thy lord, Behold, Elijah is here. <sup>12</sup> And it will

be, when I am gone from thee, that the Spirit of Jehovah will take thee whither I know not; and when I come and tell Ahab, and he cannot find thee, he will slay me. And I thy servant fear Jehovah from my youth.

<sup>13</sup> Was it not told my lord what I did, when Jezebel slew the prophets of Jehovah; and I hid a hundred men of Jehovah's prophets, fifty men in a cave, and sustained them with bread and water? <sup>14</sup> And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he will slay me. <sup>15</sup> And Elijah said, As Jehovah of hosts lives,



before whom I stand, I will surely show myself to him to-day.<sup>16</sup> And Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

<sup>17</sup> And it came to pass, when Ahab saw Elijah, that Ahab said to him, Art thou here, thou troubler of Israel?

<sup>18</sup> And he said, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast gone after the Baals.<sup>19</sup> And now send,

gather to me all Israel to mount Carmel; and the prophets of Baal four hundred and fifty, and the prophets of Ashera four hundred, who eat at Jezebel's table.<sup>20</sup> And Ahab sent to all the children of Israel, and gathered the prophets together to mount Carmel.<sup>21</sup> And Elijah came to all the people, and said, How long halt ye between two opinions? If Jehovah is God, follow him; and if Baal, then follow him. And the people answered him not a word.<sup>22</sup> And Elijah said to the people, I, I only, remain a prophet of Jehovah; and Baal's prophets are four hundred and fifty men.

<sup>23</sup> Let there be given us two bullocks. And let them choose one bullock for themselves, and cut it in pieces, and lay it upon the wood, and put to it no fire; and I will prepare the other bullock, and lay it upon the wood, and put to it no fire.<sup>24</sup> And call ye on the name of your gods, and I will call on the name of Jehovah; and the God that answers by fire, let him be God. And all the people answered and said, It is well spoken.<sup>25</sup> And Elijah said to the prophets of Baal, Choose for you one bullock, and prepare it first, for ye are many; and call on the name of your gods, and put to it no fire.

<sup>26</sup> And they took the bullock that was given them, and prepared it; and

they called on the name of Baal from morning even till noon, saying, O Baal, answer us. And there was no voice, and no one answered. And they danced about the altar that was made.<sup>27</sup> And it came to pass at noon, that Elijah mocked them, and said, Cry, with a loud voice; for he is a god. Either he is talking, or he is gone aside, or he is on a journey; perhaps he is asleep, and must be waked.<sup>28</sup> And they cried with a loud voice, and cut themselves after their manner with knives and lances, till the blood poured out upon them!<sup>29</sup> And it was so, when mid-day was past, that they raved till toward the offering of the [evening] sacrifice. And there was no voice, and no one answered, and no one heeded.

<sup>30</sup> And Elijah said to all the people, Come near to me. And all the people came near to him. And he repaired the altar of Jehovah that was broken down.<sup>31</sup> And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of Jehovah had come, saying, Israel shall be thy name,—<sup>32</sup> and with the stones he built an altar in the name of Jehovah. And he made a trench about the altar, as great as would contain two seahs of seed.<sup>33</sup> And he put the wood in order, and cut the bullock in pieces, and laid it upon the wood. And he said, Fill four buckets with water, and pour it upon the burnt offering and upon the wood.<sup>34</sup> And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time.<sup>35</sup> And the water ran round about the altar; and he filled the trench also with water.

<sup>36</sup> And it came to pass at the time

Ver. 21. How long halt ye: like a lame man, limping from side to side. Two opinions: or, two parties.

Ver. 32. Seah: a measure holding about three gallons.

of the offering of the [evening] sacrifice, that Elijah the prophet came near, and said, Jehovah, God of Abraham, Isaac, and Israel; let it be known this day that thou art God in Israel; and that I am thy servant, and have done all these things at thy word.

<sup>37</sup> Answer me, O Jehovah, answer me; that this people may know that thou Jehovah art God, and thou turnest back their heart. <sup>38</sup> And there fell fire from Jehovah; and it consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

<sup>39</sup> And all the people saw it, and they fell upon their faces; and they said, Jehovah, he is God; Jehovah, he is God. <sup>40</sup> And Elijah said to them, Seize the prophets of Baal; let not one of them escape. And they seized them; and Elijah brought them down to the brook Kishon, and slew them there.

<sup>41</sup> And Elijah said to Ahab, Go up, eat and drink; for there is a sound of abundance of rain. <sup>42</sup> And Ahab went up, to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees. <sup>43</sup> And he said to his servant, Go up now, look toward the sea. And he went up, and looked; and he said, There is nothing. And he said, Go again seven times. <sup>44</sup> And it came to pass at the seventh time, that he said, Behold, a little cloud like a man's hand, rising from the sea. And he said, Go up, say to Ahab, Prepare thy chariot and go down, that the rain stop thee not. <sup>45</sup> And it came to pass meanwhile, that the heavens had become black with clouds and wind, and there was a great rain. <sup>46</sup> And

Ahab rode, and went to Jezreel. And the hand of Jehovah was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

## CHAPTER XIX

<sup>1</sup> And Ahab told Jezebel all that Elijah had done; and all how he had slain all the prophets with the sword.

<sup>2</sup> And Jezebel sent a messenger to Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them, by this time to-morrow. <sup>3</sup> And when he saw that, he arose and went for his life; and he came to Beersheba, which belongs to Judah, and left his servant there.

<sup>4</sup> And he himself went a day's journey into the wilderness. And he came and sat down under a broom-plant; and he asked for his life, that he might die. And he said, It is enough; take now my life, O Jehovah, for I am not better than my fathers. <sup>5</sup> And he lay down and slept under a broom-plant; and, lo! then an angel touched him, and said to him, Arise, eat. <sup>6</sup> And he looked, and behold, at his head a cake baked on heated stones, and a cruse of water. And he ate and drank, and lay down again. <sup>7</sup> And the angel of Jehovah came again the second time, and touched him, and said, Arise, eat; for the journey is too great for thee. <sup>8</sup> And he arose, and ate and drank; and he went in the strength of that meal forty days and forty nights to Horeb the mount of God.

<sup>9</sup> And he came thither to the cave, and passed the night there. And, behold, the word of Jehovah came to

Ver. 36. The evening sacrifice was offered, probably, about three o'clock on the afternoon.  
Ver. 3. Went for his life. He had no right to presume on divine protection, when safety could be found in flight. But at the call of duty, he fearlessly faced danger and death.

Ver. 4. Asked for his life, that he might die; asked that it might be granted him in that sense, as not to be prolonged.



him, and he said to him, What doest thou here, Elijah? <sup>10</sup> And he said, I have been very zealous for Jehovah, God of hosts; for the children of Israel have forsaken thy covenant, thine altars they have thrown down, and thy prophets they have slain with the sword; and I only am left and they seek my life, to take it away. <sup>11</sup> And he said, Go forth, and stand upon the mount before Jehovah; and, behold, Jehovah passing by, and a great and strong wind rending the mountains, and breaking in pieces the rocks before Jehovah,—Jehovah was not in the wind; and after the wind an earthquake,—Jehovah was not in the earthquake; <sup>12</sup> and after the earthquake a fire,—Jehovah was not in the fire; and after the fire a still, small voice.

<sup>13</sup> And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went forth, and stood in the entering in of the cave. And, behold, there came a voice to him, and said, What doest thou here, Elijah? <sup>14</sup> And he said, I have been very zealous for Jehovah, God of hosts. For the children of Israel have forsaken thy covenant; thine altars have they thrown down, and thy prophets they have slain with the sword; and I only am left, and they seek my life, to take it away. <sup>15</sup> And Jehovah said to him, Go, return on thy way to the wilderness of Damascus. And when thou comest, anoint Hazael to be king over Syria. <sup>16</sup> And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy place. <sup>17</sup> And it shall be, that him that escapes from the sword of Hazael shall Jehu slay; and him that escapes from the sword of Jehu shall Elisha slay. <sup>18</sup> And I shall cause to remain in Israel seven thousand, all the knees

that have not bowed to Baal, and every mouth that has not kissed him.

<sup>19</sup> And he departed thence; and he found Elisha, the son of Shaphat. And he was ploughing with twelve yoke of oxen before him, and he was with the twelfth. And Elijah passed by him, and cast his mantle upon him. <sup>20</sup> And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and I will follow thee. And he said to him, Go, return; for what have I done to thee? <sup>21</sup> And he returned back from him. And he took the yoke of oxen, and slew them, and boiled their flesh with the harness of the oxen; and he gave to the people, and they ate. And he arose, and went after Elijah, and ministered to him.

## CHAPTER XX

<sup>1</sup> And Ben-hadad, the king of Syria, gathered all his host together; and thirty-two kings were with him, and horses, and chariots. And he went up and laid siege to Samaria, and fought against it. <sup>2</sup> And he sent messengers to Ahab, king of Israel, into the city. And he said to him, Thus says Ben-hadad, <sup>3</sup> Thy silver and thy gold are mine; and thy wives and thy children, the goodliest, they are mine. <sup>4</sup> And the king of Israel answered and said, According to thy saying, my lord the king, I am thine, and all that I have. <sup>5</sup> And the messengers came again, and said, Thus speaks Ben-hadad, saying, Although I have sent to thee saying, Thou shalt give to me thy silver, and thy gold, and thy wives, and thy children; <sup>6</sup> yet I will send my servants to thee to-morrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is the delight of thine eyes, they shall put it in their hand, and take it away.

Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see that this man is seeking mischief. For he sent to me for my wives, and for my children, and for my silver, and for my gold; and I kept back nothing from him.<sup>8</sup> And all the elders, and all the people, said to him, Do not hearken; and consent not.<sup>9</sup> And he said to the messengers of Ben-hadad, Tell my lord the king, all that thou didst send for to thy servant at the first, I will do; but this thing I may not do. And the messengers departed, and brought him back word.<sup>10</sup> And Ben-hadad sent to him, and said, The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls, for all the people that follow me.<sup>11</sup> And the king of Israel answered and said, Tell him, Let not him that girds on his armor boast as he that puts it off.<sup>12</sup> And it came to pass, when he heard this message,—and he was drinking, he and the kings, in the pavilions,—that he said to his servants, Set yourselves in array. And they set themselves in array against the city.

<sup>13</sup>And, behold, there came a prophet to Ahab king of Israel, saying, Thus says Jehovah, Hast thou seen all this great multitude? Behold, I will give it into thy hand this day; and thou shalt know that I am Jehovah.<sup>14</sup> And Ahab said, By whom? And he said, Thus says Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou.<sup>15</sup> Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two. And after them he numbered all the people, all the children of Israel, seven thousand.<sup>16</sup> And they went out at mid-day. And Ben-hadad was drinking himself drunk in the pavilions, he and the kings,

the thirty-two kings that helped him.<sup>17</sup> And the young men of the princes of the provinces went out first. And Ben-hadad sent, and they told him, saying, There are men coming out from Samaria.<sup>18</sup> And he said, If they come out for peace, seize them alive; and if they come out for war, seize them alive.<sup>19</sup> And these young men of the princes of the provinces went out from the city, and the army which followed them.<sup>20</sup> And they smote every one his man; and the Syrians fled, and Israel pursued them. And Ben-hadad the king of Syria escaped on a horse with horsemen.<sup>21</sup> And the king of Israel went out, and smote the horses and the chariots; and he smote the Syrians with a great slaughter.

<sup>22</sup>And the prophet came to the king of Israel, and said to him, Go, strengthen thyself; and mark, and see what thou must do. For at the return of the year the king of Syria will come up against thee.<sup>23</sup> And the servants of the king of Syria said to him, Their gods are gods of the hills; therefore they were stronger than we. But if we fight with them in the plain, we shall surely be stronger than they.<sup>24</sup> And this thing do: remove the kings, every one from his place, and put governors in their places.<sup>25</sup> And thou shalt number for thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and if we fight them in the plain, we shall surely be stronger than they. And he hearkened to their voice, and did so.<sup>26</sup> And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.<sup>27</sup> And the children of Israel were numbered, and were provisioned, and went against them. And the children of Israel encamped before them like two



little flocks of kids; and the Syrians filled the country.

<sup>28</sup> And there came a man of God, and spoke to the king of Israel and said, Thus says Jehovah, Because the Syrians have said that Jehovah is a god of the hills, and he is not a god of the valleys; therefore will I deliver all this great multitude into thy hand; and ye shall know that I am Jehovah. <sup>29</sup> And they encamped, one over against the other, seven days. And so it was, that on the seventh day the battle came on; and the children of Israel smote of the Syrians a hundred thousand footmen in one day. <sup>30</sup> And the rest fled to Aphek, into the city; and the wall fell upon twenty-seven thousand men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

<sup>31</sup> And his servants said to him, Behold now, we have heard that the kings of the house of Israel are merciful kings. Let us now put sackcloth on our loins, and ropes on our heads; and go out to the king of Israel; perhaps he will let thee live.

<sup>32</sup> And they girded sackcloth on their loins, and put ropes on their heads; and they came to the king of Israel, and said, Thy servant Ben-hadad says, I pray thee, let me live. And he said, Is he yet alive? He is my brother.

<sup>33</sup> Now the men watched for some omen; and they made haste to be assured whether it was from him, and they said, Thy brother Ben-hadad. And he said, Go in; bring him. And Ben-hadad came forth to him; and he caused him to come up into the chariot. <sup>34</sup> And he said to him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. And I [said Ahab] will with this covenant let thee go. And so he made a covenant with him, and let him go.

<sup>35</sup> And a man of the sons of the prophets said to his fellow, by the word of Jehovah, Smite me, I pray thee. And the man refused to smite him. <sup>36</sup> Then he said to him, Because thou hast not hearkened to the voice of Jehovah, behold, when thou art gone from me, a lion shall slay thee. And he went away from him, and a lion met him, and slew him. <sup>37</sup> And he found another man, and said, Smite me, I pray thee. And the man smote him, smiting and wounding him. <sup>38</sup> So the prophet departed, and waited for the king by the way; and he disguised himself with a bandage over his eyes. <sup>39</sup> And as the king passed by, he cried to the king, and said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man to me, and said, Keep this man; if by any means he shall be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. <sup>40</sup> And as thy servant was busy here and there, he was gone. And the king of Israel said to him, So shall thy judgment be; thou thyself hast decided it. <sup>41</sup> And he hastened, and put away the bandage from his eyes; and the king of Israel discerned him that he was of the prophets. <sup>42</sup> And he said to him, Thus says Jehovah, Because thou hast let go out of thy hand a man devoted by me to destruction, therefore thy life shall be for his life, and thy people for his people. <sup>43</sup> And the king of Israel went to his house sullen and displeased, and came to Samaria.

## CHAPTER XXI

<sup>1</sup> And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, near by the palace of Ahab king of Samaria.

<sup>2</sup> And Ahab spoke to Naboth, saying,

Give me thy vineyard, that I may have it for a garden of herbs, because it is near by my house; and I will give thee in place of it a better vineyard than that; if it seems good to thee, I will give thee the price of it in money. <sup>3</sup> And Naboth said to Ahab, Jehovah forbid it me, that I should give to thee the inheritance of my fathers. <sup>4</sup> And Ahab came into his house sullen and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give to thee the inheritance of my fathers. And he lay down upon his bed, and turned away his face, and would eat no food.

<sup>5</sup> And Jezebel his wife came to him, and said to him, Why is thy spirit sullen, and thou eatest no food? <sup>6</sup> And he said to her, Because I spoke to Naboth the Jezreelite, and said to him, Give me thy vineyard for money; or, if it please thee, I will give thee another vineyard in place of it; and he answered, I will not give thee my vineyard. <sup>7</sup> And Jezebel his wife said to him, Dost thou now administer the kingdom over Israel? Arise, eat food, and let thy heart be merry. I will give thee the vineyard of Naboth the Jezreelite. <sup>8</sup> And she wrote letters in Ahab's name, and sealed them with his seal; and she sent the letters to the elders and to the nobles that were in his city, who dwelt with Naboth. <sup>9</sup> And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; <sup>10</sup> and set two men, base men, before him, and let them bear witness against him, saying, Thou didst renounce God and the king. And carry him out, and stone him, that he may die. <sup>11</sup> And the men of his city, the elders and the nobles who were dwellers in his city, did as Jezebel sent to them, according to what was written in the

letters which she sent to them. <sup>12</sup> They proclaimed a fast, and set Naboth on high among the people. <sup>13</sup> And there came the two men, base men, and sat before him. And the base men witnessed against him, against Naboth, in the presence of the people, saying, Naboth did renounce God and the king. And they carried him forth out of the city, and stoned him with stones, that he died. <sup>14</sup> Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

<sup>15</sup> And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money. Because Naboth is not living; for he is dead. <sup>16</sup> And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

<sup>17</sup> And the word of Jehovah came to Elijah the Tishbite, saying, <sup>18</sup> Arise, go down to meet Ahab king of Israel, who is in Samaria. Behold, he is in the vineyard of Naboth, whither he has gone down to take possession of it. <sup>19</sup> And thou shalt speak to him, saying, Thus says Jehovah, Hast thou killed, and also taken possession? And thou shalt speak to him, and say, Thus says Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, also thine. <sup>20</sup> And Ahab said to Elijah, Hast thou found me, O my enemy? And he answered, I have found thee; because thou hast sold thyself to work that which is evil in the sight of Jehovah. <sup>21</sup> Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every male, bond and free, in Israel; <sup>22</sup> and I will make thy house like the house of Jeroboam the son of



Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast caused Israel to sin. <sup>23</sup> And of Jezebel also spoke Jehovah, saying, The dogs shall eat Jezebel by the outer-wall of Jezreel. <sup>24</sup> Him that dies of Ahab in the city the dogs shall eat; and him that dies in the field shall the birds of the air eat.

<sup>25</sup> But there was none like Ahab, who sold himself to work that which was evil in the sight of Jehovah, whom Jezebel his wife stirred up. <sup>26</sup> And he did many abominations in going after idols, according to all that the Amorites did, whom Jehovah drove out before the children of Israel.

<sup>27</sup> And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth on his flesh, and fasted, and lay in sackcloth, and went softly. <sup>28</sup> And the word of Jehovah came to Elijah the Tishbite, saying, <sup>29</sup> Seest thou how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the evil in his days. In his son's days will I bring the evil upon his house.

## CHAPTER XXII

<sup>1</sup> And they were at rest three years. There was no war between Syria and Israel. <sup>2</sup> And it came to pass in the third year, that Jehoshaphat, the king of Judah, came down to the king of Israel. <sup>3</sup> And the king of Israel said to his servants, Do ye know that Ramoth in Gilead is ours? And we are quiet, and do not take it out of the hand of the king of Syria. <sup>4</sup> And he said to Jehoshaphat, Wilt thou go with me to battle, to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

<sup>6</sup> And Jehoshaphat said to the king

of Israel, Inquire, I pray thee, of the word of Jehovah to-day. <sup>6</sup> Then the king of Israel gathered the prophets together, about four hundred men, and said to them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; and the Lord will give it into the hand of the king. <sup>7</sup> And Jehoshaphat said, Is there not here a prophet of Jehovah besides, that we may inquire of him? <sup>8</sup> And the king of Israel said to Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of Jehovah. But I hate him; for he does not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. <sup>9</sup> Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. <sup>10</sup> And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, clothed with their robes, in the open space at the entrance of the gate of Samaria; and all the prophets prophesied before them. <sup>11</sup> And Zedekiah the son of Chenaanah made for himself horns of iron; and he said, Thus says Jehovah, With these shalt thou gore the Syrians, until thou hast consumed them. <sup>12</sup> And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for Jehovah will give it into the king's hand. <sup>13</sup> And the messenger that went to call Micaiah spoke to him, saying, Behold now, the words of the prophets are favorable to the king, as with one mouth. Let thy word, I pray thee, be like the word of one of them, and speak that which is favorable. <sup>14</sup> And Micaiah said, as Jehovah lives, what Jehovah shall say to me, that will I speak.

<sup>15</sup> And he came to the king. And the king said to him, Micaiah, shall we go to Ramoth-gilead to battle, or

shall we forbear? And he said to him, Go up, and prosper; for Jehovah will give it into the hand of the king. <sup>16</sup>And the king said to him, How many times shall I adjure thee, that thou shalt tell me only truth in the name of Jehovah? <sup>17</sup>And he said, I saw all Israel scattered upon the hills, as a flock that has no shepherd. And Jehovah said, These have no master; let them return, every man to his house in peace. <sup>18</sup>And the king of Israel said to Jehoshaphat, Did I not tell thee, that he would not prophesy good concerning me, but evil? <sup>19</sup>And he said, Therefore hear the word of Jehovah. I saw Jehovah sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. <sup>20</sup>And Jehovah said, Who shall persuade Ahab, that he may go up, and fall at Ramoth-gilead? And one said after this manner, and another said after that manner. <sup>21</sup>And this spirit came forth, and stood before Jehovah, and said, I will persuade him. <sup>22</sup>And Jehovah said to him, Whereby? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and shalt also prevail; go forth, and do thus. <sup>23</sup>And now, behold, Jehovah has put a lying spirit in the mouth of all these thy prophets. And Jehovah has spoken evil concerning thee.

<sup>24</sup>And Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of Jehovah from me to speak to thee. <sup>25</sup>And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. <sup>26</sup>And the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

<sup>27</sup>and say, Thus says the king, Put this fellow in the prison-house; and feed him with bread of affliction and with water of affliction, until I come in peace. <sup>28</sup>And Micaiah said, If thou return at all in peace, Jehovah has not spoken by me. And he said, Hear it, the peoples, all of them.

<sup>29</sup>And the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead. <sup>30</sup>And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle; and do thou put on thy robes. And the king of Israel disguised himself, and entered into the battle.

<sup>31</sup>And the king of Syria had commanded his thirty-two captains over his chariots, saying, Fight with neither small nor great, save only with the king of Israel. <sup>32</sup>And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned to fight against him; and Jehoshaphat cried out.

<sup>33</sup>And it came to pass, when the captains of the chariots perceived that he was not the king of Israel, that they turned back from pursuing him. <sup>34</sup>And a man drew a bow at a venture, and smote the king of Israel between the joints and the coat of mail. And he said to his charioteer, Turn thy hand, and carry me out of the host; for I am wounded.

<sup>35</sup>And the battle increased that day. And the king was stayed up in his chariot before the Syrians; and he died at evening. And the blood ran out from the wound into the hollow of the chariot. <sup>36</sup>And the joyful cry went through the host, at the going down of the sun, saying, Every man to his city, and every man to his own country.

<sup>37</sup>And the king died, and was brought to Samaria; and they buried the king in Samaria. <sup>38</sup>And they washed the chariot by the pool of Samaria; and



the dogs licked up his blood; and the harlots bathed there; according to the word of Jehovah, which he had spoken.<sup>39</sup> Now [the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?] <sup>40</sup> So Ahab lay down with his fathers; and Ahaziah his son reigned in his stead.

<sup>41</sup> And Jehoshaphat, the son of Asa, began to reign over Judah in the fourth year of Ahab, king of Israel.

<sup>42</sup> Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi. <sup>43</sup> And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of Jehovah. Yet the high places were not taken away; the people sacrificed and burned incense; yet on the high places. <sup>44</sup> And Jehoshaphat was at peace with the king of Israel. <sup>45</sup> Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the Chronicles of the

kings of Judah? <sup>46</sup> And the remnant of the sodomites, who were left in the days of his father Asa, he put away out of the land. <sup>47</sup> There was then no king in Edom; a deputy was king. <sup>48</sup> Jehoshaphat made ships of Tarshish, to go to Ophir for gold. And they went not; for the ships were broken at Ezion-geber. <sup>49</sup> Then said Ahaziah, the son of Ahab, to Jehoshaphat, Let my servants go with thy servants in the ships. And Jehoshaphat would not.

<sup>50</sup> And Jehoshaphat lay down with his fathers; and he was buried with his fathers in the city of David his father. And Jehoram his son reigned in his stead.

<sup>51</sup> Ahaziah, the son of Ahab, began to reign over Israel in Samaria, in the seventeenth year of Jehoshaphat, king of Judah; and he reigned two years over Israel. <sup>52</sup> And he did that which was evil in the sight of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who caused Israel to sin. <sup>53</sup> And he served Baal, and worshiped him; and provoked to anger Jehovah God of Israel, according to all that his father had done.

## II. KINGS

### CHAPTER I

<sup>1</sup> And Moab rebelled against Israel after the death of Ahab. <sup>2</sup> And Ahaziah fell down through a window-lattice in his upper chamber that was in Samaria and was sick. And he sent messengers, and said to them, Go, inquire of Baal-zebub the god of

Ekron, whether I shall recover from this sickness. <sup>3</sup> And the angel of Jehovah said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say to them, Is it because there is not a God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron? <sup>4</sup> Now therefore thus says Jehovah, From that

bed to which thou hast gone up thou shalt not come down; for thou shalt surely die. And Elijah departed.

<sup>6</sup> And the messengers turned back to him. And he said to them, Why is this, that ye have turned back? <sup>7</sup> And they said to him, A man came up to meet us, and said to us, Go, turn back to the king who sent you, and say to him, Thus says Jehovah, Is it because there is not a God in Israel, that thou sendest to inquire of Baalzebub, the god of Ekron? Therefore from that bed to which thou hast gone up thou shalt not come down; for thou shalt surely die. <sup>8</sup> And he said to them, What manner of man was he who came up to meet you, and told you these words? <sup>9</sup> And they said to him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, it is Elijah the Tishbite.

<sup>9</sup> Then the king sent to him a captain of fifty, with his fifty. And he went up to him; and, behold, he was sitting on the top of the mountain. And he spoke to him, Man of God, the king has said, Come down. <sup>10</sup> And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. <sup>11</sup> And again he sent to him another captain of fifty, with his fifty. And he answered and said to him, Man of God, thus has the king said, Come down quickly. <sup>12</sup> And Elijah answered and said to them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

<sup>13</sup> And again he sent a captain of fifty the third time, with his fifty. And the third captain of fifty went up, and came, and fell on his knees

before Elijah, and besought him, and said to him, Man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. <sup>14</sup> Behold, there came down fire from heaven, and consumed the two former captains of fifties, with their fifties. And now, let my life be precious in thy sight. <sup>15</sup> And the angel of Jehovah said to Elijah, Go down with him; be not afraid of him. <sup>16</sup> And he arose, and went down with him to the king. And he said to him, thus says Jehovah, Forasmuch as thou didst send messengers to inquire of Baalzebub the god of Ekron,—is it not, because there is no God in Israel, to inquire of his word,—therefore thou shalt not come down from that bed to which thou hast gone up, for thou shalt surely die.

<sup>17</sup> And he died according to the word of Jehovah which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son. <sup>18</sup> Now the rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel?

## CHAPTER II

<sup>1</sup> And it came to pass, when Jehovah caused Elijah to be borne to heaven in a whirlwind, that Elijah went with Elisha from Gilgal. <sup>2</sup> And Elijah said to Elisha, Tarry here, I pray thee; for Jehovah has sent me to Beth-el. And Elisha said, As Jehovah lives, and as thy soul lives, I will not leave thee. So they went down to Beth-el. <sup>3</sup> And the sons of the prophets that were at Beth-el came forth to Elisha; and they said to him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he said, Yea, I know it; hold your peace. <sup>4</sup> And



Elijah said to him, Elisha, tarry here, I pray thee; for Jehovah has sent me to Jericho. And he said, as Jehovah lives, and as thy soul lives, I will not leave thee. So they came to Jericho. <sup>6</sup>And the sons of the prophets that were at Jericho came to Elisha; and they said to him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he answered, Yea, I know it; hold your peace. <sup>6</sup>And Elijah said to him, Tarry, I pray thee, here; for Jehovah has sent me to the Jordan. And he said, As Jehovah lives, and as thy soul lives, I will not leave thee. And they two went on. <sup>7</sup>And fifty men of the sons of the prophets went, and stood over against them afar off; and they two stood by the Jordan. <sup>8</sup>And Elijah took his mantle, and wrapped it together, and smote the waters; and they were divided hither and thither, and they two passed over on the dry ground.

<sup>9</sup>And it came to pass, when they were gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I shall be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. <sup>10</sup>And he said, Thou hast asked a hard thing. If thou shalt see me when I am taken from thee, it shall be so to thee; and if not, it shall not be. <sup>11</sup>And it came to pass, as they still went on and talked, that, behold, a chariot of fire, and horses of fire, and they parted them both asunder; and Elijah went up in a whirlwind to heaven.

<sup>12</sup>And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more. And he took hold of his own clothes, and rent them in two pieces. <sup>13</sup>He took up the mantle of Elijah that fell from

him; and he went back; and stood by the bank of the Jordan. <sup>14</sup>And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is Jehovah, God of Elijah, yea he? And he smote the waters, and they parted hither and thither; and Elisha passed over. <sup>15</sup>And the sons of the prophets who were at Jericho saw him from the opposite side; and they said, the spirit of Elijah rests on Elisha. And they came to meet him, and bowed themselves to the ground before him.

<sup>16</sup>And they said to him, Behold now, there are with thy servants fifty strong men. Let them go, we pray thee, and seek thy master; lest the Spirit of Jehovah may have taken him up and cast him upon one of the mountains, or into one of the valleys. And he said, Ye shall not send. <sup>17</sup>And they urged him till he was ashamed; and he said, Send. And they sent fifty men; and they sought three days, but found him not. <sup>18</sup>And they came back to him, and he remained at Jericho. And he said to them, Did I not say to you, Go not?

<sup>19</sup>And the men of the city said to Elisha, Behold, I pray thee, the situation of the city is pleasant, as my lord sees; but the water is bad, and the locality causes barrenness. <sup>20</sup>And he said, bring me a new cruse, and put salt therein. And they brought it to him. <sup>21</sup>And he went forth to the fountain of waters, and cast the salt in there, and said, Thus says Jehovah, I have healed these waters; there shall be thence no more death or barrenness. <sup>22</sup>So the waters were healed to this day, according to the word of Elisha which he spoke.

<sup>23</sup>And he went up thence to Beth-el. And as he was going up by the way, there came forth young lads out of the city, and mocked him, and said

to him, Go up, bald head; go up, bald head. <sup>24</sup>And he turned back, and looked on them, and cursed them in the name of Jehovah. And there came forth two she-bears out of the wood, and tore of them forty-two boys. <sup>25</sup>And he went thence to mount Carmel; and thence he returned to Samaria.

### CHAPTER III

<sup>1</sup>Now Jehoram, the son of Ahab, began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah; and he reigned twelve years. <sup>2</sup>And he did that which was evil in the sight of Jehovah; only not as his father and as his mother, and he put away the image of Baal that his father had made. <sup>3</sup>Yet he clave to the sins of Jeroboam the son of Nebat, who caused Israel to sin; he departed not therefrom.

<sup>4</sup>And Mesha king of Moab was a sheep-master; and he rendered to the king of Israel a hundred thousand lambs, and the wool of a hundred thousand rams. <sup>5</sup>And it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

<sup>6</sup>And king Jehoram went out from Samaria at that time, and numbered all Israel. <sup>7</sup>And he went, and sent to Jehoshaphat the king of Judah, saying, The king of Moab has rebelled against me. Wilt thou go with me against Moab to battle? And he said, I will go up; I am as thou art, my people as thy people, and my horses as thy horses. <sup>8</sup>And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. <sup>9</sup>So the king of Israel went, and the king of Judah, and the king of Edom. And they made a circuit of seven days' journey; and there was no water for the army

and for the cattle that followed them. <sup>10</sup>And the king of Israel said, Alas, that Jehovah has called these three kings together to deliver them into the hand of Moab! <sup>11</sup>And Jehoshaphat said, Is there not here a prophet of Jehovah, that we may inquire of Jehovah by him? And one of the servants of the king of Israel answered and said, Here is Elisha the son of Shaphat, who poured water on the hands of Elijah. <sup>12</sup>And Jehoshaphat said, The word of Jehovah is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him. <sup>13</sup>And Elisha said to the king of Israel, What have I to do with thee? Go to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said to him, Nay; for Jehovah has called these three kings together to deliver them into the hand of Moab. <sup>14</sup>And Elisha said, As Jehovah of hosts lives, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee. <sup>15</sup>And now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Jehovah was upon him. <sup>16</sup>And he said, Thus says Jehovah, Make this valley full of ditches. <sup>17</sup>For thus says Jehovah, Ye shall not see wind, nor shall ye see rain, yet this valley shall be filled with water and ye shall drink, ye, and your cattle, and your beasts. <sup>18</sup>And this is a light thing in the sight of Jehovah; he will also give the Moabites into your hand. <sup>19</sup>And ye shall smite every fenced city and every choice city, and shall fell every good tree, and stop all fountains of water, and mar every good field with stones. <sup>20</sup>And it came to pass in the morning, at the time of offering sacrifice, that, behold, there came water by



the way of Edom, and the country was filled with water.

<sup>21</sup> And all the Moabites had heard that the kings had come up to fight against them; and they were called together, of all that were able to put on armor and upward, and took their stand on the border. <sup>22</sup> And they rose early in the morning, and the sun had risen upon the water; and the Moabites saw the water from the other side, as red as blood. <sup>23</sup> And they said, This is blood! The kings have surely fought together, and have smitten one another; and now, Moab, to the spoil! <sup>24</sup> And they came to the camp of Israel; and the Israelites rose up and smote the Moabites, who fled before them. And they came into it [the land], and smote Moab. <sup>25</sup> And they destroyed the cities, and on every good field they cast every man his stone, and filled it; and they stopped all the fountains of water, and felled all the good trees; only in Kir-haraseth were left the stones thereof; and the slingers went about it, and smote it.

<sup>26</sup> And the king of Moab saw that the battle was too hard for him; and he took with him seven hundred men that drew swords, to break through to the king of Edom; and they could not. <sup>27</sup> Then he took his eldest son, who would have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel; and they departed from him, and returned to their land.

## CHAPTER IV

<sup>1</sup> And a certain woman, of the wives of the sons of the prophets, cried to Elisha, saying, Thy servant my husband is dead; and thou knowest that

thy servant feared Jehovah; and the creditor has come to take to him my two sons to be servants. <sup>2</sup> And Elisha said to her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thy handmaid has not anything in the house, except a cruse of oil. <sup>3</sup> And he said, Go, borrow for thee from abroad vessels from all thy neighbors, empty vessels; borrow not a few. <sup>4</sup> And go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full. <sup>5</sup> And she went from him, and shut the door upon her and upon her sons; they brought the vessels to her while she poured out. <sup>6</sup> And it came to pass, when the vessels were full, that she said to her son, Bring me yet another vessel. And he said to her, There is not a vessel more. And the oil stayed. <sup>7</sup> Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt; and live thou and thy children on the rest.

<sup>8</sup> And so it was on a day, that Elisha passed over to Shunem. And there was a wealthy woman there; and she constrained him to eat food. And so it was, that as often as he passed by, he turned aside thither to eat food. <sup>9</sup> And she said to her husband, Behold now, I perceive that this is a holy man of God, who passes by us continually. <sup>10</sup> Let us, I pray thee, make a small upper-chamber on the wall; and let us set for him there a bed, and a table, and a chair, and a lamp-stand. And it shall be, when he comes to us, that he shall turn aside thither. <sup>11</sup> And so it was on a day, that he came thither; and he turned aside into the upper-chamber, and lay there. <sup>12</sup> And he said to Gehazi his servant, Call this Shunammite. And

Ver. 1. The creditor has come to take to him my two sons. For the law on this subject, see Lev. 25: 39-41. He did not claim his right under this law, till after the death of the debtor.

he called her, and she stood before him. <sup>13</sup>And he said to him, Say now to her, Behold, thou hast been careful for us with all this care; what is to be done for thee? Is there anything to be said for thee to the king, or to the captain of the host? And she answered, In the midst of my people I am dwelling. <sup>14</sup>And he said, What then is to be done for her? And Gehazi answered, Verily she has no child, and her husband is old. <sup>15</sup>And he said, Call her. And he called her, and she stood in the door. <sup>16</sup>And he said, at this set time, in the reviving season, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie to thy handmaid. <sup>17</sup>And the woman conceived, and bore a son, at that set time in the reviving season, of which Elisha spoke to her.

<sup>18</sup>And the child grew. And so it was on a day, that he went out to his father, to the reapers. <sup>19</sup>And he said to his father, My head, my head! And he said to the lad, Carry him to his mother. <sup>20</sup>And he took him, and brought him to his mother; and he sat on her knees till noon, and then died. <sup>21</sup>And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. <sup>22</sup>And she called to her husband, and said, Send me, I pray thee, one of the young men and one of the asses, that I may run to the man of God, and come again. <sup>23</sup>And he said, Wherefore wilt thou go to him to-day? It is not new-moon, nor sabbath. And she said, It shall be well. <sup>24</sup>And she saddled the ass, and said to her servant, Drive on, and go forward; detain me not in riding, except I bid thee. <sup>25</sup>And she went, and came to the man of God, to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said

to Gehazi his servant, Behold, the Shunammite there! <sup>26</sup>Run now to meet her, and say to her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well. <sup>27</sup>And she came to the man of God, to the mountain; and she laid hold of his feet. And Gehazi came near, to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her; and Jehovah has hid it from me, and has not told me. <sup>28</sup>And she said, Did I ask a son of my lord? Did I not say, Deceive me not? <sup>29</sup>Then he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go. If thou meetest any man, salute him not; and if any man salutes thee, answer him not; and lay my staff on the face of the child. <sup>30</sup>And the mother of the child said, As Jehovah lives, and as thy soul lives, I will not leave thee. And he arose, and followed her. <sup>31</sup>And Gehazi passed on before them, and laid the staff on the face of the child; and there was no voice, and no heed. And he went back to meet him, and told him, saying, The child is not awaked. <sup>32</sup>And Elisha came into the house; and behold, the child was dead, laid upon his bed. <sup>33</sup>And he went in, and shut the door upon them both, and prayed to Jehovah. <sup>34</sup>And he went up [on the bed] and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and bowed himself upon him; and the flesh of the child became warm. <sup>35</sup>Then he returned, and walked in the house to and fro. And he went up, and bowed himself upon him, and the child sneezed seven times; and the child opened his eyes. <sup>36</sup>And he called to Gehazi, and said, Call this Shunammite. And he called her.



And she came to him, and he said, Take up thy son. <sup>37</sup> And she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

<sup>38</sup> And Elisha came again to Gilgal. And the famine was in the land; and the sons of the prophets were sitting before him. And he said to his servant, Set on the great pot, and boil pottage for the sons of the prophets.

<sup>39</sup> And one went out into the field to gather herbs; and he found a wild vine, and gathered thereof wild gourds, his mantle full. And he came and shred them into the pot of pottage; for they knew them not. <sup>40</sup> And they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of God, there is death in the pot. And they could not eat of it. <sup>41</sup> And he said, Then bring meal. And he cast it into the pot. And he said, Pour out for the people, that they may eat. And there was no harm in the pot.

<sup>42</sup> And there came a man from Baal-shalisha. And he brought to the man of God bread of the firstfruits, twenty loaves of barley, and fresh ears of grain in his sack. And he said, Give to the people, that they may eat. <sup>43</sup> And his assistant said, How should I set this before a hundred men? He said, Give to the people, that they may eat. For thus says Jehovah, They shall eat, and shall leave thereof. <sup>44</sup> And he set it before them; and they ate, and left thereof, according to the word of Jehovah.

## CHAPTER V

<sup>1</sup> Now Naaman, captain of the host of the king of Syria, was a great man with his lord, and honored; because by him Jehovah had given deliverance to Syria. And the man, a mighty

warrior, was leprous. <sup>2</sup> And Syrians had gone out by bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. <sup>3</sup> And she said to her mistress, O that my lord were with the prophet who is in Samaria! Then would he recover him from his leprosy. <sup>4</sup> And he went in, and told his lord, saying, Thus and thus said the maid, that is from the land of Israel. <sup>5</sup> And the king of Syria said, Go indeed; and I will send a letter to the king of Israel. And he went. And he took with him ten talents of silver, and six thousand shekels of gold; and ten changes of raiment. <sup>6</sup> And he brought to the king of Israel the letter, saying, Now when this letter is come to thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him from his leprosy. <sup>7</sup> And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man sends to me to recover a man from his leprosy? For only mark, I pray you, and see how he seeks occasion against me.

<sup>8</sup> And it was so, when Elisha the man of God heard that the king of Israel rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel. <sup>9</sup> And Naaman came, with his horses, and with his chariot; and he stood at the door of the house of Elisha. <sup>10</sup> And Elisha sent a messenger to him, saying, Go, and bathe in the Jordan seven times; and thy flesh shall come again to thee, and thou shalt be clean. <sup>11</sup> And Naaman was wroth, and went away. And he said, Behold, I thought, he will surely come out to me, and stand, and call on the name of Jehovah his

God, and move his hand over the place, and recover the leper. <sup>12</sup> Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not bathe in them, and be clean? And he turned, and went away in a rage. <sup>13</sup> And his servants came near, and spoke to him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much more, when he says to thee, Bathe, and be clean? <sup>14</sup> Then he went down, and dipped himself seven times in the Jordan, according to the word of the man of God. And his flesh came again, as the flesh of a little child, and he was clean.

<sup>15</sup> And he returned to the man of God, he and all his company; and he came, and stood before him. And he said, Behold, now I know that there is no God in all the earth but in Israel. And now take, I pray thee, a present from thy servant. <sup>16</sup> But he said, as Jehovah lives, before whom I stand, I will receive none. And he urged him to take it; but he refused. <sup>17</sup> And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? For thy servant will no more offer burnt offering or sacrifice to other gods, but to Jehovah. <sup>18</sup> In this thing Jehovah pardon thy servant; when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon; when I bow myself in the house of Rimmon, Jehovah pardon thy servant in this thing. <sup>19</sup> And he said to him, Go in peace.

And he had gone from him a little way. <sup>20</sup> And Gehazi, the servant of Elisha the man of God, said, Behold, my master has spared Naaman, this Syrian, in not taking from his hand that which he brought. As Jehovah

lives, I will run after him, and take somewhat from him. <sup>21</sup> And Gehazi hastened after Naaman. And Naaman saw one running after him, and he alighted from the chariot to meet him; and he said, Is all well? <sup>22</sup> And he said, All is well. My master has sent me, and says, Behold, there have just now come to me, from mount Ephraim, two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment. <sup>23</sup> And Naaman said, Let it please thee, take two talents. And he urged him; and he bound two talents of silver in two bags, and two changes of raiment, and gave them to two of his servants; and they bore them before him. <sup>24</sup> And he came to the hill; and he took them from their hand, and laid them up in the house. And he let the men go, and they departed. <sup>25</sup> And he came in, and stood before his master. And Elisha said to him, Whence, Gehazi? And he said, Thy servant went not anywhere. <sup>26</sup> And he said to him, Went not my heart, when the man turned back from his chariot to meet thee? Was it a time to take silver, and to take garments, and olive-trees, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? <sup>27</sup> And the leprosy of Naaman shall cleave to thee and to thy seed forever. And he went out from his presence leprous, white as snow.

## CHAPTER VI

<sup>1</sup> And the sons of the prophets said to Elisha, Behold now, the place where we dwell with thee is too strait for us. <sup>2</sup> Let us go, we pray thee, to the Jordan, and take thence every man a beam; and let us there make for us a place, that we may dwell there. And he answered, Go. <sup>3</sup> And one said, Be pleased, I pray thee, to go with



thy servants! And he answered, I will go. <sup>4</sup>And he went with them. And they came to the Jordan; and cut down trees. <sup>5</sup>And as one was felling a beam, the axe-head fell into the water. And he cried out, and said, Alas, master! For it was borrowed. <sup>6</sup>And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither, and made the iron swim. <sup>7</sup>And he said, Raise it up to thee. And he put out his hand, and took it.

<sup>8</sup>And the king of Syria was warring against Israel. And he took counsel with his servants, saying, In such and such a place shall be my camp. <sup>9</sup>And the man of God sent to the king of Israel, saying, Beware that thou pass not this place; for thither the Syrians are coming down. <sup>10</sup>And the king of Israel sent to the place of which the man of God told him and warned him; and protected himself there, not once nor twice. <sup>11</sup>And the heart of the king of Syria was troubled by this thing. And he called his servants, and said to them, Will ye not show me who of them that belong to us are for the king of Israel? <sup>12</sup>And one of his servants said, Not so, my lord, the king. But Elisha, the prophet that is in Israel, tells the king of Israel the words that thou speakest in thy bed-chamber.

<sup>13</sup>And he said, Go, and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. <sup>14</sup>And he sent thither horses, and chariots, and a great host. And they came by night, and encompassed the city. <sup>15</sup>And the servant of the man of God rose early, and went forth; and, behold, a host encompassed the city, and horses and chariots. And his servant said

to him, Alas, my master! How shall we do? <sup>16</sup>And he answered, Fear not; for more are they that are with us than they that are with them. <sup>17</sup>And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw, and, behold, the hill was full of horses and chariots of fire round about Elisha. <sup>18</sup>And they came down to him. And Elisha prayed to Jehovah, and said, Smite this people; I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

<sup>19</sup>And Elisha said to them, This is not the way, nor is this the city. Follow me, and I will bring you to the man whom ye seek. And he led them to Samaria. <sup>20</sup>And it came to pass, when they were come to Samaria, that Elisha said, Jehovah, open the eyes of these men, that they may see. And Jehovah opened their eyes, and they saw; and, behold, they were in the midst of Samaria. <sup>21</sup>And the king of Israel said to Elisha, when he saw them, My father, shall I smite them, smite them? <sup>22</sup>And he answered, Thou shalt not smite them. Thou smitest those whom thou hast taken captive with thy sword and with thy bow. Set bread and water before them, that they may eat and drink, and go to their master. <sup>23</sup>And he prepared a great feast for them. And they ate and drank, and he let them go, and they went to their master. And the bands of Syria came no more into the land of Israel.

<sup>24</sup>And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and laid siege to Samaria. <sup>25</sup>And there was a great famine in Samaria. And, behold, they laid siege to it, until an

Ver. 25. Cab: a measure, supposed to hold about two quarts.

ass's head was sold for eighty shekels of silver; and the fourth part of a cab of dove's dung for five shekels of silver.

<sup>26</sup> And the king of Israel was passing along upon the wall; and a woman cried to him, saying, Help, my lord, the king. <sup>27</sup> And he said, If Jehovah do not help thee; whence shall I help thee? Out of the threshing-floor, or out of the wine-press? <sup>28</sup> And the king said to her, What wilt thou? And she answered, This woman said to me, Give thy son, that we may eat him to-day; and we will eat my son to-morrow.

<sup>29</sup> And we boiled my son, and did eat him. And I said to her on the next day, Give thy son, that we may eat him; and she has hid her son.

<sup>30</sup> And it came to pass, when the king heard the words of the woman, that he rent his clothes. And he was passing along upon the wall; and the people saw, and; behold, he had sackcloth within on his flesh. <sup>31</sup> And he said, God do so and more; also to me, if the head of Elisha the son of Shaphat shall stand on him this day. <sup>32</sup> And Elisha was sitting in his house, and the elders were sitting with him. And the king sent a man from before him. The messenger had not yet come to him; and he said to the elders, Do you see how this son of a murderer has sent to take away my head? Look; when the messenger comes, shut the door, and hold him fast at the door. Is not the sound of his master's feet behind him? <sup>33</sup> He was yet talking with them, and, behold, the messenger came down to him. And he [the king] said, Behold, this evil is from Jehovah; why should I wait for Jehovah any longer?

## CHAPTER VII

<sup>1</sup> And Elisha said, Hear ye the word of Jehovah. Thus says Jehovah, To-

morrow, about this time, shall a seah of fine flour be sold for a shekel, and two seahs of barley for a shekel, in the gate of Samaria. <sup>2</sup> And the officer on whose hand the king leaned answered the man of God, and said, Behold, if Jehovah should make windows in heaven, could this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

<sup>3</sup> And there were four leprous men at the entering in of the gate. And they said one to another, Why sit we here until we die? <sup>4</sup> If we say, We will enter into the city, the famine is in the city, and we shall die there; and if we sit here, we shall die. Now then, come; and let us go over to the camp of the Syrians. If they let us live, we shall live; and if they kill us, we shall but die. <sup>5</sup> And they rose up in the twilight, to go to the camp of the Syrians. And they came to the outskirts of the camp of Syria, and, behold, there was no man there.

<sup>6</sup> For the Lord had caused the host of the Syrians to hear a noise of chariots, and a noise of horses, the noise of a great army. And they said one to another, Lo! the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. <sup>7</sup> And they rose up, and fled in the twilight. And they left their tents, and their horses, and their asses, and the camp as it was, and fled for their life. <sup>8</sup> And these lepers came to the outskirts of the camp. And they went into a tent, and ate and drank; and they carried thence silver, and gold, and raiment, and went and hid it. And they came again, and entered into another tent, and carried thence, and went and hid it. <sup>9</sup> And they said one to another, We do not well. This

Ver. 1. Seah: a measure of quantity, containing nearly three gallons.



day is a day of good tidings, and we hold our peace. If we wait till the morning light, punishment will overtake us. Now then, come; let us go, and tell it in the house of the king. <sup>10</sup> And they came, and called the gate-keeper of the city. And they told them, saying, We came to the camp of the Syrians, and, behold, there was no man, nor sound of man; but horses tied, and asses tied, and the tents as they were. <sup>11</sup> And he called the gate-keepers; and they told it within the king's house.

<sup>12</sup> And the king arose in the night, and said to his servants, Let me tell you now what the Syrians have done to us. They knew that we were famished; and they went out of the camp to hide themselves in the field, saying, When they come out of the city, we shall seize them alive, and get into the city. <sup>13</sup> And one of his servants answered and said, Let some take, I pray thee, five of the horses left, that are left in it,—behold, they are as all the multitude of Israel that are left in it, behold, as all the multitude of Israel that are consumed,—and let us send, and see. <sup>14</sup> And they took two chariots with horses; and the king sent them after the host of the Syrians, saying, Go, and see. <sup>15</sup> And they went after them to the Jordan. And, lo! all the way was full of garments and vessels, which the Syrians cast away in their hasty flight. And the messengers returned, and told it to the king. <sup>16</sup> And the people went out, and plundered the camp of the Syrians. So a seah of fine flour was sold for a shekel, and two seahs of barley for a shekel, according to the word of Jehovah.

<sup>17</sup> And the king appointed the officer on whose hand he leaned to have charge of the gate. And the people trode upon him in the gate, and he

died, as the man of God had said, who spoke when the king came down to him. <sup>18</sup> And it came to pass as the man of God had spoken to the king, saying, Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria. <sup>19</sup> And that officer answered the man of God, and said, Now, behold, if Jehovah should make windows in heaven, could such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. <sup>20</sup> And so it befell him; for the people trode upon him in the gate, and he died.

## CHAPTER VIII

<sup>1</sup> And Elisha spoke to the woman whose son he restored to life, saying, Arise and go, thou and thy household, and sojourn wheresoever thou canst sojourn. For Jehovah has called for a famine; and it shall come upon the land seven years. <sup>2</sup> And the woman arose, and did according to the word of the man of God. And she went, she and her household, and sojourned in the land of the Philistines seven years. <sup>3</sup> And it came to pass at the end of the seven years, that the woman returned out of the land of the Philistines; and she went forth to cry to the king, for her house and for her land. <sup>4</sup> And the king was talking with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha has done. <sup>5</sup> And it came to pass, as he was relating to the king that he restored a dead body to life, that behold, the woman whose son he restored to life cried to the king for her house and for her land. And Gehazi said, My lord, the king, this is the woman, and this is her son whom Elisha restored to life. <sup>6</sup> And the king inquired of the woman; and she related

it to him. And the king granted to her an officer, saying, Restore all that was hers and all the fruits of the field from the day that she left the land and until now.

<sup>7</sup> And Elisha came to Damascus. And Ben-hadad, the king of Syria, was sick; and it was told him, saying, The man of God is come hither.

<sup>8</sup> And the king said to Hazael, Take a present in thy hand, and go, meet the man of God; and inquire of Jehovah by him, saying, Shall I recover from this disease? <sup>9</sup> And Hazael went to meet him. And he took a present with him, and every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad, king of Syria, has sent me to thee, saying, Shall I recover from this disease? <sup>10</sup> And Elisha said to him, Go, say to him, Thou mayest certainly recover. But Jehovah has showed me, that he shall surely die. <sup>11</sup> And he settled his countenance steadily upon him, until he was ashamed; and the man of God wept. <sup>12</sup> And Hazael said, Why weeps my lord? And he answered, Because I know the evil that thou wilt do to the children of Israel. Their strongholds thou wilt set on fire, and their young men thou wilt slay with the sword, and wilt dash in pieces their children, and rip up their women with child. <sup>13</sup> And Hazael said, What then is thy servant, the dog, that he should do this great thing? And Elisha an-

swered, Jehovah has showed me that thou shalt be king over Syria. <sup>14</sup> And he departed from Elisha, and came to his lord. And he said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover. <sup>15</sup> And it came to pass on the morrow, that he took the thick-woven cover, and dipped it in the water, and spread it upon his face, so that he died. And Hazael reigned in his stead.

<sup>16</sup> And in the fifth year of Joram, the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. <sup>17</sup> Thirty-two years old was he when he began to reign; and he reigned eight years in Jerusalem. <sup>18</sup> And he walked in the way of the kings of Israel, as did the house of Ahab; for he had a daughter of Ahab for a wife; and he did that which was evil in the sight of Jehovah. <sup>19</sup> Yet Jehovah would not destroy Judah for the sake of David his servant; as he said to him that he would give him a light at all times in his offspring.

<sup>20</sup> In his days Edom revolted from under the hand of Judah, and made a king over themselves. <sup>21</sup> And Jehoram went over to Zair, and all the chariots with him. And he rose up by night, and smote the Edomites who had surrounded him and the captains of the chariots; and the people fled to their tents. <sup>22</sup> And Edom re-

Ver. 10. Thou mayest recover: namely, from this disease; it will not be the cause of death. This was true: see ver. 15. The earlier English versions (Coverdale, Matthews, Cranmer, Taverner, Genevan, Bishops') translate, "Thou shalt recover." The Bishops' version following the Genevan, has the marginal note, "Meaning that he should not die of that disease; yet he should die by the hand of Hazael the messenger." Some Hebraists now translate, "Say to him, thou shalt surely live; but [to Hazael] Jehovah has showed me, that he shall surely die." The message to the king is an answer to his question, "Shall I recover from this disease?" and the message means, This illness is not unto death. That he should die by other means, was no answer to the question; but it concerned Hazael, as showing him that Jehovah read his most secret thoughts. That the king was in the way of recovery, is evident from Hazael's haste to remove him.

Ver. 13. Thou shalt be king over Syria. See 1 Kings 10: 35-17.

Ver. 16. The most probable solution of the chronological difficulty is that of Keil: "Jehoram became king in the fifth year of Joram king of Israel (Jehoshaphat having while yet king made over to him the government) and reigned eight years, two years before his father's death, and eight years after it" (Keil, on the passage).

Ver. 21. He seems to have penetrated to the interior of Edom, and was there surrounded. In a night attack he broke through the enemy, and retreated to his own land.



volted from under the hand of Judah to this day: Then Libnah revolted at the same time. <sup>23</sup> And the rest of the acts of Jehoram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

<sup>24</sup> And Jehoram lay down with his fathers. And he was buried with his fathers in the city of David. And Ahaziah his son reigned in his stead.

<sup>25</sup> In the twelfth year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign. <sup>26</sup> Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. <sup>27</sup> And he walked in the way of the house of Ahab, and did that which was evil in the sight of Jehovah, as did the house of Ahab; for he was connected by marriage with the house of Ahab.

<sup>28</sup> And he went with Joram, the son of Ahab, to the war against Hazael king of Syria, in Ramoth-gilead; and the Syrians wounded Joram. <sup>29</sup> And Joram the king went back to be healed in Jezreel of the wounds which the Syrians gave him at Ramah when he fought against Hazael king of Syria. And Ahaziah, the son of Jehoram king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick.

## CHAPTER IX

<sup>1</sup> And Elisha the prophet called one of the sons of the prophets, and said to him, Gird up thy loins, and take this vial of oil in thy hand, and go to Ramoth-gilead. <sup>2</sup> And when thou comest thither, look there for Jehu the son of Jehoshaphat the son of Nimshi; and go in, and have him rise

up from among his fellows, and lead him into an inner chamber; <sup>3</sup> and take the vial of oil, and pour it on his head, and say, Thus says Jehovah, I anoint thee king over Israel. Then open the door and flee, and tarry not.

<sup>4</sup> And the young man, the servant of the prophet, went to Ramoth-gilead.

<sup>5</sup> And when he came, behold, the captains of the host were sitting. And he said, I have an errand to thee, Captain. And Jehu said, To which of us all? And he said, To thee, Captain. <sup>6</sup> And he arose, and went into the house. And he poured the oil on his head, and said to him, Thus says Jehovah, God of Israel, I anoint thee king over the people of Jehovah, over Israel. <sup>7</sup> And thou shalt smite the house of Ahab thy lord. And I will avenge the blood of my servants the prophets and the blood of all the servants of Jehovah at the hand of Jezebel. <sup>8</sup> And all the house of Ahab shall perish; and I will cut off from Ahab every male, bond and free, in Israel. <sup>9</sup> And I will make the house of Ahab like the house of Jeroboam the son of Nebat and like the house of Baasha the son of Ahijah. <sup>10</sup> And the dogs shall eat Jezebel in the field of Jezreel, and none shall bury her. And he opened the door, and fled.

<sup>11</sup> And Jehu came forth to the servants of his lord. And one said to him, Is all well? Wherefore came this mad fellow to thee? And he said to them, Ye know the man, and his errand. <sup>12</sup> And they said, Deception! Tell us now, and he said, Thus and thus he spoke to me, saying, Thus says Jehovah, I anoint thee king over Israel. <sup>13</sup> Then they hastened, and took every man his garment, and put it under him on the bare steps; and they blew with the trumpet, saying, Jehu

Ver. 26. Daughter (granddaughter) of Omri. She was a daughter of Ahab (ver. 18); but is here called the daughter (descendant) of Omri, because he was the more renowned of the two.

is king. <sup>14</sup> So Jehu, the son of Jehoshaphat the son of Nimshi, conspired against Joram.—Now Joram had kept Ramoth-gilead, he and all Israel, against Hazael king of Syria.

<sup>15</sup> But king Joram returned to be healed in Jezreel of the wounds which the Syrians gave him when he fought with Hazael king of Syria.—And Jehu said, If it be your mind, let no fugitive go forth out of the city, to go and tell it in Jezreel. <sup>16</sup> And Jehu rode in a chariot, and went to Jezreel; for Joram lay there, and Ahaziah king of Judah had come down to see Joram.

<sup>17</sup> And the watchman stood on the tower in Jezreel. And he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace?

<sup>18</sup> And there went one on horseback to meet him, and said, Thus says the king, Is it peace? And Jehu said, What hast thou to do with peace? Turn thou behind me. And the watchman told, saying, The messenger came to them, and he comes not back. <sup>19</sup> Then he sent out a second on horseback, who came to them, and said, Thus says the king, Is it peace? And Jehu answered, What hast thou to do with peace? Turn thou behind me. <sup>20</sup> And the watchman told, saying, He came even to them, and he comes not back. And the driving is like the driving of Jehu the son of Nimshi; for he drives furiously. <sup>21</sup> And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, and they met him in the field of Naboth the Jezreelite. <sup>22</sup> And it came to pass,

when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, during the harlotries of Jezebel thy mother, and her many sorceries? <sup>23</sup> And Joram turned his hands, and fled; and he said to Ahaziah, Treachery, Ahaziah! <sup>24</sup> And Jehu grasped the bow with his full hand; and he smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. <sup>25</sup> And he said to Bidkar his captain, Take up, and cast him into the portion of the field of Naboth the Jezreelite. For remember, when I and thou were riding two by two after Ahab his father, and Jehovah laid this burden upon him: <sup>26</sup>—Surely I have yesterday seen the blood of Naboth and the blood of his sons, says Jehovah; and I will requite thee in this field, says Jehovah. And now take up, and cast him into the field, according to the word of Jehovah.

<sup>27</sup> And Ahaziah the king of Judah saw it, and he fled by the way of the garden-house. And Jehu followed after him, and said, Him also! Smite him in the chariot at the ascent of Gur (which is by Ibleam). And he fled to Megiddo, and died there.

<sup>28</sup> And his servants carried him in a chariot to Jerusalem; and they buried him in his sepulchre with his fathers, in the city of David. <sup>29</sup>—And in the eleventh year of Joram, the son of Ahab, began Ahaziah to reign over Judah.

<sup>30</sup> And Jehu came to Jezreel. And Jezebel heard of it; and she painted her eyes, and attired her head, and looked out at the window. <sup>31</sup> And Jehu came in at the gate. And she said, Had Zimri peace, who slew his lord? <sup>32</sup> And he raised his face toward

Ver. 24. With his full hand. The bow (belonging to the chariot) filled his hand, showing its great size and strength.

Ver. 27. At the ascent of Gur: where his flight would be retarded. Which is by Ibleam: the historian's explanation.



the window, and said, Who is on my side? Who? And there looked out to him two, three eunuchs.<sup>33</sup> And he said, Throw her down. And they threw her down. And some of her blood was sprinkled on the wall, and on the horses, and he trode her under foot.<sup>34</sup> And he came in, and ate and drank. And he said, Go, see now to this cursed woman, and bury her; for she is a king's daughter.<sup>35</sup> And they went to bury her. And they found no more of her than the skull, and the feet, and the palms of the hands.<sup>36</sup> And they came back, and told it to him. And he said, This is the word of Jehovah which he spoke by his servant Elijah the Tishbite, saying, In the field of Jezreel shall the dogs eat the flesh of Jezebel.<sup>37</sup> And the carcass of Jezebel shall be as dung upon the face of the ground in the field of Jezreel; so that they shall not say, This is Jezebel.

### CHAPTER X

<sup>1</sup> And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent them to Samaria, to the rulers of Jezreel, the elders, and to the guardians of Ahab's children, saying, <sup>2</sup> Now when this letter comes to you, as your lord's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; <sup>3</sup> look out the best and fittest of the sons of your lord, and set him on the throne of his father, and fight for your master's house. <sup>4</sup> And they were exceedingly afraid. And they said, Behold, two kings did not stand before him; how then shall we stand? <sup>5</sup> And he that was over the house, and he that was over the city, the elders also, and the guardians, sent to Jehu, saying, We are thy servants; and all that thou shalt say to us we will do. We will not make any man king; do thou that which

is good in thine eyes. <sup>6</sup> Then he wrote to them a second letter, saying, If ye are for me, and will hearken to my voice, take the heads of the men your master's sons, and come to me to Jezreel, about this time to-morrow. Now the king's sons, seventy persons, were with the great men of the city, who brought them up. <sup>7</sup> And so it was, when the letter came to them, that they took the king's sons, and slew seventy persons; and they put their heads in baskets, and sent them to him to Jezreel.

<sup>8</sup> And the messenger came, and told him, saying, They have brought the heads of the king's sons. And he said, Lay them in two heaps at the entrance of the gate until the morning. <sup>9</sup> And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye are just. Behold, I conspired against my lord, and slew him; and who has slain all these? <sup>10</sup> Know now that there shall not fall to the earth any part of Jehovah's word which Jehovah has spoken concerning the house of Ahab. For Jehovah has done that which he spoke by his servant Elijah. <sup>11</sup> And Jehu slew all that remained of the house of Ahab in Jezreel; and all his great men, and his acquaintance, and his priests, until he left him none remaining.

<sup>12</sup> And he arose and departed, and came to Samaria. He was at the shearing-house on the way; <sup>13</sup> and Jehu met with the brethren of Ahaziah, king of Judah, and he said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. <sup>14</sup> And he said, Seize them alive. And they seized them alive, and slew them at the pit by the shearing-house, two and forty men; and he left not one of them.

<sup>15</sup> And he departed thence; and he found Jehonadab the son of Rechab coming to meet him. And he saluted him, and said to him, Is thy heart sincere, as my heart is with thy heart? And Jehonadab answered, It is, it is; give me thy hand. And he gave him his hand, and made him come up to him into the chariot. <sup>16</sup> And he said, Go with me, and see my zeal for Jehovah. So they made him ride in his chariot. <sup>17</sup> And he came to Samaria. And he slew all that remained to Ahab in Samaria, till he had destroyed him, according to the word of Jehovah which he spoke to Elijah.

<sup>18</sup> And Jehu gathered all the people together, and said to them, Ahab served Baal a little; Jehu will serve him much. <sup>19</sup> And now call to me all the prophets of Baal, all his servants, and all his priests; let none be wanting. For I have a great sacrifice to make to Baal; whosoever shall be wanting, he shall not live. And Jehu did it in subtilty to the intent that he might destroy the worshipers of Baal.

<sup>20</sup> And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. <sup>21</sup> And Jehu sent through all Israel; and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full, from one end to the other. <sup>22</sup> And he said to him who was over the wardrobe, Bring out clothing for all the worshipers of Baal. And he brought out raiment for them.

<sup>23</sup> And Jehu went, and Jehonadab the son of Rechab, into the house of Baal. And he said to the worshipers of Baal, Search, and see that there are none here with you of the worshipers of Jehovah, but the worshipers

of Baal only. <sup>24</sup> And they went in to offer sacrifices and burnt-offerings.

And Jehu had eighty men stationed for him without. And he said, The man who lets one escape of the men I bring into your hands, his life shall answer for the life of him. <sup>25</sup> And it came to pass, when he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, slay them; let not a man go out. And they smote them with the edge of the sword; and the guard and the captains cast them out. And they went to the sanctuary of the house of Baal. <sup>26</sup> And they brought out the images out of the house of Baal, and burned them. <sup>27</sup> And they broke down the image of Baal; and they broke down the house of Baal, and made it a dunghill to this day. <sup>28</sup> And Jehu cut off Baal from Israel. <sup>29</sup> But the sins of Jeroboam the son of Nebat, who caused Israel to sin, Jehu turned not from following them, the golden calves that were in Beth-el, and that were in Dan.

<sup>30</sup> And Jehovah said to Jehu, Because thou hast well executed that which was right in mine eyes, hast done to the house of Ahab according to all that was in my heart, therefore thy children of the fourth generation shall sit on the throne of Israel. <sup>31</sup> But Jehu took not heed to walk in the law of Jehovah, God of Israel, with all his heart. He departed not from the sins of Jeroboam, who caused Israel to sin.

<sup>32</sup> In those days Jehovah began to cut off parts of Israel. And Hazael smote them in all the borders of Israel; <sup>33</sup> from the Jordan toward the sun-rising, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer which is

Ver. 25. Sanctuary: the temple proper, containing the images of the idol-gods, in distinction from the outer courts, together constituting the house of Baal.



by the river Arnon, even Gilead and Bashan.

<sup>34</sup> Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?

<sup>35</sup> And Jehu lay down with his fathers; and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

<sup>36</sup> And the time that Jehu reigned over Israel was twenty-eight years, in Samaria.

## CHAPTER XI

<sup>1</sup> And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. <sup>2</sup> But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Jehoash the son of Ahaziah, and stole him from among the king's sons who were slain; and put him and his nurse in the store-room; and they hid him from Athaliah, so that he was not slain. <sup>3</sup> And he was with her hid in the house of Jehovah six years. And Athaliah reigned over the land.

<sup>4</sup> And in the seventh year Jehoiada sent and fetched the rulers over centurions of the executioners and the guard; and brought them to him into the house of Jehovah. And he made a covenant with them, and took an oath of them in the house of Jehovah, and showed them the king's son. <sup>5</sup> And he commanded them, saying, This is the thing that ye shall do. A third part of those of you that enter in on the sabbath shall be keepers of the watch of the king's house; <sup>6</sup> and a third part shall be at the gate Sur; and a third part at the gate behind the guard. And ye shall keep the watch of the house, to ward off. <sup>7</sup> And two divisions of all you that go forth on the sabbath, they shall keep the watch of the house of Jehovah about

the king. <sup>8</sup> And ye shall compass the king round about, every man with his weapons in his hand; and he that comes within the ranks, let him be slain; and be ye with the king as he goes out and as he comes in. <sup>9</sup> And the centurions did according to all that Jehoiada the priest commanded. And they took each his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. <sup>10</sup> And to the centurions the priest gave king David's spears and shields, that were in the house of Jehovah. <sup>11</sup> And the guard stood, every man with his weapons in his hand, from the right wing of the house to the left wing of the house, to the altar and to the house, round about the king. <sup>12</sup> And he brought out the king's son, and put upon him the crown and the testimony. And they made him king, and anointed him; and they clapped their hands, and said, Long-live the king.

<sup>13</sup> And Athaliah heard the noise of the guard and of the people; and she came to the people, to the house of Jehovah. <sup>14</sup> And she looked, and, behold, the king stood on the platform, as was the custom, and the captains and the trumpeters by the king; and all the people of the land were rejoicing, and blowing with trumpets. And Athaliah rent her clothes, and cried, Treason, treason. <sup>15</sup> And Jehoiada the priest commanded the centurions, the officers of the host, and said to them, Bring her out between the ranks; and him that follows her kill with the sword. For the priest said, Let her not be slain in the house of Jehovah. <sup>16</sup> And they made way for her on either hand; and she went by the way of the horses' entrance into the king's house. And there she was slain.

<sup>17</sup> And Jehoiada made the covenant between Jehovah and the king and the people, that they should be Jehovah's people; and between the king and the people. <sup>18</sup> And all the people of the land went into the house of Baal, and tore it down; his altars and his images they broke in pieces wholly; and they slew Mattan the priest of Baal before the altars. And the priest placed a watch over the house of Jehovah. <sup>19</sup> And he took the centurions, and the executioners, and the guard, and all the people of the land; and they brought down the king from the house of Jehovah, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. <sup>20</sup> And all the people of the land rejoiced, and the city was quiet. And Athaliah they had slain with the sword at the king's house.

<sup>21</sup> Seven years old was Jehoash when he began to reign.

## CHAPTER XII

<sup>1</sup> In the seventh year of Jehu, Jehoash began to reign; and he reigned forty years in Jerusalem. And his mother's name was Zibiah of Beersheba. <sup>2</sup> And Jehoash did that which was right in the sight of Jehovah all his days during which Jehoiada the priest instructed him. <sup>3</sup> But the high places were not taken away. The people still sacrificed, and burned incense, at the high places.

<sup>4</sup> And Jehoash said to the priests, All the money from things dedicated that is brought into the house of Jehovah: the money of every one numbered; the money at which any one is estimated, and all the money that it comes into any man's heart to bring into the house of Jehovah; <sup>5</sup> let the priests take it to them; every man

from his acquaintance; and let them repair any breach in the house, where-soever a breach shall be found. <sup>6</sup> And it was so, that in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house. <sup>7</sup> Then king Jehoash called for Jehoiada the priest, and the other priests, and said to them, Why do ye not repair the breaches of the house? And now take no money from your acquaintance, that ye may give it for the breaches of the house. <sup>8</sup> And the priests consented not to receive money from the people, nor to repair the breaches of the house. <sup>9</sup> And Jehoiada the priest took a chest, and bored a hole in the lid thereof, and set it beside the altar, on the right side as one comes into the house of Jehovah. And the priests that guarded the threshold put therein all the money that was brought into the house of Jehovah. <sup>10</sup> And it was so, when they saw that there was much money in the chest, that the king's scribe and the high-priest came up, and they bound up, and counted, the money that was found in the house of Jehovah. <sup>11</sup> And they gave the money weighed into the hands of them that did the work, that had the oversight of the house of Jehovah; and they brought it out to the carpenters and builders that wrought upon the house of Jehovah; <sup>12</sup> and to masons and hewers of stone; and to buy timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it. <sup>13</sup> But there were not made for the house of Jehovah bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, from the money that was brought into the house of Jehovah; <sup>14</sup> but they gave

Ver. 3. High places: see the note on 1 Kings 12: 3.

Ver. 4. The money of every one numbered: the yearly half-shekel required of every one numbered among the people, Exod. 20: 12-14. Is estimated: in fulfilment of a vow. See Lev. 27: 2-8.



it to the workmen, and repaired therewith the house of Jehovah. <sup>15</sup> And they reckoned not with the men into whose hand they gave the money to give it to the workmen; for they dealt faithfully. <sup>16</sup> Money for trespass offering and money for sin offering were not brought into the house of Jehovah; they belonged to the priests.

<sup>17</sup> Then Hazael king of Syria went up, and fought against Gath, and took it. And Hazael set his face to go up against Jerusalem. <sup>18</sup> And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of Jehovah, and in the king's house, and sent them to Hazael king of Syria. And he went away from Jerusalem.

<sup>19</sup> And the rest of the acts of Jehoash, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? <sup>20</sup> And his servants rose up and made a conspiracy; and they slew Jehoash in the house of Millo, which goes down to Silla. <sup>21</sup> For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died. And they buried him with his fathers, in the city of David; and Amaziah his son reigned in his stead.

### CHAPTER XIII

<sup>1</sup> In the three and twentieth year of Jehoash, the son of Ahaziah king of Judah, began Jehoahaz, the son of Jehu, to reign over Israel in Samaria; and he reigned seventeen years. <sup>2</sup> And he did that which was evil in the sight of Jehovah, and followed the sins of Jeroboam the son of Nebat, who caused Israel to sin. He departed not therefrom.

<sup>3</sup> And the anger of Jehovah was kindled against Israel. And he gave them into the hand of Hazael king of Syria; and into the hand of Benhadad the son of Hazael continually. <sup>4</sup> And Jehoahaz besought Jehovah;—and Jehovah hearkened to him, for he saw the oppression of Israel, how the king of Syria oppressed them; <sup>5</sup> and Jehovah gave Israel a deliverer, so that they went out from under the hand of the Syrians, and the children of Israel dwelt in their tents as beforetime; <sup>6</sup> yet they departed not from the sins of the house of Jeroboam, who caused Israel to sin, but walked therein; and the Ashera also remained in Samaria; <sup>7</sup>—for he left of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them as the dust of threshing.

<sup>8</sup> Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel? <sup>9</sup> And Jehoahaz lay down with his fathers; and they buried him in Samaria. And Jehoash his son reigned in his stead.

<sup>10</sup> In the thirty-seventh year of Jehoash king of Judah, began Jehoash, the son of Jehoahaz, to reign over Israel in Samaria; and he reigned sixteen years. <sup>11</sup> And he did that which was evil in the sight of Jehovah. He departed not from all the sins of Jeroboam the son of Nebat, who caused Israel to sin; he walked therein. <sup>12</sup> And the rest of the acts of Jehoash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel? <sup>13</sup> And Jehoash lay down with his fathers; and

Jeroboam sat upon his throne. And Jehoash was buried in Samaria, with the kings of Israel.

<sup>14</sup> And Elisha had become sick, with his sickness of which he died. And Jehoash the king of Israel came down to him, and wept upon his face, and said, O my father, my father; the chariot of Israel, and the horsemen thereof! <sup>15</sup> And Elisha said to him, Take a bow and arrows. And he took to himself a bow and arrows. <sup>16</sup> And he said to the king of Israel, Put thy hand upon the bow. And he put his hand upon it, and Elisha put his hands upon the king's hands.

<sup>17</sup> And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot, and he shot. And he said, An arrow of deliverance from Jehovah, and an arrow of deliverance against Syria; for thou shalt smite the Syrians in Aphek, even to consuming them. <sup>18</sup> And he said, Take the arrows. And he took them. And he said to the king of Israel, Smite the ground. And he smote thrice; and stayed. <sup>19</sup> And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then wouldst thou have smitten Syria even to consuming; and now thou shalt smite Syria thrice.

<sup>20</sup> And Elisha died, and they buried him. And bands of the Moabites invaded the land at the coming in of the year. <sup>21</sup> And it came to pass, as they were burying a man, that, behold, they saw the band, and they cast the man into the sepulchre of Elisha. And the man came and touched the bones of Elisha, and he revived, and stood up on his feet.

<sup>22</sup> And Hazael, king of Syria, oppressed Israel all the days of Jehoahaz. <sup>23</sup> And Jehovah was gracious to

them, and had compassion on them, and had respect to them, because of his covenant with Abraham, Isaac, and Jacob; and he would not destroy them, and he cast them not from his presence as yet. <sup>24</sup> And Hazael king of Syria died; and Ben-hadad his son reigned in his stead. <sup>25</sup> And Jehoash the son of Jehoahaz took again, out of the hand of Ben-hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father in war. Three times did Jehoash beat him, and he recovered the cities of Israel.

## CHAPTER XIV

<sup>1</sup> In the second year of Jehoash, son of Jehoahaz king of Israel, reigned Amaziah, the son of Jehoash king of Judah. <sup>2</sup> He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. <sup>3</sup> And he did that which was right in the sight of Jehovah; but not as David his father. He did in all things as Jehoash his father had done. <sup>4</sup> But the high places were not taken away; the people still sacrificed and burned incense on the high places.

<sup>5</sup> And it came to pass, when the kingdom was confirmed in his hand, that he slew his servants who had slain the king his father. <sup>6</sup> And the children of the murderers he did not put to death; according to that which is written in the book of the law of Moses, which Jehovah commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin. <sup>7</sup> He slew of Edom in the valley of salt ten thousand; and

Ver. 6. Written in the book of the law of Moses. See the law in Deut. 24 : 16. The case recorded in Josh. 7 : 19-26, is a special one.



he took Selah in war, and called the name of it Joktheel, to this day.

<sup>8</sup> Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. <sup>9</sup> And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thorn-bush that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son for a wife; and there passed by a wild beast that was in Lebanon; and trode down the thorn-bush. <sup>10</sup> Thou hast indeed smitten Edom, and thy heart has lifted thee up. Take the honor, and remain at home. For why shouldst thou provoke evil, that thou mayest fall, thou and Judah with thee? <sup>11</sup> But Amaziah would not hear. And Jehoash king of Israel went up; and he, and Amaziah king of Judah, looked one another in the face at Beth-shemesh, which belongs to Judah. <sup>12</sup> And Judah was beaten before Israel; and they fled, every man to their tents. <sup>13</sup> And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, captive at Beth-shemesh, and came to Jerusalem. And he broke down the wall of Jerusalem, from the gate of Ephraim to the corner gate, four hundred cubits. <sup>14</sup> And he took all the gold and silver, and all the vessels that were found in the house of Jehovah, and in the treasures of the king's house, and hostages, and returned to Samaria.

<sup>15</sup> Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel? <sup>16</sup> And Jehoash lay down with his fathers; and he was buried in Samaria with the kings of Israel. And Jeroboam his son reigned in his stead.

<sup>17</sup> And Amaziah the son of Jehoash, king of Judah, lived after the death of Jehoash son of Jehoahaz, king of Israel, fifteen years. <sup>18</sup> And the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah? <sup>19</sup> And they made a conspiracy against him in Jerusalem; and he fled to Lachish. And they sent after him to Lachish, and slew him there. <sup>20</sup> And they brought him on the horses; and he was buried at Jerusalem with his fathers, in the city of David.

<sup>21</sup> And all the people of Judah took Azariah,—and he was sixteen years old,—and made him king instead of his father Amaziah. <sup>22</sup> He built Elath, and restored it to Judah, after that the king lay down with his fathers.

<sup>23</sup> In the fifteenth year of Amaziah the son of Jehoash, king of Judah, Jeroboam the son of Jehoash, king of Israel, began to reign in Samaria; and he reigned forty-one years. <sup>24</sup> And he did that which was evil in the sight of Jehovah. He departed not from all the sins of Jeroboam the son of Nebat, who caused Israel to sin. <sup>25</sup> He restored the border of Israel from the entering in of Hamath to the sea of the plain; according to the word of Jehovah, God of Israel, which he spoke by the hand of his servant Jonah, the son of Amittai, the prophet, who was of Gath-hepher. <sup>26</sup> For Jehovah saw the affliction of Israel, bitter exceedingly: none left of bond or free, nor any helper for Israel.

<sup>27</sup> And Jehovah had not said that he would blot out the name of Israel from under heaven; and he delivered them, by the hand of Jeroboam the son of Jehoash.

<sup>28</sup> Now the rest of the acts of Jeroboam, and all that he did, and his might; how he warred, and how he recovered Damascus, and Hamath,

which belonged to Judah, for Israel; are they not written in the book of the Chronicles of the kings of Israel? <sup>29</sup>And Jeroboam lay down with his fathers, with the kings of Israel; and Zachariah his son reigned in his stead.

### CHAPTER XV

<sup>1</sup>In the twenty-seventh year of Jeroboam, king of Israel, Azariah son of Amaziah, king of Judah, began to reign. <sup>2</sup>Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem. <sup>3</sup>And he did that which was right in the sight of Jehovah, according to all that his father Amaziah had done; <sup>4</sup>except that the high places were not removed; the people sacrificed and burned incense still on the high places.

<sup>5</sup>And Jehovah smote the king, and he was leprous to the day of his death, and dwelt in a separate house. <sup>6</sup>And Jotham the king's son was over the house, judging the people of the land. <sup>7</sup>And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? <sup>8</sup>And Azariah lay down with his fathers; and they buried him with his fathers in the city of David. And Jotham his son reigned in his stead.

<sup>9</sup>In the thirty-eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. <sup>10</sup>And he did that which was evil in the sight of Jehovah, as his fathers had done. He departed not from the sins of Jeroboam the son of Nebat, who caused Israel to sin. <sup>11</sup>And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. <sup>12</sup>And the rest of the acts of Zacha-

riah, behold, they are written in the book of the Chronicles of the kings of Israel. <sup>13</sup>This was the word of Jehovah which he spoke to Jehu, saying, Thy sons shall sit on the throne of Israel to the fourth generation. And so it came to pass.

<sup>14</sup>Shallum the son of Jabesh began to reign, in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. <sup>15</sup>And Menahem the son of Gadi went up from Tirzah, and came to Samaria; and he smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead. <sup>16</sup>And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the Chronicles of the kings of Israel.

<sup>17</sup>Then Menahem smote Tiphseh, and all that were therein, and the borders thereof from Tirzah, because they opened not to him, therefore he smote it; all the women therein that were with child he ripped up. <sup>18</sup>In the nine and thirtieth year of Azariah, king of Judah, began Menahem the son of Gadi to reign over Israel; and he reigned ten years in Samaria. <sup>19</sup>And he did that which was evil in the sight of Jehovah. He departed not all his days from the sins of Jeroboam the son of Nebat, who caused Israel to sin. <sup>20</sup>Pul, the king of Assyria, came against the land. And Menahem gave to Pul a thousand talents of silver that his hand might be with him to confirm the kingdom in his hand. <sup>21</sup>And Menahem exacted the money from Israel, from all the mighty men in wealth, from each man fifty shekels of silver, to give to the king of Assyria. And the king of Assyria turned back, and stayed not there in the land.

<sup>22</sup>And the rest of the acts of Menahem, and all that he did, are they



not written in the book of the Chronicles of the kings of Israel? <sup>22</sup> And Menahem lay down with his fathers; and Pekahiah his son reigned in his stead.

<sup>23</sup> In the fiftieth year of Azariah, the king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria; and he reigned two years. <sup>24</sup> And he did that which was evil in the sight of Jehovah. He departed not from the sins of Jeroboam the son of Nebat, who caused Israel to sin. <sup>25</sup> And Pekah the son of Remaliah, his captain, conspired against him, and he smote him in Samaria in the citadel of the king's house with Argob and Arieah. And with him were fifty men of the Gileadites; and he killed him, and reigned in his stead. <sup>26</sup> And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

<sup>27</sup> In the two and fiftieth year of Azariah, king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria; and he reigned twenty years. <sup>28</sup> And he did that which was evil in the sight of Jehovah. He departed not from the sins of Jeroboam the son of Nebat, who caused Israel to sin. <sup>29</sup> In the days of Pekah, king of Israel, came Tiglath-pileser king of Assyria. And he took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. <sup>30</sup> And Hoshea, the son of Elah, made a conspiracy against Pekah the son of Remaliah; and he smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. <sup>31</sup> And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

<sup>32</sup> In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign. <sup>33</sup> Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok. <sup>34</sup> And he did that which was right in the sight of Jehovah. He did according to all that his father Uzziah had done. <sup>35</sup> But the high places were not removed. The people still sacrificed and burned incense on the high places. He built the upper gate of the house of Jehovah.

<sup>36</sup> Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? <sup>37</sup> In those days Jehovah began to send against Judah Rezin the king of Syria and Pekah the son of Remaliah. <sup>38</sup> And Jotham lay down with his fathers. And he was buried with his fathers in the city of David his father; and Ahaz his son reigned in his stead.

## CHAPTER XVI

<sup>1</sup> In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign. <sup>2</sup> Twenty years old was Ahaz when he began to reign, and he reigned sixteen years in Jerusalem. And he did not that which was right in the sight of Jehovah his God, like David his father. <sup>3</sup> And he walked in the way of the kings of Israel; yea, and he made his son pass through the fire, according to the abominations of the nations whom Jehovah drove out from before the children of Israel. <sup>4</sup> And he sacrificed, and burned incense, on the high places, and on the hills, and under every green tree.

<sup>5</sup> Then Rezin king of Syria and Pekah son of Remaliah king of Israel went

up to Jerusalem to war. And they laid siege to Ahaz, but were unable to wage war. <sup>6</sup>—At that time Rezin king of Syria recovered Elath to Syria, and drove out the Jews from Elath; and the Syrians came to Elath, and they dwell there to this day. <sup>7</sup>—And Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant and thy son. Come up, and deliver me from the hand of the king of Syria, and from the hand of the king of Israel, who have risen up against me. <sup>8</sup>And Ahaz took the silver and the gold that were found in the house of Jehovah, and in the treasures of the king's house, and sent a present to the king of Assyria. <sup>9</sup>And the king of Assyria hearkened to him. And the king of Assyria went up against Damascus, and took it. And he carried the people captive to Kir; and Rezin he slew.

<sup>10</sup>And king Ahaz went to Damascus, to meet Tiglath-pileser king of Assyria. And he saw the altar that was at Damascus. And king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. <sup>11</sup>And Urijah the priest built the altar, according to all that king Ahaz sent from Damascus; so Urijah the priest made it, against the coming of king Ahaz from Damascus. <sup>12</sup>And the king came from Damascus. And the king saw the altar; and the king approached the altar, and offered thereon. <sup>13</sup>And he burned his burnt offering and his meal offering, and poured out his drink offering, and sprinkled the blood of his peace offerings, upon the altar. <sup>14</sup>And he brought the bronze altar, which was before Jehovah, from the

forefront of the house, from between the [new] altar and the house of Jehovah, and put it on the north side of the altar. <sup>15</sup>And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king's burnt offering, and his meal offering, and the burnt offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice. As for the bronze altar, I will inquire about it. <sup>16</sup>Thus did Urijah the priest, according to all that king Ahaz commanded.

<sup>17</sup>And king Ahaz cut off the panels of the bases, and removed the laver from upon them. And he took down the sea from the bronze oxen that were under it, and put it upon a pavement of stones. <sup>18</sup>And the covered way for the sabbath which they built in the house, and the king's outer entrance, he removed into the house of Jehovah, for fear of the king of Assyria.

<sup>19</sup>Now the rest of the acts of Ahaz which he did, are they not written in the book of the Chronicles of the kings of Judah? <sup>20</sup>And Ahaz lay down with his fathers; and he was buried with his fathers in the city of David. And Hezekiah his son reigned in his stead.

## CHAPTER XVII

<sup>1</sup>In the twelfth year of Ahaz, king of Judah, began Hoshea the son of Elah to reign in Samaria over Israel nine years. <sup>2</sup>And he did that which was evil in the sight of Jehovah, but not as the kings of Israel that were before him.

Ver. 5. Unable to wage war: from some unlooked-for hindrance. Though the arrangements for the siege were complete, they were unable to carry on the war.

Chap. 17. The record of Israel's nationality here comes to an end. Founded and perpetuated in idolatry, and every resource of moral influence and punitive restraint having failed, the time had now come for a vindication of the divine government, and an example to coming ages. Shalmaneser, according to the Assyrian monuments, reigned from B. C. 727-722.



<sup>3</sup> Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and paid him tribute. <sup>4</sup> And the king of Assyria discovered conspiracy in Hoshea, who sent messengers to So king of Egypt, and brought no tribute to the king of Assyria as before, year by year. And the king of Assyria shut him up, and bound him in prison.

<sup>5</sup> And the king of Assyria came up through all the land; and he went up to Samaria, and laid siege to it three years. <sup>6</sup> In the ninth year of Hoshea, the king of Assyria took Samaria. And he carried Israel away captive into Assyria, and placed them in Halah, and on the Habor the river of Gozan, and in the cities of the Medes.

<sup>7</sup> And it came to pass, that the children of Israel had sinned against Jehovah their God, who brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods; <sup>8</sup> and had walked in the statutes of the nations, that Jehovah drove out from before the children of Israel, and of the kings of Israel, which they made. <sup>9</sup> And the children of Israel did covertly things that were not right against Jehovah, their God. And they built for themselves high places in all their cities, from the tower of the watchmen to the fenced city. <sup>10</sup> And they set up for themselves images and Asheras on every high hill, and under every green tree; <sup>11</sup> and there they burned incense on all the high places, as did the nations that Jehovah drove away before them. And they wrought evil deeds, to provoke Jehovah to anger, <sup>12</sup> and served the idols, whereof Jehovah said to them, Ye shall not do

this thing. <sup>13</sup> And Jehovah testified against Israel and against Judah by all the prophets and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. <sup>14</sup> And they hearkened not, and hardened their neck like the neck of their fathers, who believed not in Jehovah their God. <sup>15</sup> And they despised his statutes, and his covenant that he made with their fathers, and his testimonies wherewith he testified against them; and they followed vanity and acted vainly, and went after the nations that were round about them, concerning whom Jehovah commanded them not to do like them. <sup>16</sup> And they forsook all the commandments of Jehovah their God; and they made for themselves molten images, the two calves; and they made an Ashera, and they worshiped all the host of heaven, and served Baal. <sup>17</sup> And they caused their sons and their daughters to pass through the fire. And they used divination and enchantments; and sold themselves to do that which was evil in the sight of Jehovah, to provoke him to anger. <sup>18</sup> And Jehovah was very angry with Israel. And he removed them away from his presence. There was none left but the tribe of Judah only. <sup>19</sup> Also Judah kept not the commandments of Jehovah their God, but walked in the statutes of Israel which they made. <sup>20</sup> And Jehovah rejected all the seed of Israel, and afflicted them, and gave them into the hand of spoilers, until he had cast them out from before him. <sup>21</sup> For he rent Israel from the house of

Ver. 4. So (or as the Hebrew name may be pronounced, Seve) is thought to have been Shebek (the Sabaco of Herodotus), of the twenty-fifth dynasty, about 728 B. C.

Ver. 6. The king of Assyria took Samaria. According to the records on the Assyrian monuments, this king was Sargon; who succeeded Shalmaneser in A. C. 722, and completed the siege begun by his predecessor.

Ver. 7-23. Summary of the grounds for the final rejection of Israel, and removal from their land.

Ver. 9. Did covertly: under cover of worshipping the true God, and calling it Jehovah-worship.

David; and they made Jeroboam the son of Nebat king; and Jeroboam withdrew Israel from following Jehovah, and caused them to sin a great sin.<sup>22</sup> And the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them,<sup>23</sup> until Jehovah removed Israel from his presence, as he had said by all his servants the prophets. And Israel was carried away captive, out of their own land to Assyria, to this day.

<sup>24</sup> And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria in place of the children of Israel. And they took possession of Samaria, and dwelt in the cities thereof.<sup>25</sup> And so it was, at the beginning of their dwelling there, that they feared not Jehovah; and Jehovah sent lions among them, which slew some of them.<sup>26</sup> And they spoke to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the custom of the God of the land. And he has sent lions among them; and, behold, they slay them, because they know not the custom of the God of the land.<sup>27</sup> Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought into exile thence; and let them go and dwell there, and let him teach them the custom of the God of the land.<sup>28</sup> And one of the priests whom they had carried away captive from Samaria, came and dwelt in Beth-el; and he taught them how they should fear Jehovah.<sup>29</sup> But every nation made its own god; and they put them in the houses on the high places which the Samaritans had made, every nation in their cities wherein they dwelt.<sup>30</sup> And the men

of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,<sup>31</sup> and the Avites made Nibhaz and Tartak, and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.<sup>32</sup> So they feared Jehovah, and made to themselves from all of them priests of the high places; and they sacrificed for them in the houses on the high places.<sup>33</sup> They feared Jehovah, and served their own gods, after the manner of the nations from which they were brought away.<sup>34</sup> To this day they do after the former customs; they fear not Jehovah. And they do not after their statutes, or after their ordinances, or after the law and after the commandment which Jehovah commanded the children of Jacob, whom he named Israel;<sup>35</sup> with whom Jehovah made a covenant, and commanded them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them;<sup>36</sup> but Jehovah, who brought you up out of the land of Egypt with great power and with an outstretched arm, him shall ye fear, and to him shall ye bow yourselves, and to him shall ye sacrifice.<sup>37</sup> And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do always; and ye shall not fear other gods.<sup>38</sup> And the covenant that I have made with you ye shall not forget; nor shall ye fear other gods;<sup>39</sup> but Jehovah your God ye shall fear; and he will deliver you out of the hand of all your enemies.<sup>40</sup> And they did not hearken, but did after their former manner.<sup>41</sup> So these nations feared Jehovah, and served their graven images, both their children, and their children's children. As did their fathers, so do they to this day.



CHAPTER XVIII

<sup>1</sup>Now it came to pass in the third year of Hoshea son of Elah, king of Israel, that Hezekiah the son of Ahaz, king of Judah, began to reign. <sup>2</sup>Twenty-five years old was he when he began to reign; and he reigned twenty-nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. <sup>3</sup>And he did that which was right in the sight of Jehovah, according to all that David his father did.

<sup>4</sup>He removed the high places, and broke the images, and cut down the Ashera, and broke in pieces the bronze serpent that Moses made. For to those days the children of Israel burned incense to it; and it was called Nehushtan. <sup>5</sup>He trusted in Jehovah, God of Israel; and after him there was none like him among all the kings of Judah, nor of them that were before him. <sup>6</sup>And he clave to Jehovah. He turned not away from following him, and kept his commandments, which Jehovah commanded Moses. <sup>7</sup>And Jehovah was with him; he prospered whithersoever he went forth; and he rebelled against the king of Assyria, and served him not. <sup>8</sup>He smote the Philistines even to Gaza and the borders thereof, from the tower of the watchmen to the fenced city.

<sup>9</sup>And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and laid siege to it. <sup>10</sup>And at the end of three years they captured it; in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, was Samaria captured. <sup>11</sup>And the king of Assyria carried Israel away captive to Assyria, and put them in

Halah and on the Habor the river of Gozan, and in the cities of the Medes; <sup>12</sup>because they obeyed not the voice of Jehovah their God, and transgressed his covenant, all that Moses the servant of Jehovah commanded, and would not hearken, nor do them.

<sup>13</sup>Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them captive.

<sup>14</sup>And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have done wrong; return from me; that which thou puttest on me will I bear. And the king of Assyria laid upon Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. <sup>15</sup>And Hezekiah gave him all the silver that was found in the house of Jehovah and in the treasures of the king's house.

<sup>16</sup>At that time did Hezekiah cut off the gold from the doors of the temple of Jehovah and from the pillars, which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

<sup>17</sup>And the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh, from Lachish to king Hezekiah with a great host, to Jerusalem; and they went up and came to Jerusalem. And they came up, and came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. <sup>18</sup>And they called to the king. And there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. <sup>19</sup>And Rab-shakeh said to them, speak now to Hezekiah, Thus says the great king, the king of Assyria, What confidence is this wherein thou trustest? <sup>20</sup>Thou sayest (but they are empty words), There is counsel and

Chap. 18 to 20. Compare 2 Chron. 29 to 32, and Isa. 36 to 39.

Ver. 4. Bronze serpent. Num. 21 : 8, 9. Nehushtan : Its name, so called from being made of brass.

strength for the war. Now on whom dost thou trust, that thou rebellest against me? <sup>31</sup> Now, behold, thou trustest upon the staff of this bruised reed, upon Egypt, on which if a man lean it will go into his hand, and pierce it. So is Pharaoh, king of Egypt, to all that trust in him. <sup>22</sup> But if ye say to me, We trust in Jehovah our God; is it not he whose high places, and whose altars, Hezekiah has taken away, and has said to Judah and Jerusalem, ye shall worship before this altar in Jerusalem? <sup>23</sup> And now, I pray, make an agreement with my lord the king of Assyria, and I will deliver to thee two thousand horses, if thou art able on thy part to set riders upon them. <sup>24</sup> How then wilt thou turn away the face of one captain, among the least of my master's servants? And thou puttest thy trust in Egypt for chariots and for horsemen. <sup>25</sup> Am I now come up without Jehovah against this place to destroy it? Jehovah said to me, Go up against this land, and destroy it. <sup>26</sup> Then said Eliakim the son of Hilkiyah, and Shebna, and Joah, to Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall. <sup>27</sup> And Rab-shakeh said to them, Has my master sent me to thy master and to thee to speak these words? Is it not to the men who sit on the wall, to eat their own dung, and drink their own urine with you? <sup>28</sup> Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spoke, saying, Hear the word of the great king, the king of Assyria. <sup>29</sup> Thus says the king, Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand. <sup>30</sup> And let not Hezekiah make you trust in Jehovah, saying, Jehovah will surely

deliver us, and this city shall not be given into the hand of the king of Assyria. <sup>31</sup> Hearken not to Hezekiah. For thus says the king of Assyria, Make peace with me, and come out to me; and eat ye every one of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern; <sup>32</sup> until I come and take you away, to a land like your own land; a land of corn and new wine, a land of bread and of vineyards, a land of oil olive and of honey, that ye may live, and not die; and hearken not to Hezekiah, when he persuades you, saying, Jehovah will deliver us. <sup>33</sup> Have the gods of the nations delivered each his land out of the hand of the king of Assyria? <sup>34</sup> Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah, that they should have delivered Samaria out of my hand. <sup>35</sup> Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand? <sup>36</sup> And the people held their peace, and answered him not a word. For it was the king's commandment, saying, Answer him not. <sup>37</sup> Then came Eliakim the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with garments rent, and told him the words of Rab-shakeh.

## CHAPTER XIX

<sup>1</sup> And it came to pass, when king Hezekiah heard it, that he rent his garments, and covered himself with sackcloth, and went into the house of Jehovah. <sup>2</sup> And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.



<sup>3</sup> And they said to him, Thus says Hezekiah, this day is a day of distress, and of chastisement, and of reproach. For the children are come to the birth, and there is not strength to bring forth. <sup>4</sup> It may be that Jehovah, thy God, will hear all the words of Rab-shakeh, whom the king of Assyria his master has sent to reproach the living God; and will reprove the words which Jehovah thy God has heard. Wherefore lift up thy prayer for the remnant that are left. <sup>5</sup> And the servants of king Hezekiah came to Isaiah.

<sup>6</sup> And Isaiah said to them, Thus shall ye say to your master; thus says Jehovah, Be not afraid because of the words which thou hast heard, with which the servants of the king of Assyria have reproached me. <sup>7</sup> Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword, in his own land.

<sup>8</sup> So Rab-shakeh returned, and found the king of Assyria warring against Libna; for he heard that he had removed from Lachish. <sup>9</sup> And he heard it said of Tirhakah king of Ethiopia, Behold, he has come out to fight against thee. And he sent messengers again to Hezekiah, saying, <sup>10</sup> Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. <sup>11</sup> Behold, thou hast heard what the kings of Assyria have done to all lands, destroying them utterly; and shalt thou be delivered? <sup>12</sup> Have the gods of the nations which my fathers have destroyed delivered them,—Gozan, and Haran, and Rezeph, and the children of Eden which are in Thelasar?

<sup>13</sup> Where is the king of Hamath, and the king of Arpad, and the king of the city Sepharvaim, of Hena and of Ivah?

<sup>14</sup> And Hezekiah took the letter from the hand of the messengers, and read it. And Hezekiah went up to the house of Jehovah, and spread it before Jehovah. <sup>15</sup> And Hezekiah prayed before Jehovah, and said, Jehovah, God of Israel, who sittest above the cherubim. Thou art the God, thou alone, of all the kingdoms of the earth; thou hast made the heavens and the earth. <sup>16</sup> Bow down thine ear, Jehovah, and hear; open thine eyes, Jehovah, and see; and hear the words of Sennacherib which he has sent to reproach the living God. <sup>17</sup> Of a truth, Jehovah, the kings of Assyria have destroyed the nations and their lands; <sup>18</sup> and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; and they have destroyed them.

<sup>19</sup> And now, Jehovah our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know, that thou Jehovah art God, thou only.

<sup>20</sup> And Isaiah, the son of Amoz, sent to Hezekiah saying, Thus says Jehovah God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. <sup>21</sup> This is the word that Jehovah has spoken concerning him:—

She despises thee, she scorns thee,  
the virgin, daughter of Zion.  
She shakes her head after thee, the  
daughter of Jerusalem.

<sup>22</sup> Whom hast thou reproached and reviled?

Against whom hast thou lifted up the voice?

Thou hast raised thine eyes on high,

Ver. 7. I will put a spirit in him; a spirit of alarm and fear. Tidings: of the destruction of his army, vers. 35, 36. To fall by the sword: ver. 37.

Against the Holy one of Israel.  
<sup>23</sup> By thy messengers thou hast reproached the Lord, and said,  
 I come up, with my chariots upon chariots,  
 To the height of the mountains,  
 To the sides of Lebanon.  
 And I cut down its loftiest cedars,  
 And its choicest cypresses;  
 I come to its utmost height, to its garden forest.  
<sup>24</sup> I dig, and I drink the waters of strange nations,  
 And dry up with the sole of my feet all the streams of Egypt.  
<sup>25</sup> Hast thou not heard? From far off time have I done it,  
 From days of old I formed it.  
 Now have I brought it to pass;  
 That thou shouldst be to lay waste  
 Fenced cities, in heaps of ruins.  
<sup>26</sup> And their inhabitants were weak-handed,  
 They were dismayed, and they were confounded;  
 They were as grass of the field, and as the green herb;  
 As grass on the house-tops, as blighted corn before the stalk.  
<sup>27</sup> And thy sitting down, and thy going out, and thy coming in, I know,  
 And thy raging against me.  
<sup>28</sup> Because thy raging against me and thine arrogance  
 Have come up into mine ears;  
 I will put my hook in thy nose, and my bit in thy lips,  
 And will turn thee back by the way in which thou camest.  
<sup>29</sup> And this shall be the sign to thee.  
 Eat, this year, that which grows of itself;  
 And in the second year, that which springs up from the same;  
 And in the third year, sow and reap,  
 And plant vineyards, and eat the fruit thereof.

<sup>30</sup> And the escaped of the house of Judah that are left  
 Shall again take root downward,  
 And bear fruit upward.  
<sup>31</sup> For from Jerusalem shall go forth a remnant,  
 And escaped ones from mount Zion.  
 The zeal of Jehovah will do this.  
<sup>32</sup> Therefore, thus says Jehovah concerning the king of Assyria,—  
 He shall not come into this city.  
 He shall not shoot an arrow there,  
 Nor bring a shield before it,  
 Nor cast up a mound against it.  
<sup>33</sup> By the way by which he came shall he return,  
 And into this city he shall not come, says Jehovah.  
<sup>34</sup> And I will protect this city, to save it,  
 For my sake, and for my servant David's sake.

<sup>35</sup> And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand; and when men rose early in the morning, behold, they were all dead bodies.  
<sup>36</sup> And Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.  
<sup>37</sup> And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.

## CHAPTER XX

<sup>1</sup> In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said to him, thus says Jehovah, Charge thy household; for thou art going to die, and shalt not live.  
<sup>2</sup> Then he turned his face to the wall, and prayed to Jehovah, saying, <sup>3</sup> I beseech thee,



Jehovah, remember now, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept bitterly. <sup>4</sup>And it came to pass, that Isaiah had not yet gone out into the middle court, when the word of Jehovah came to him, saying, <sup>5</sup>Turn again, and say to Hezekiah the prince of my people, Thus says Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears. Behold, I will heal thee; on the third day thou shalt go up to the house of Jehovah. <sup>6</sup>And I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will protect this city, for my sake and for my servant David's sake. <sup>7</sup>And Isaiah said, Bring a cake of figs. And they brought and laid it on the boil, and he recovered.

<sup>8</sup>And Hezekiah said to Isaiah, What is the sign that Jehovah will heal me, and that I shall go up to the house of Jehovah the third day? <sup>9</sup>And Isaiah said, This sign shalt thou have from Jehovah that Jehovah will do the thing that he has spoken. Shall the shadow go forward ten degrees, or go back ten degrees? <sup>10</sup>And Hezekiah answered, It is a light thing for the shadow to go down ten degrees. Nay, but let the shadow return backward ten degrees. <sup>11</sup>And Isaiah the prophet cried to Jehovah; and he caused the shadow to return on the dial where it had gone down, on the dial of Ahaz, ten degrees backward.

<sup>12</sup>At that time Berodach-baladan, the son of Baladan king of Babylon, sent letters and a present to Hezekiah; for he heard that Hezekiah was sick. <sup>13</sup>And Hezekiah hearkened to them; and he showed them all his treasure-house, the silver, and the gold, and the spices,

and the precious ointment, and all the house of his armor, and all that was found in his treasures. There was nothing in his house, nor in all his realm, that Hezekiah showed them not.

<sup>14</sup>Then came Isaiah the prophet to king Hezekiah, and said to him, What said these men? And whence came they to thee? And Hezekiah said, They came from a far country, from Babylon. <sup>15</sup>And he said, What have they seen in thy house? And Hezekiah answered, All that is in my house have they seen; there is nothing among my treasures that I have not showed them. <sup>16</sup>And Isaiah said to Hezekiah, Hear the word of Jehovah.

<sup>17</sup>Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store to this day, shall be carried to Babylon; nothing shall be left says Jehovah. <sup>18</sup>And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. <sup>19</sup>And Hezekiah said to Isaiah, Good is the word of Jehovah which thou hast spoken. And he said, Is it not, if peace and security be in my days!

<sup>20</sup>And the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah? <sup>21</sup>And Hezekiah lay down with his fathers; and Manasseh his son reigned in his stead.

## CHAPTER XXI

<sup>1</sup>Manasseh was twelve years old when he began to reign; and he reigned fifty-five years in Jerusalem. And his mother's name was Hephzibah. <sup>2</sup>And he did that which was

evil in the sight of Jehovah, after the abominations of the nations, that Jehovah drove out before the children of Israel. <sup>3</sup> For he built up again the high places which Hezekiah his father destroyed; and he reared up altars for Baal, and made an Ashera, as did Ahab king of Israel; and he worshiped all the host of heaven, and served them. <sup>4</sup> And he built altars in the house of Jehovah, of which Jehovah said, In Jerusalem will I put my name. <sup>5</sup> And he built altars for all the host of heaven, in the two courts of the house of Jehovah. <sup>6</sup> And he made his son pass through the fire; and he used magic and divination, and dealt with divining spirits and wizards. He wrought much wickedness in the sight of Jehovah to provoke him to anger. <sup>7</sup> And a carved image of Ashera that he had made he set up in the house of which Jehovah said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever. <sup>8</sup> And I will not make the feet of Israel wander any more from the land which I gave to their fathers; if only they will take heed to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. <sup>9</sup> And they hearkened not; and Manasseh seduced them to do more evil than did the nations whom Jehovah destroyed before the children of Israel.

<sup>10</sup> And Jehovah spoke by his servants the prophets, saying, <sup>11</sup> Because Manasseh king of Judah has done these abominations, has done wickedly above all that the Amorites did who were before him, and has caused Judah also to sin with his idols; <sup>12</sup> therefore thus says Jehovah, God of Israel, Behold, I bring evil upon

Jerusalem and Judah, that whosoever hears of it, both his ears shall tingle.

<sup>13</sup> And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe out Jerusalem as one wipes a dish, wiping it, and turning it upside down.

<sup>14</sup> And I will cast off the remnant of my inheritance, and give them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; <sup>15</sup> because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even to this day.

<sup>16</sup> Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to the other; besides his sin wherewith he caused Judah to sin, in doing that which was evil in the sight of Jehovah.

<sup>17</sup> Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah? <sup>18</sup> And Manasseh lay down with his fathers; and he was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his stead.

<sup>19</sup> Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

<sup>20</sup> And he did that which was evil in the sight of Jehovah, as his father Manasseh had done. <sup>21</sup> And he walked in all the way that his father walked in, and served the idols that his father served, and worshiped them. <sup>22</sup> And he forsook Jehovah, the God of his fathers, and walked not in the way of Jehovah.

<sup>23</sup> And the servants of Amon conspired against him, and slew the king in his own house. <sup>24</sup> And the people



of the land slew all that conspired against king Amon; and the people of the land made Josiah his son king in his stead. <sup>25</sup> Now the rest of the acts of Amon which he did, are they not written in the book of the Chronicles of the kings of Judah? <sup>26</sup> And he was buried in his sepulchre, in the garden of Uzza. And Josiah his son reigned in his stead.

## CHAPTER XXII

<sup>1</sup> Josiah was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. <sup>2</sup> And he did that which was right in the sight of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

<sup>3</sup> And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan, the son of Azaliah the son of Meshullam, the scribe, to the house of Jehovah, saying, <sup>4</sup> Go up to Hilkiyah the high-priest, that he may sum up the money which has been brought into the house of Jehovah, which the keepers of the door have gathered from the people, <sup>5</sup> and may give it into the hand of them that do the work, having the oversight of the house of Jehovah; and that they may give it to the doers of the work who are in the house of Jehovah, to repair the breaches of the house; <sup>6</sup> to carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. <sup>7</sup> But let there be no reckoning with them of the money that is delivered into their hand, for they deal faithfully.

<sup>8</sup> And Hilkiyah the high-priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiyah gave the book to Shaphan, and he read it. <sup>9</sup> And

Shaphan the scribe came to the king, and brought back word to the king, and said, Thy servants have emptied out the money that was found in the house, and have given it into the hand of them that do the work, having the oversight of the house of Jehovah. <sup>10</sup> And Shaphan the scribe told the king, saying, Hilkiyah the priest has delivered to me a book. And Shaphan read it before the king. <sup>11</sup> And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. <sup>12</sup> And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiyah, and Shaphan the scribe, and Asahiah a servant of the king, saying, <sup>13</sup> Go ye, inquire of Jehovah on my behalf, and on behalf of the people, and on behalf of all Judah, on account of the words of this book that is found. For great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened to the words of this book, to do according to all that which is written concerning us. <sup>14</sup> And Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to Huldah the prophetess, the wife of Shallum, the son of Tikvah the son of Harhas, keeper of the wardrobe; And she dwelt in Jerusalem in the lower city; and they talked with her.

<sup>15</sup> And she said to them, Thus says Jehovah, God of Israel, Tell the man who sent you to me, <sup>16</sup> Thus says Jehovah, Behold, I bring evil upon this place, and upon the inhabitants thereof, all the words of the book which the king of Judah has read; <sup>17</sup> because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the works of their hands; and my wrath is kindled against this place, and shall not be quenched. <sup>18</sup> And to the king of

Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus says Jehovah, God of Israel, As to the words which thou hast heard, <sup>19</sup>—because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I had spoken against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard, says Jehovah. <sup>20</sup> Therefore behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace: and thine eyes shall not look on all the evil which I will bring upon this place. And they brought back word to the king.

### CHAPTER XXIII

<sup>1</sup> And the king sent, and they gathered to him all the elders of Judah, and of Jerusalem. <sup>2</sup> And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant, which was found in the house of Jehovah.

<sup>3</sup> And the king stood on the platform, and made the covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes with all the heart and all the soul, to perform the words of this covenant that were written in this book. <sup>4</sup> And all the people joined in the covenant. <sup>5</sup> And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of Jehovah all the vessels that were made for Baal, and for Ashera, and for all the host of heaven; and he

burned them outside of Jerusalem in the fields of Kidron, and carried the dust thereof to Beth-el. <sup>6</sup> And he put away the idol-priests, whom the kings of Judah had appointed, and they burned incense on the high places in the cities of Judah, and round about Jerusalem; them also that burned incense to Baal, to the sun, and to the moon, and to the constellations, and to all the host of heaven. <sup>7</sup> And he brought out the Ashera from the house of Jehovah, outside of Jerusalem, to the brook Kidron. And he burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the common people. <sup>8</sup> And he tore down the houses of the sodomites, that were by the house of Jehovah, where the women wove tents for the Ashera. <sup>9</sup> And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba. And he tore down the high places of the gates; that at the entrance of the gate of Joshua the governor of the city, that on one's left hand at the gate of the city. <sup>10</sup> Yet the priests of the high places offered not on the altar of Jehovah in Jerusalem; but they ate unleavened bread among their brethren. <sup>11</sup> And he defiled Topheth, which is in the valley of the sons of Hinnom, that no man might make his son or his daughter pass through the fire to Molech. <sup>12</sup> And he took away the horses that the kings of Judah had given to the sun, from the entering into the house of Jehovah to the chamber of Nathan-melech the chamberlain, which was in the colonnade, and burned the chariots of the sun with fire. <sup>13</sup> And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah



had made, and the altars which Manasseh had made in the two courts of the house of Jehovah, did the king tear down, and broke them down thence, and cast the dust thereof into the brook Kidron. <sup>13</sup> And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel built for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. <sup>14</sup> And he broke in pieces the images, and cut down the Asheras, and filled their place with bones of men.

<sup>15</sup> And also the altar that was at Beth-el, the high place which Jeroboam the son of Nebat, who caused Israel to sin, had made, both that altar and the high place he tore down, and burned the high place, stamped it small to powder, and burned the Ashera. <sup>16</sup> And Josiah looked about him, and saw the sepulchres that were there in the mount. And he sent, and took the bones out of the sepulchres, and burned them on the altar, and polluted it, according to the word of Jehovah that the man of God proclaimed, who proclaimed these things.

<sup>17</sup> And he said, What pillar is this that I see? And the men of the city said to him, It is the sepulchre of the man of God who came from Judah, and proclaimed these things which thou hast done against the altar of Beth-el.

<sup>18</sup> And he said, Let him alone; let no man move his bones. So they rescued his bones, with the bones of the prophet who came out of Samaria.

<sup>19</sup> And also all the houses of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke [Jehovah] to anger, Josiah took away, and did to them

according to all the acts that he had done in Beth-el. <sup>20</sup> And he slew all the priests of the high places that were there on the altars, and burned men's bones on them. And he returned to Jerusalem.

<sup>21</sup> And the king commanded all the people, saying, Keep the passover to Jehovah your God, as is written in this book of the covenant. <sup>22</sup> For there had not been held such a passover from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; <sup>23</sup> but in the eighteenth year of king Josiah was this passover held to Jehovah in Jerusalem.

<sup>24</sup> And also the divining-spirits, and the wizards, and the household images, and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, did Josiah put away; that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of Jehovah. <sup>25</sup> And like to him was there no king before him, who turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; nor after him arose there any like him.

<sup>26</sup> Yet Jehovah turned not from the fierceness of his great anger, where-with his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. <sup>27</sup> And Jehovah said, I will remove Judah also out of my sight, as I have removed Israel; and I will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

<sup>28</sup> Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

<sup>29</sup> In his days Pharaoh-necho, king

of Egypt, went up against the king of Assyria, to the river Euphrates. And king Josiah went against him; and he slew him at Megiddo, when he saw him.<sup>30</sup> And his servants conveyed him dead in a chariot from Megiddo; and they brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead.

<sup>31</sup> Jehoahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

<sup>32</sup> And he did that which was evil in the sight of Jehovah, according to all that his fathers had done.<sup>33</sup> And Pharaoh-necho put him in prison at Riblah in the land of Hamath, that he might not reign in Jerusalem; and he laid upon the land a tribute of a hundred talents of silver, and a talent of gold.

<sup>34</sup> And Pharaoh-necho made Eliakim, the son of Josiah, king in place of Josiah his father; and he changed his name to Jehoiakim, and took Jehoahaz away. And he came to Egypt, and died there.<sup>35</sup> And Jehoiakim gave the silver and the gold to Pharaoh; but he assessed the land in order to give the money at the command of Pharaoh. He exacted the silver and the gold of the people of the land, of each one according to his assessment, to give it to Pharaoh-necho.

<sup>36</sup> Jehoiakim was twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

<sup>37</sup> And he did that which was evil in the sight of Jehovah, according to all that his fathers had done.

## CHAPTER XXIV

<sup>1</sup> In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned, and rebelled against him.

<sup>2</sup> And Jehovah sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon; and he sent them against Judah to destroy it, according to the word of Jehovah which he spoke by his servants the prophets.<sup>3</sup> Only at the command of Jehovah came this upon Judah, to remove them out of his sight for the sins of Manasseh, in all that he did; <sup>4</sup> and also for the innocent blood that he shed, and filled Jerusalem with innocent blood, and Jehovah would not pardon.

<sup>5</sup> Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? <sup>6</sup> And Jehoiakim lay down with his fathers; and Jehoiachin his son reigned in his stead. <sup>7</sup> And the king of Egypt came no more out of his land; for the king of Babylon had taken all from the river of Egypt to the river Euphrates that belonged to the king of Egypt.

<sup>8</sup> Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. <sup>9</sup> And he did that which was evil in the sight of Jehovah, according to all that his father had done.

<sup>10</sup> At that time the servants of Nebuchadnezzar, king of Babylon, came up to Jerusalem, and the city was besieged. <sup>11</sup> And Nebuchadnezzar, king of Babylon, came against the city; and his servants laid siege to it.

Ver. 1. In his days. In his third year (Dan. 1:1); or his fourth year (Jer. 25:1). "By comparing Berosus with the Canon of Ptolemy, we can fix the date to B. C. 605, which was the third completed, and fourth commencing year of this king." (Speaker's Commentary.)



<sup>12</sup> And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his nobles, and his officers; and the king of Babylon took him in the eighth year of his reign. <sup>13</sup> And he carried out thence all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold, that Solomon king of Israel had made in the temple of Jehovah; as Jehovah had said. <sup>14</sup> And he carried away captive all Jerusalem, even all the nobles and all the mighty men in wealth, ten thousand captives, and all the craftsmen and smiths. None remained save the poorest sort of the people of the land. <sup>15</sup> And he carried Jehoiachin captive to Babylon; and the king's mother, and the king's wives, and his officers, and the mighty of the land, carried he into captivity from Jerusalem to Babylon. <sup>16</sup> And all the men of might, seven thousand, and craftsmen and smiths a thousand, all the strong, apt for war, them the king of Babylon brought captive to Babylon.

<sup>17</sup> And the king of Babylon made Mattaniah, his father's brother, king in his stead, and changed his name to Zedekiah. <sup>18</sup> Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. <sup>19</sup> And he did that which was evil in the sight of Jehovah, according to all that Jehoiakim had done. <sup>20</sup> For through the anger of Jehovah was it done in Jerusalem and in Judah, until he cast them out from his presence.

## CHAPTER XXV

<sup>1</sup> And Zedekiah rebelled against the king of Babylon. And it came to pass

in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his host, against Jerusalem, and encamped against it; and they built towers against it round about. <sup>2</sup> And the city was besieged to the eleventh year of king Zedekiah. <sup>3</sup> And on the ninth of the month the famine was sore in the city, and there was no bread for the people of the land; <sup>4</sup> and the city was broken into; and all the men of war fled by night, by the way of the gate between the two walls, which is by the garden of the king; and the Chaldeans were against the city round about, and he went by the way toward the plain. <sup>5</sup> And the army of the Chaldeans pursued after the king; and they overtook him in the plains of Jericho, and all his army were scattered from him. <sup>6</sup> And they seized the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. <sup>7</sup> And they slew the sons of Zedekiah before his eyes, and he put out the eyes of Zedekiah; and they bound him with two chains of bronze, and brought him to Babylon.

<sup>8</sup> And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the executioners, a servant of the king of Babylon, to Jerusalem. <sup>9</sup> And he burned the house of Jehovah and the king's house, and all the houses of Jerusalem, even every great house, burned he with fire. <sup>10</sup> And all the army of the Chaldeans that were with the captain of the executioners tore down the walls of Jerusalem round about. <sup>11</sup> And the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, and

the rest of the multitude, did Nebuzar-adan the captain of the executioners carry away captive.<sup>12</sup> But the captain of the executioners left of the poor of the land to be vine-dressers and husbandmen.<sup>13</sup> And the pillars of bronze that were in the house of Jehovah, and the bases, and the bronze sea that was in the house of Jehovah, did the Chaldæans break in pieces, and carry the bronze thereof to Babylon.<sup>14</sup> And the pots, and the shovels and the snuffers, and the censers, and all the vessels of bronze wherewith they ministered, took they away.<sup>15</sup> And the snuff-dishes, and the basins, what was of gold, in gold, and what was of silver, in silver, the captain of the executioners took away.<sup>16</sup> The two pillars, the one sea, and the bases, which Solomon made for the house of Jehovah, the bronze of all these vessels was without weight.<sup>17</sup> The height of one pillar was eighteen cubits, and the capital upon it was bronze; and the height of the capital was three cubits; and lattice-work and pomegranates were on the capital round about, all of bronze; and like to these had the second pillar on lattice-work.

<sup>18</sup> And the captain of the executioners took Seraiah the chief priest, and Zephaniah the second priest, and three keepers of the door; <sup>19</sup> and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, who were found in the city, and the scribe, the captain of the host who mustered the people of the land, and sixty men of the people of the land that were found in the city.<sup>20</sup> And

Nebuzar-adan captain of the executioners took these, and brought them to the king of Babylon to Riblah.<sup>21</sup> And the king of Babylon smote them, and slew them at Riblah in the land of Hamath.<sup>22</sup> So Judah was carried away captive out of their land.

<sup>22</sup> And the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, over them he made Gedaliah, the son of Ahikam, the son of Shaphan, ruler.

<sup>23</sup> And all the captains of the armies, they and the men, heard that the king of Babylon had made Gedaliah governor. And they came to Gedaliah to Mizpah, Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.<sup>24</sup> And Gedaliah swore to them and to their men, and said to them, Fear not the servants of the Chaldæans. Dwell in the land, and serve the king of Babylon; and it shall be well with you.

<sup>25</sup> And it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldæans that were with him at Mizpah.

<sup>26</sup> And all the people, both small and great, and the captain of the armies, rose up, and came to Egypt; for they were afraid of the Chaldæans.

<sup>27</sup> And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the

Ver. 21. So Judah was carried away captive out of their land. This transaction completed the work of removing the population of the country, in the year 587 before Christ. None of any account were left in the land. As a provision against anarchy and misrule, the king placed over them a competent ruler, selected from their own people.

Ver. 23, 25. For a more detailed account, see Jer. 40 : 7 ; 41 : 3.

Ver. 26. Rose up and came to Egypt. See Jer. 42 : 1 ; 43 : 7.

Ver. 27. Evil-merodach : Nebuchadnezzar's son, and his successor B.C. 561.



year that he began to reign, lifted up the head of Jehoiachin king of Judah, out of prison. <sup>28</sup> And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon. <sup>29</sup> And he changed

his prison garments, and ate bread continually before him, all the days of his life. <sup>30</sup> And his allowance, there was given him a continual allowance from the king, a daily rate for every day, all the days of his life.

# I. CHRONICLES

## CHAPTER I

<sup>1</sup> Adam, Seth, Enosh, <sup>2</sup> Kenan, Mahalalel, Jared, <sup>3</sup> Enoch, Methuselah, Lamech, <sup>4</sup> Noah, Shem, Ham and Japheth.

<sup>5</sup> The sons of Japheth : Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. <sup>6</sup> And the sons of Gomer : Ashkenaz and Riphath and Togarmah. <sup>7</sup> And the sons of Javan : Elishah and Tarshish, Kittim and Rodanim.

<sup>8</sup> The sons of Ham : Cush and Mizraim, Put and Canaan. <sup>9</sup> And the sons of Cush : Seba and Havilah and Sabta and Raama and Sabteca. And the sons of Raama : Sheba and Dedan. <sup>10</sup> And Cush begot Nimrod; he began to be a mighty one in the earth. <sup>11</sup> And Mizraim begot Ludim and Anamim and Lehabim and Naphtuhim <sup>12</sup> and Pathrusim and Casluhim (whence came the Philistines) and Caphtorim. <sup>13</sup> And Canaan begot Zidon his firstborn, and Heth, <sup>14</sup> and the Jebusite and the Amorite and the Girgashite <sup>15</sup> and the Hivite and the Arkite and the Sinite <sup>16</sup> and the Arvadite and the Zemarite and the Hamathite.

<sup>17</sup> The sons of Shem : Elam and

Asshur and Arpachshad and Lud and Aram and Uz and Hul and Gether and Meshech. <sup>18</sup> And Arpachshad begot Shelah, and Shelah begot Eber. <sup>19</sup> And to Eber were born two sons; the name of the one being Peleg, because in his days the earth was divided, while his brother's name was Joktan. <sup>20</sup> And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah <sup>21</sup> and Hadoram and Uzal and Diklah <sup>22</sup> and Ebal and Abimael and Sheba <sup>23</sup> and Ophir and Havilah and Jobab. All these were the sons of Joktan.

<sup>24</sup> Shem, Arpachshad, Shelah, <sup>25</sup> Eber, Peleg, Reu, <sup>26</sup> Serug, Nahor, Terah, <sup>27</sup> Abram (the same is Abraham).

<sup>28</sup> The sons of Abraham : Isaac and Ishmael. <sup>29</sup> These are their generations : the firstborn of Ishmael, Nebaioth, then Kedar and Adbeel and Mibsam, <sup>30</sup> Mishma and Dumah, Massa, Hadad and Tema, <sup>31</sup> Jetur, Naphish and Kedemah. These are the sons of Ishmael.

<sup>32</sup> And the sons of Keturah, Abraham's concubine : she bore Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. And the sons of Jokshan : Sheba and Dedan.

<sup>33</sup> And the sons of Midian : Ephah and Epher and Hanoth and Abida and

Ver. 6. Riphath : Many Hebrew MSS., Diphath.

Ver. 7. In Gen. 10 : 4, Dodanim. Syriac, Jerome, and some Heb. MSS. have Dodanim in Chron.

Ver. 17. Meshech : in Gen. 10 : 23, Mash.

Ver. 22. Ebal : in Gen. 10 : 28, Obal.

Eldaah. All these were the sons of Keturah.

<sup>34</sup> And Abraham begot Isaac. The sons of Isaac : Esau and Israel.

<sup>35</sup> The sons of Esau : Eliphaz, Reuel and Jeush and Jalam and Korah.

<sup>36</sup> The sons of Eliphaz : Teman and Omar, Zephi and Gatam, Kenaz and Timna and Amalek. <sup>37</sup> The sons of Reuel : Nahath, Zerah, Shammah and Mizzah.

<sup>38</sup> And the sons of Seir : Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan. <sup>39</sup> And the sons of Lotan : Hori and Homam; and Timna was Lotan's sister.

<sup>40</sup> The sons of Shobal : Alian and Manahath and Ebal, Shephi and Onam. And the sons of Zibeon : Aiah and Anah. <sup>41</sup> The sons of Anah : Dishon. And the sons of Dishon : Hamran and Eshban and Ithran and Cheran. <sup>42</sup> The sons of Ezer : Bilhan and Zaavan, Jaakan. The sons of Dishon : Uz and Aran.

<sup>43</sup> Now these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel : Bela the son of Beor; and the name of his city was Dinhabah. <sup>44</sup> And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. <sup>45</sup> And Jobab died, and Husham of the land of the Temanites reigned in his stead. <sup>46</sup> And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. <sup>47</sup> And Hadad died, and Samlah of Masrekah reigned in his stead. <sup>48</sup> And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. <sup>49</sup> And

Shaul died, and Baal-hanan the son of Achbor reigned in his stead. <sup>50</sup> And Baal-hanan died, and Hadad reigned in his stead; and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab. <sup>51</sup> And Hadad died.

And the chiefs of Edom were : chief Timna, chief Aliah, chief Jetheth, <sup>52</sup> chief Oholibamah, chief Elah, chief Pinon, <sup>53</sup> chief Kenaz, chief Teman, chief Mibzar, <sup>54</sup> chief Magdiel, chief Iram. These are the chiefs of Edom.

## CHAPTER II

<sup>1</sup> These are the sons of Israel: Reuben, Simeon, Levi and Judah, Issachar and Zebulun, <sup>2</sup> Dan, Joseph and Benjamin, Naphtali, Gad and Asher.

<sup>3</sup> The sons of Judah: Er and Onan and Shelah; which three were born to him of Bath-shua the Canaanitess. Now Er, Judah's firstborn, was wicked in the sight of Jehovah, so that he slew him. <sup>4</sup> And Tamar his daughter-in-law bore him Perez and Zerah. All the sons of Judah were five.

<sup>5</sup> The sons of Perez : Hezron and Hamul. <sup>6</sup> And the sons of Zerah : Zimri and Ethan and Heman and Calcol and Dara, five of them in all. <sup>7</sup> And the sons of Carmi : Achar, the troubler of Israel, who committed a trespass in the devoted thing. <sup>8</sup> And the sons of Ethan : Azariah.

<sup>9</sup> The sons also of Hezron, that were born to him : Jerahmeel and Ram and Chelubai. <sup>10</sup> And Ram begot Amminadab, and Amminadab begot Nahshon, prince of the sons of Judah, <sup>11</sup> and Nahshon begot Salma, and

Ver. 36. Zephi: in Gen. 36 : 21, Zepho.

Ver. 40. Alian: in Gen. 36 : 23, Alvan. Shephi: in Gen. 36 : 23, Shepho.

Ver. 41. Hamran: in Gen. 36 : 26, Hemdan.

Ver. 42. Dishon: possibly Dishan, as in Jerome. Jaakan: in Gen. 36 : 27, and Akan.

Ver. 50. Hadad: in Gen. 36 : 39, Hadar. Pai: in Gen. 36 : 39, Pau.

Ver. 51. Aliah: in Gen. 36 : 40, Alvah.

Ver. 7. Achar: in Josh. 7 : 1, Achan.

Ver. 39. Homam: in Gen. 36 : 22, Hemam.

Ver. 39. Homam: in Gen. 36 : 22, Hemam.

Ver. 39. Homam: in Gen. 36 : 22, Hemam.

Ver. 6. Zimri: in Josh. 7 : 1, Zabdi.

Ver. 9. Chelubai: in ver. 18, Caleb.



Salma begot Boaz,<sup>12</sup> and Boaz begot Obed, and Obed begot Jesse,<sup>13</sup> and Jesse begot his firstborn Eliab, and Abiradab the second, and Shimea the third,<sup>14</sup> Nethanel the fourth, Raddai the fifth,<sup>15</sup> Ozem the sixth, David the seventh;<sup>16</sup> and their sisters were Zeruiah and Abigail. And the sons of Zeruiah: Abishai and Joab and Asahel, three.<sup>17</sup> And Abigail bore Amasa; the father of Amasa being Jether the Ishmaelite.

<sup>18</sup> And Caleb the son of Hezron begot [sons] of Azubah [his] wife, and of Jerioth; and these were her sons: Jeshur and Shobab and Ardon.<sup>19</sup> And Azubah died, and Caleb took to him Ephrath, who bore him Hur.<sup>20</sup> And Hur begot Uri, and Uri begot Bezalel.

<sup>21</sup> And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he took to wife when he was sixty years old, and she bore him Segub.<sup>22</sup> And Segub begot Jair, who had twenty-three cities in the land of Gilead.<sup>23</sup> And Geshur and Aram took the towns of Jair from them, with Kenath, and its villages, even sixty cities. All these were the sons of Machir the father of Gilead.

<sup>24</sup> Now after the death of Hezron in Caleb-ephrathah, Abiah, Hezron's wife, bore him Ashhur the father of Tekoa.

<sup>25</sup> And the sons of Jerahmeel the firstborn of Hezron were Ram the firstborn and Bunah and Oren and Ozem, Ahijah.<sup>26</sup> And Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.<sup>27</sup> And the sons of Ram the firstborn of Jerahmeel were Maaz and Jamin and Eker.<sup>28</sup> And the sons of Onam

were Shammai and Jada. And the sons of Shammai: Nadab and Abishur.<sup>29</sup> And the name of the wife of Abishur was Abihail, who bore him Ahban and Molid.<sup>30</sup> And the sons of Nadab: Seled and Appaim; but Seled died without sons.<sup>31</sup> And the sons of Appaim: Ishi. And the sons of Ishi: Sheshan. And the sons of Sheshan: Ahlai.<sup>32</sup> And the sons of Jada the brother of Shammai: Jether and Jonathan; but Jether died without sons.<sup>33</sup> And the sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.<sup>34</sup> Now Sheshan had no sons; but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.<sup>35</sup> And Sheshan gave his daughter to Jarha his servant to wife, and she bore him Attai.<sup>36</sup> And Attai begot Nathan, and Nathan begot Zabad,<sup>37</sup> and Zabad begot Ephlal, and Ephlal begot Obed,<sup>38</sup> and Obed begot Jehu, and Jehu begot Azariah,<sup>39</sup> and Azariah begot Helez, and Helez begot Eleasah,<sup>40</sup> and Eleasah begot Sismai, and Sismai begot Shallum,<sup>41</sup> and Shallum begot Jekamiah, and Jekamiah begot Elishama.

<sup>42</sup> And the sons of Caleb the brother of Jerahmeel were Mesha his firstborn, who was the father of Ziph; and the sons of Mareshah the father of Hebron.<sup>43</sup> And the sons of Hebron: Korah and Tappuah and Rekem and Shema.<sup>44</sup> And Shema begot Raham, the father of Jorkeam, and Rekem begot Shammai.<sup>45</sup> And the son of Shammai was Maon, and Maon was the father of Beth-zur.<sup>46</sup> And Ephah, Caleb's concubine, bore Haran and Moza and Gazez, and Haran

Ver. 18. Begot sons of Azubah his wife, and of Jerioth: or, with Syriac and Jerome, begot with Azubah his wife Jerioth, and these are her sons.

Ver. 24. Father: or, chief.

Ver. 25. Ozem, Ahijah: or, Ozem-Ahijah.

Ver. 31. Sons: or, children. Ahlai was perhaps a daughter (cf. ver. 34).

Ver. 42. The sons of Mareshah etc.: the text is probably corrupt, though the Septuagint and Jerome support the Hebrew.

Ver. 45, 50, 51, 52. Father: or, chief.

begot Gazez.<sup>47</sup> And the sons of Jahdai: Regem and Jotham and Geshan and Pelet and Ephah and Shaaph.<sup>48</sup> Maacah, Caleb's concubine, bore Sheber and Tirhanah.<sup>49</sup> She bore also Shaaph the father of Madmannah, Sheva the father of Machbena and the father of Gibeai; and the daughter of Caleb was Achsah.

<sup>50</sup> These were the sons of Caleb, the son of Hur, the firstborn of Ephrathah, Shobal, the father of Kiriath-jearim.<sup>51</sup> Salma the father of Bethlehem, Hareph the father of Bethgader.<sup>52</sup> And Shobal the father of Kiriath-jearim had sons; Haroeh, half of the Menuhoth.<sup>53</sup> And the families of Kiriath-jearim: the Ithrites and the Puthites and the Shumathites and the Mishraitcs; of these came the Zorathites and the Eshtalolites.<sup>54</sup> The sons of Salma: Bethlehem and the Netophathites, Atrothbeth-Joab and half of the Manahathites, the Zorites.<sup>55</sup> And the families of scribes who dwelt at Jabez; Tirathites, Shimeathites, Sucathites.<sup>56</sup> These are the Kenites that came of Hammath, the father of the house of Rechab.

### CHAPTER III

<sup>1</sup> Now these were the sons of David, who were born to him in Hebron: the firstborn, Amnon, of Abinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess;<sup>2</sup> the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Hagith;<sup>3</sup> the fifth, Shephatiah, of Abital; the sixth, Ithream, by Eglah his wife.<sup>4</sup> Six were born to him in He-

bron, where he reigned seven years and six months, and in Jerusalem he reigned thirty-three years.<sup>5</sup> And these were born to him in Jerusalem: Shimea and Shobab and Nathan and Solomon, four, of Bath-sheba the daughter of Ammiel;<sup>6</sup> and Ibhar and Elishua and Elpelet<sup>7</sup> and Nogah and Nephcg and Japhia<sup>8</sup> and Elishama and Eliada and Eliphelet, nine.<sup>9</sup> All these were the sons of David, besides sons of concubines, and Tamar was their sister.

<sup>10</sup> And Solomon's son was Rehoboam; Abijah his son, Asa his son, Jehoshaphat his son,<sup>11</sup> Joram his son, Abaziah his son, Joash his son,<sup>12</sup> Amaziah his son, Azariah his son, Jotham his son,<sup>13</sup> Ahaz his son, Hezekiah his son, Manasseh his son,<sup>14</sup> Amon his son, Josiah his son.<sup>15</sup> And the sons of Josiah: the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.<sup>16</sup> And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.<sup>17</sup> And the sons of Jeconiah (a captive): Shealtiel his son,<sup>18</sup> and Malchiram and Pedaiab and Shenazzar, Jekamiah, Hoshama and Nedabiah.<sup>19</sup> And the sons of Pedaiab: Zerubbabel and Shimei; and the sons of Zerubbabel: Meshullam and Hananiah, and Shelomith was their sister;<sup>20</sup> and Hashubah and Ohel and Berechiah and Hasadiah, Jushabhesed, five.<sup>21</sup> And the sons of Hananiah: Pelatiah and Jeshaiah; the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah.<sup>22</sup> And the sons of Shecaniah: Shemaiah; and the sons of Shemaiah: Hattush and Igal and Bariah and Neariah and Shaphat, six.

Ver. 1. Daniel: in 2 Sam. 3: 3. Chileab.

Ver. 5. Bath-sheba: Heb. text, Bath-shua.

Ver. 6. Elishua and Elpelet: Heb. text, Elishama and Eliphelet. But see ver. 8. Better spelling of both names in 1 Chron. 74: 5.

Ver. 19, 21, 23. Sons: Heb. text, son.

Ver. 21. Jeshaiah, etc.: Sept., and Jeshaiah his son, Rephaiah his son, Arnan his son, Obadiah his son, Shecaniah his son; and the son of Shecaniah, Shemaiah.

Ver. 22. Six: a name seems to have dropped out. Lucian's recension of Sept. inserts before Shaphat the name Shophet.



<sup>11</sup> And the sons of Neariah : Elioenai and Hizkiah and Azrikam, three.  
<sup>12</sup> And the sons of Elioenai : Hodaviah and Eliashib and Pelaiah and Akkub and Johanan and Delaiah and Anani, seven.

# CHAPTER IV

<sup>1</sup> The sons of Judah : Perez, Hezron and Carmi and Hur and Shobal.  
<sup>2</sup> And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These are the families of the Zorathites.  
<sup>3</sup> And these were the sons of Etam : Jezreel and Ishma and Idbash, and the name of their sister was Hazzeleponi ;  
<sup>4</sup> and Penuel was the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephra-  
 thah, the father of Beth-lehem.

<sup>5</sup> And Ashhur, the father of Tekoa had two wives, Helah and Naarah.

<sup>6</sup> And Naarah bore him Ahuzzam and Hephher and Temeni and Haahash-tari. These were the sons of Naarah.

<sup>7</sup> And the sons of Helah were Zereth, Izhar, and Ethnan.

<sup>8</sup> And Koz begot Anub and Zobe-  
 bah and the families of Aharhel the son of Harum.  
<sup>9</sup> And Jabez was more honorable than his brethren; and his mother called his name Jabez, saying, Because I bore him with sorrow.

<sup>10</sup> And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my border, and that thy hand may be with me, and that thou wouldest keep me from evil, that it be not to my sorrow ! And God granted him that which he requested.

<sup>11</sup> And Chelub the brother of Shuhah

begot Mehir, who was the father of Eshton.  
<sup>12</sup> And Eshton begot Bethrapha and Paseah and Tehinnah the father of Ir-nahash. These are the men of Recah.

<sup>13</sup> And the sons of Kenaz : Othniel and Seraiah; and the sons of Othniel : Hathath.  
<sup>14</sup> And Meonothai begot Ophrah; and Seraiah begot Joab the father of Ge-harashim; for they were craftsmen.  
<sup>15</sup> And the sons of Caleb the son of Jephunneh : Iru, Elah and Naam; and the sons of Elah : and Kenaz.

<sup>16</sup> And the sons of Jehallelel : Ziph and Ziphah, Tiria and Asarel.  
<sup>17</sup> And the sons of Ezrah : Jether and Mered and Ephher and Jalon; and these are the sons of Bithiah the daughter of Pharaoh, whom Mered took; and she conceived [and bore] Miriam and Shammai and Ishbah the father of Eshtemoa.  
<sup>18</sup> And his wife the Jewess bore Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah.

<sup>19</sup> And the sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite and Eshtemoa the Maacathite.  
<sup>20</sup> And the sons of Shimon : Amnon and Rinnah, Ben-hanan and Tilon. And the sons of Ishi : Zoheth and Ben-zoheth.

<sup>21</sup> The sons of Shelah the son of Judah : Er the father of Lecah and Laadah the father of Mareshah and the families of the house of those that wrought fine linen, of the house of Ashbea,  
<sup>22</sup> and Jokim, and the men of Cozeba and Joash and Saraph, who had dominion in Moab, and Jashubi-lehem. And the records are ancient.  
<sup>23</sup> These were the potters, and

Ver. 3. The sons of Etam : Heb. text, the father of Etam. We follow Sept. and Jerome, and a few Hebrew MSS.

Ver. 4, 5, etc. Father : or, chief.

Ver. 9, 10. Sorrow : or, pain.

Ver. 14. Ge-harashim : or, the valley of craftsmen.

Ver. 15. And Kenaz : a name has probably dropped out.

Ver. 17. Sons : Heb., son. And these are the sons of Bithiah, etc. ; following a happy transposition of the Hebrew text by Bertheau.

Ver. 7. Ighar : as otherwise read, and Zohar.

Ver. 12. Ir-nahash : or, the city of Nahash.

the inhabitants of Netaim and Gederah; there they dwelt with the king for his work.

<sup>24</sup> The sons of Simeon: Nemuel and Jamin, Jarib, Zerah, Shaul;

<sup>25</sup> Shallum his son, Mibsam his son, Mishma his son. <sup>26</sup> And the sons of

Mishma: Hammuel his son, Zaccur his son, Shimei his son. <sup>27</sup> And Shimei

had sixteen sons and six daughters; but his brethren had not many sons,

neither did all their family multiply like to the sons of Judah. <sup>28</sup> And

they dwelt at Beer-sheba and Moladah and Hazar-shual <sup>29</sup> and at Bilhah

and at Ezem and at Tolad <sup>30</sup> and at Bethuel and at Hormah and at Ziklag

<sup>31</sup> and at Beth-marcaboth and at Hazar-susim and at Beth-biri and at Shaaraim. These were their cities

even to the reign of David. <sup>32</sup> And their villages were Etam and Ain,

Rimmon and Tochen and Ashan, five cities; <sup>33</sup> and all their villages that

were round about these cities, to Baal. These were their habitations, and they

have their genealogy. <sup>34</sup> And Meshobab and Jamlech and Joshah the

son of Amaziah <sup>35</sup> and Joel and Jehu the son of Joshibiah, the son of Se-

raiah, the son of Asiel, <sup>36</sup> and Elioenai and Jaakobah and Jeshohaiah

and Asaiah and Adiel and Jesimiel and Benaiah <sup>37</sup> and Ziza the son of

Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son

of Shemaiah, <sup>38</sup> these mentioned by name were princes in their families;

and their fathers' houses increased greatly. <sup>39</sup> And they went to the en-

trance of Gedor, even to the east side of the valley, to seek pasture for

their flocks. <sup>40</sup> And they found fat pasture and good, and the land was wide

and quiet and peaceable; for they that dwelt there aforetime were of Ham.

<sup>41</sup> And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the Meunim that were found there, and destroyed them utterly, to this day, and dwelt in their stead; because there was pasture there for their flocks. <sup>42</sup> And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah and Neariah and Rephaiah and Uzziel, the sons of Ishi. <sup>43</sup> And they smote the remnant of the Amalekites that had escaped, and have dwelt there to this day.

## CHAPTER V

<sup>1</sup> And the sons of Reuben the first-born of Israel, (for he was the first-

born; but, because he defiled his father's couch, his birthright was given

to the sons of Joseph the son of Israel, and the genealogy could not be

reckoned according to the birthright. <sup>2</sup> For Judah was mighty among his

brethren, and of him one became prince; but the birthright was Joseph's): <sup>3</sup> the sons of Reuben the

firstborn of Israel: Hanoah and Pallu, Hezron and Carmi. <sup>4</sup> The sons of

Joel: Shemaiah his son, Gog his son, Shimei his son, <sup>5</sup> Micah his son, Re-

ayah his son, Baal his son, <sup>6</sup> Beerah his son, whom Tiglath-pileser king of

Assyria carried into exile: he was a prince of the Reubenites. <sup>7</sup> And his

brethren by their families, when the genealogy of their generations was

reckoned: the chief, Jeiel, and Zechariah, <sup>8</sup> and Bela the son of Azaz, the

son of Shema, the son of Joel, who dwelt in Aroer, even to Nebo and

Baal-meon; <sup>9</sup> and eastward he dwelt even to the entrance of the wilder-

ness from the river Euphrates; because their cattle were multiplied in the land

Ver. 39. Gedor: Sept. may be correct in reading, Gerar.

Ver. 2. Prince: or, leader.

Ver. 6 26. Tiglath-pileser: Heb., Tilgath-pileser.



of Gilead.<sup>10</sup> And in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout all the [land] east of Gilead.

<sup>11</sup> And the sons of Gad dwelt over against them, in the land of Bashan to Salecah:<sup>12</sup> Joel the chief, and Shapham the second, and Janai and Shaphat in Bashan,<sup>13</sup> and their brethren of their fathers' houses: Michael and Meshullam and Sheba and Jorai and Jacan and Zia and Eber, seven.<sup>14</sup> These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz.<sup>15</sup> Ahi the son of Abdiel, the son of Guni, was a chief of their fathers' houses.<sup>16</sup> And they dwelt in Gilead in Bashan, and in its towns, and in all the pasture-lands of Sharon, as far as their borders.<sup>17</sup> All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

<sup>18</sup> The sons of Reuben and the Gadites and the half tribe of Manasseh, of valiant men, men able to bear shield and sword and to shoot with bow and trained for war, were forty-four thousand seven hundred and sixty, that were able to go out in the host.<sup>19</sup> And they made war with the Hagarites, with Jetur and Naphish and Nodab.<sup>20</sup> And they were helped against them, so that the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was entreated of them, because they put their trust in him.<sup>21</sup> And they carried off their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses

two thousand, and of men a hundred thousand.<sup>22</sup> For there fell many slain, because the war was of God. And they dwelt in their stead until the exile.

<sup>23</sup> And the sons of the half tribe of Manasseh dwelt in the land. From Bashan to Baal-hermon and Senir and mount Hermon they multiplied.

<sup>24</sup> And these were the heads of their fathers' houses: even Ephraim and Ishi and Eliel and Azriel and Jeremiah and Hodaviah and Jahdiel, mighty men of valor, famous men, heads of their fathers' houses.

<sup>25</sup> And they trespassed against the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed from before them.<sup>26</sup> And the God of Israel stirred up the spirit of Pul king of Assyria, even the spirit of Tiglath-pileser king of Assyria, and he carried them into exile, even the Reubenites and the Gadites and the half tribe of Manasseh, and brought them to Halah and Habor and Hara and the river of Gozan, to this day.

## CHAPTER VI

<sup>1</sup> The sons of Levi: Gershon, Kohath and Merari.<sup>2</sup> And the sons of Kohath: Amram, Izhar and Hebron and Uzziel.<sup>3</sup> And the children of Amram: Aaron and Moses and Miriam. And the sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.<sup>4</sup> Eleazar begot Phinehas, Phinehas begot Abishua,<sup>5</sup> and Abishua begot Bukki, and Bukki begot Uzzi,<sup>6</sup> and Uzzi begot Zerariah, and Zerariah begot Meraioth,<sup>7</sup> Meraioth begot Amariah, and Amariah begot Ahitub,<sup>8</sup> and Ahitub begot Zadok, and Zadok begot Ahimaaz,<sup>9</sup> and Ahimaaz begot Azariah, and Azariah begot Johanan,

Ver. 26. Towns: Heb., daughters. As far as the borders: Heb., upon their goings forth.

Ver. 27. Men: Heb., souls of men.

Ver. 26. Even: or, and.

Ver. 1. Gershon: in ver. 16, Gershom.

<sup>10</sup> and Johanan begot Azariah, (he it is that executed the priest's office in the house that Solomon built in Jerusalem,) <sup>11</sup> and Azariah begot Amariah, and Amariah begot Ahitub, <sup>12</sup> and Ahitub begot Zadok, and Zadok begot Shallum, <sup>13</sup> and Shallum begot Hilkiyah, and Hilkiyah begot Azariah, <sup>14</sup> and Azariah begot Seraiah, and Seraiah begot Jehozadak; <sup>15</sup> and Jehozadak went [into captivity,] when Jehovah carried into exile Judah and Jerusalem by the hand of Nebuchadnezzar.

<sup>16</sup> The sons of Levi: Gershom, Kohath and Merari. <sup>17</sup> And these are the names of the sons of Gershom: Libni and Shimei. <sup>18</sup> And the sons of Kohath were Amram and Izhar and Hebron and Uzziel. <sup>19</sup> The sons of Merari: Mahli and Mushi. And these are the families of the Levites according to their fathers' houses.

<sup>20</sup> Of Gershom: Libni his son, Jahath his son, Zimmah his son, <sup>21</sup> Joah his son, Iddo his son, Zerah his son, Jeath-  
eraï his son. <sup>22</sup> The sons of Kohath: Amminadab his son, Korah his son, Assir his son, <sup>23</sup> Elkanah his son, and Ebiasaph his son, and Assir his son,

<sup>24</sup> Tahath his son, Uriel his son, Uz-  
ziah his son, and Shaul his son.

<sup>25</sup> And the sons of Elkanah: Amasai and Ahimoth. <sup>26</sup> As for Elkanah, the sons of Elkanah: Zophai his son, and Nahath his son, <sup>27</sup> Eliab his son, Jero-  
ham his son, Elkanah his son. <sup>28</sup> And the sons of Samuel: the firstborn [Joel,] and the second Abijah.

<sup>29</sup> The sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son, <sup>30</sup> Shimea his son, Haggiah his son, Asaiah his son.

<sup>31</sup> And these are they whom David set over the service of song in the house of Jehovah, after that the ark had rest. <sup>32</sup> And they ministered with song before the tabernacle of the tent of meeting, until Solomon had built

the house of Jehovah in Jerusalem: and they waited on their office according to their order. <sup>33</sup> And these are they that waited, and their sons. Of the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel, <sup>34</sup> the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, <sup>35</sup> the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, <sup>36</sup> the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, <sup>37</sup> the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, <sup>38</sup> the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. <sup>39</sup> And his brother Asaph, who stood on his right hand, even Asaph the son of Berechiah, the son of Shimea, <sup>40</sup> the son of Michael, the son of Baaseiah, the son of Malchijah, <sup>41</sup> the son of Ethni, the son of Zerah, the son of Adaiah, <sup>42</sup> the son of Ethan, the son of Zimmah, the son of Shimei, <sup>43</sup> the son of Jahath, the son of Gershom, the son of Levi. <sup>44</sup> And on the left hand their brethren the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Mal-luch, <sup>45</sup> the son of Hashabiah, the son Amaziah, the son of Hilkiyah, <sup>46</sup> the son of Amzi, the son of Bani, the son of Shemer, <sup>47</sup> the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. <sup>48</sup> And their brethren the Levites were appointed for all the service of the tabernacle of the house of God.

<sup>49</sup> But Aaron and his sons offered upon the altar of burnt offering, and upon the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. <sup>50</sup> And these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zera-



hiah his son, <sup>52</sup> Meraioth his son, Amariah his son, Ahitub his son, <sup>53</sup> Zadok his son, Ahimaaz his son.

<sup>54</sup> Now these are their dwelling-places according to their encampments in their border: to the sons of Aaron, of the families of the Kohathites, (for theirs was the [first] lot,) <sup>55</sup> to them they gave Hebron in the land of Judah, and its pasture-lands round about it; <sup>56</sup> but the fields of the city, and its villages, they gave to Caleb the son of Jephunneh. <sup>57</sup> And to the sons of Aaron they gave the cities of refuge: Hebron, Libnah also with its pasture-lands, and Jattir, and Eshtemoa with its pasture-lands, <sup>58</sup> and Hilen with its pasture-lands, Debir with its pasture-lands, <sup>59</sup> and Ashan with its pasture-lands, and Beth-shemesh with its pasture-lands; <sup>60</sup> and out of the tribe of Benjamin, Geba with its pasture-lands, and Allemeth with its pasture-lands, and Anathoth with its pasture-lands. All their cities throughout their families were thirteen cities.

<sup>61</sup> And to the rest of the sons of Kohath [were given] by lot, out of the family of the tribe, out of the half tribe, the half of Manasseh, ten cities. <sup>62</sup> And to the sons of Gershon, according to their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

<sup>63</sup> To the sons of Merari [were given] by lot, according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. <sup>64</sup> And the children of Israel gave to the Levites the cities with their pasture-lands.

<sup>65</sup> And they gave by lot out of the tribe of the sons of Judah, and out of the tribe of the sons of Simeon, and

out of the tribe of the sons of Benjamin, these cities which are mentioned by name.

<sup>66</sup> And some of the families of the sons of Kohath had cities of their borders out of the tribe of Ephraim.

<sup>67</sup> And they gave to them the cities of refuge, Shechem in the hill country of Ephraim with its pasture-lands; Gezer also with its pasture-lands, <sup>68</sup> and Jokmeam with its pasture-lands, and Beth-horon with its pasture-lands, <sup>69</sup> and Aijalon with its pasture-lands, and Gath-rimmon with its pasture-lands; <sup>70</sup> and out of the half tribe of Manasseh, Aner with its pasture-lands, and Bileam with its pasture-lands, for the rest of the family of the sons of Kohath.

<sup>71</sup> To the sons of Gershon [were given,] out of the family of the half tribe of Manasseh, Golan in Bashan with its pasture-lands, and Ashtaroth with its pasture-lands; <sup>72</sup> and out of the tribe of Issachar, Kedesh with its pasture-lands, Daberath with its pasture-lands, <sup>73</sup> and Ramoth with its pasture-lands, and Anem with its pasture-lands; <sup>74</sup> and out of the tribe of Asher, Mashal with its pasture-lands, and Abdon with its pasture-lands, <sup>75</sup> and Hukok with its pasture-lands, and Rehob with its pasture-lands; <sup>76</sup> and out of the tribe of Naphtali, Kedesh in Galilee with its pasture-lands, and Hammon with its pasture-lands, and Kiriathaim with its pasture-lands.

<sup>77</sup> To the rest of [the Levites,] the sons of Merari, [were given,] out of the tribe of Zebulun, Rimmono with its pasture-lands, Tabor with its pasture-lands; <sup>78</sup> and beyond the Jordan at Jericho, on the east side of Jordan, out of the tribe of Reuben, Bezer in the wilderness with its pasture-lands, and Jahzah with its pasture-lands, <sup>79</sup> and Kedemoth with its pas-

ture-lands, and Mephaath with its pasture-lands;<sup>80</sup> and out of the tribe of Gad, Ramoth in Gilead with its pasture-lands, and Mahanaim with its pasture-lands,<sup>81</sup> and Heshbon with its pasture-lands, and Jazer with its pasture-lands.

## CHAPTER VII

<sup>1</sup>And of the sons of Issachar: Tola and Puah, Jashub and Shimron, four.

<sup>2</sup>And the sons of Tola: Uzzi and Rephaiah and Jeriel and Jahmai and Ibsam and Shemuel, heads of their fathers' houses, [to wit,] of Tola; mighty men of valor in their generations; their number in the days of David being twenty-two thousand and six hundred. <sup>3</sup>And the sons of Uzzi: Izrahiah; and the sons of Izrahiah: Michael, and Obadiah and Joel, Isshiah, five; all of them chief men. <sup>4</sup>And with them, by their generations, according to their fathers' houses, were bands of the host for war, thirty-six thousand; for they had many wives and sons. <sup>5</sup>And their brethren among all the families of Issachar, mighty men of valor, reckoned in all by genealogy, were eighty-seven thousand.

<sup>6</sup>[The sons of] Benjamin: Bela and Becher and Jedaiel, three. <sup>7</sup>And the sons of Bela: Ezbon and Uzzi and Uzziel and Jerimoth and Iri, five; heads of fathers' houses, mighty men of valor; and they were reckoned by genealogy twenty-two thousand and thirty-four. <sup>8</sup>And the sons of Becher: Zemirah and Joash and Eliezer and Elieonai and Omri and Jeremoth and Abijah and Anathoth and Alemeth. All these were the sons of Becher. <sup>9</sup>And they were reckoned by genealogy, according to their generations, heads of their fathers' houses, mighty men of valor, twenty thousand and two hundred. <sup>10</sup>And the sons of Je-

daiel: Bilhan; and the sons of Bilhan: Jeush and Benjamin and Ehud and Chenaanah and Zethan and Tarshish and Ahishahar. <sup>11</sup>All these were sons of Jedaiel, according to the heads of their fathers' houses, mighty men of valor, seventeen thousand and two hundred, that went out in the host for war. <sup>12</sup>Shupim also, and Hupim, the sons of Ir, Hushim, the sons of Aher.

<sup>13</sup>The sons of Naphtali: Jahziel and Guni and Jezer and Shallum, the sons of Bilhan.

<sup>14</sup>The sons of Manasseh: Asriel, whom his concubine the Aramitess bore; she bore Machir the father of Gilead. <sup>15</sup>And Machir took a wife of Hupim and Shupim, whose sister's name was Maacah; and the name of the second was Zelophehad: and Zelophehad had daughters. <sup>16</sup>And Maacah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. <sup>17</sup>And the sons of Ulam: Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. <sup>18</sup>And his sister Hammolecheth bore Ishhod and Abiezer and Mahlah. <sup>19</sup>And the sons of Shemida were Ahian and Shechem and Likhi and Aniam.

<sup>20</sup>And the sons of Ephraim: Shuthelah, and Bered his son, and Tahath his son, and Eleadah his son, and Tahath his son, <sup>21</sup>and Zabad his son, and Shuthelah his son, and Ezer and Elead, whom the men of Gath that were born in the land killed, because they went down to take away their cattle. <sup>22</sup>And Ephraim their father mourned many days, and his brethren came to comfort him. <sup>23</sup>And he went in to his wife, and she conceived and bore a son, and he called his name Beriah, because it went evil with his

Ver. 3. Five: one name has probably been lost.

Ver. 14. Syrian: Heb., Aramitess.



house.<sup>24</sup> And his daughter was Sheerah, who built Beth-horon the lower and the upper, and Uzzensheerah.<sup>25</sup> And Rephah was his son, and Resheph, and Telah his son, and Tahan his son,<sup>26</sup> Ladan his son, Ammihud his son, Elishama his son,<sup>27</sup> Nun his son, Joshua his son.<sup>28</sup> And their possessions and habitations were Beth-el and its towns, and eastward Naaran, and westward Gezer, with its towns; Shechem also and its towns, to Ayyah and its towns;<sup>29</sup> and by the borders of the sons of Manasseh, Beth-shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the sons of Joseph the son of Israel.

<sup>30</sup> The sons of Asher: Imnah and Ishvah and Ishvi and Beriah, and Serah their sister.<sup>31</sup> And the sons of Beriah: Heber, and Malchiel, who was the father of Birzaith.<sup>32</sup> And Heber begot Japhlet and Shomer and Hotham, and Shua their sister.<sup>33</sup> And the sons of Japhlet: Pasach and Bimhal and Ashvath. These are the children of Japhlet.<sup>34</sup> And the sons of Shemer: Ahi and Rohgah, Jehubbah and Aram.<sup>35</sup> And the sons of Helem his brother: Zophah and Imna and Shelesh and Amal.<sup>36</sup> The sons of Zophah: Suah and Harnepher and Shual and Beri and Imrah,<sup>37</sup> Bezer and Hod and Shamma and Shilshah and Ithran and Beera.<sup>38</sup> And the sons of Jether: Jephunneh and Pispah and Ara.<sup>39</sup> And the sons of Ulla: Arah and Hanniel and Rizia.<sup>40</sup> All these were the sons of Asher, heads of the fathers' houses, choice and mighty men of valor, chief of the princes. And the number of them reckoned by genealogy for service in war was twenty-six thousand men.

## CHAPTER VIII

<sup>1</sup> And Benjamin begot Bela his first-born, Ashbel the second, and Aharah the third,<sup>2</sup> Nohah the fourth, and Rapha the fifth.<sup>3</sup> And Bela had sons: Addar and Gera and Abihud<sup>4</sup> and Abishua and Naaman and Ahoah<sup>5</sup> and Gera and Shephuphan and Huram.<sup>6</sup> And these are the sons of Ehud: these are the heads of fathers' houses of the inhabitants of Geba, and they carried them into exile to Manahath:<sup>7</sup> and Naaman and Ahijah and Gera, he carried them into exile; and he begot Uzza and Abihud.<sup>8</sup> And Shaharaim begot children in the field of Moab, after he had sent them away; Hushim and Baara being his wives.<sup>9</sup> And he begot of Hodesh his wife, Jobab and Zibia and Mesha and Malcam.<sup>10</sup> and Jeuz and Sachia and Mirmah. These were his sons, heads of fathers' houses.<sup>11</sup> And of Hushim he begot Abitub and Elpaal.<sup>12</sup> And the sons of Elpaal: Eber and Misham and Shemed, (he built Ono and Lod, with its towns,) and Beriah and Shema, (they were heads of fathers' houses of the inhabitants of Aijalon, who put to flight the inhabitants of Gath,) and Ahio, Shashak and Jeremoth<sup>15</sup> and Zebadiah and Arad and Eder<sup>16</sup> and Michael and Ishpah and Joha, the sons of Beriah,<sup>17</sup> and Zebadiah and Meshullam and Hizki and Heber<sup>18</sup> and Ishmerai and Izliah and Jobab, the sons of Elpaal,<sup>19</sup> and Jakim and Zichri and Zabdi<sup>20</sup> and Elienai and Zillethai and Eliel<sup>21</sup> and Adaiah and Beraiah and Shimrath, the sons of Shimei,<sup>22</sup> and Ishpan and Ebed and Eliel<sup>23</sup> and Abdon and Zichri and Hanan<sup>24</sup> and Hananiah and Elam and Anthothijah<sup>25</sup> and Iphdeiah and Penuel, the sons of Shashak.

Ver. 27. Nun: Heb., Non.

Ver. 8. After he had sent them away: or, after he had sent away Hushim and Baara his wives.

<sup>26</sup> and Shamsherai and Shehariah and Athaliah <sup>27</sup> and Jareshiah and Elijah and Zichri, the sons of Jeroham.

<sup>28</sup> These were heads of fathers' houses throughout their generations, chief men; these dwelt in Jerusalem.

<sup>29</sup> And in Gibeon there dwelt the father of Gibeon, [Jeiel,] whose wife's name was Maacah; <sup>30</sup> and his firstborn son Abdon, then Zur and Kish and Baal and Nadab <sup>31</sup> and Gedor and Ahio and Zecher. <sup>32</sup> And Mikloth begot Shimeah. And they also dwelt with their brethren in Jerusalem, before their brethren.

<sup>33</sup> And Ner begot Kish; and Kish begot Saul; and Saul begot Jonathan and Malchi-shua and Abinadab and Esh-baal. <sup>34</sup> And the son of Jonathan was Merib-baal; and Merib-baal begot Micah. <sup>35</sup> And the sons of Micah: Pithon and Melech and Tarea and Ahazi. <sup>36</sup> And Ahaz begot Jehoaddah; and Jehoaddah begot Alemeth and Azmaveth and Zimri; and Zimri begot Moza; <sup>37</sup> and Moza begot Binea; Raphah was his son, Eleasah his son, Azel his son. <sup>38</sup> And Azel had six sons, whose names are these: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. All these were the sons of Azel. <sup>39</sup> And the sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third. <sup>40</sup> And the sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, a hundred and fifty. All these were of the sons of Benjamin.

## CHAPTER IX

<sup>1</sup> So all Israel were reckoned by genealogies; and, behold, they are written in the book of the kings of Israel: and Judah was carried into exile to Babylon for their transgression. <sup>2</sup> Now the first inhabitants that dwelt in their possessions in their

cities were, Israel, the priests, the Levites, and the Nethinim. <sup>3</sup> And in Jerusalem dwelt of the sons of Judah, and of the sons of Benjamin, and of the sons of Ephraim and Manasseh: <sup>4</sup> Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the sons of Perez the son of Judah. <sup>5</sup> And of the Shilonites: Asaiah the firstborn, and his sons. <sup>6</sup> And of the sons of Zerah: Jeuel, and their brethren, six hundred and ninety. <sup>7</sup> And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah, <sup>8</sup> and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; <sup>9</sup> and their brethren, according to their generations, nine hundred and fifty-six. All these men were heads of fathers' houses by their fathers' houses.

<sup>10</sup> And of the priests: Jedaiah and Jehoiarib and Jachin <sup>11</sup> and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; <sup>12</sup> and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer, <sup>13</sup> and their brethren, heads of their fathers' houses, a thousand seven hundred and sixty, mighty men for the work of the service of the house of God.

<sup>14</sup> And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; <sup>15</sup> and Bakbakkar, Heresh, and Galal, and Mattaniah the son of Mica, the son of Zichri, the son of Asaph, <sup>16</sup> and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of



Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

<sup>17</sup>And the gatekeepers: Shallum and Akkub and Talmon and Ahiman and their brethren, (Shallum being the chief,) <sup>18</sup>who hitherto [waited] in the king's gate eastward; they were the gatekeepers for the camps of the sons of Levi. <sup>19</sup>And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of his father's house, the Korahites, were over the work of the service, keepers of the thresholds for the Tent: and their fathers had been over the camp of Jehovah, keepers of the entrance; <sup>20</sup>and Phinehas the son of Eleazar was ruler over them formerly, Jehovah being with him. <sup>21</sup>Zechariah the son of Meshelemiah was gatekeeper at the door of the tent of meeting. <sup>22</sup>All these who were chosen to be gatekeepers at the thresholds were two hundred and twelve. These were reckoned by genealogy in their villages, whom David and Samuel the seer did set in their office of trust. <sup>23</sup>So they and their sons had the oversight of the gates of the house of Jehovah, even the house of the Tent, by wards. <sup>24</sup>On the four sides were the gatekeepers, toward the east, west, north, and south. <sup>25</sup>And their brethren, in their villages, were to come in every seven days from time to time to be with them; <sup>26</sup>for the four chief gatekeepers, who were Levites, were in an office of trust, and were over the chambers and over the treasuries in the house of God. <sup>27</sup>And they lodged round about the house of God, because the charge of it was upon them, and to them pertained the opening of it morning by morning. <sup>28</sup>And certain of them had charge of the vessels of service; for by count were they brought in and by count were they taken out. <sup>29</sup>Some

of them also were appointed over the furniture, and over all the vessels of the sanctuary, and over the fine flour and the wine and the oil and the frankincense and the spices. <sup>30</sup>And some of the sons of the priests prepared the confection of the spices. <sup>31</sup>And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the office of trust over the things that were baked in pans. <sup>32</sup>And some of their brethren, of the sons of the Kohathites, were over the show-bread, to prepare it every sabbath. <sup>33</sup>And these are the singers, heads of fathers' houses of the Levites, [who dwelt] in the chambers [and were] free [from other service:] for they were employed in their work day and night. <sup>34</sup>These were heads of fathers' houses of the Levites, throughout their generations, chief men; these dwelt in Jerusalem.

<sup>35</sup>And in Gibeon there dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah; <sup>36</sup>and his firstborn son Abdon, then Zur and Kish and Baal and Ner and Nadab <sup>37</sup>and Gedor and Ahio and Zechariah and Mikloth. <sup>38</sup>And Mikloth begot Shimeam. And they also dwelt with their brethren in Jerusalem, before their brethren. <sup>39</sup>And Ner begot Kish, and Kish begot Saul, and Saul begot Jonathan and Malchi-shua and Abinadab and Eshbaal. <sup>40</sup>And the son of Jonathan was Merib-baal; and Merib-baal begot Micah. <sup>41</sup>And the sons of Micah: Pithon and Melech and Tahrea [and Ahog]. <sup>42</sup>And Ahaz begot Jarah, and Jarah begot Alemeth and Azmaveth and Zimri, and Zimri begot Moza, <sup>43</sup>and Moza begot Binea, and Rephaiah his son, Eleasah his son, Azel his son; <sup>44</sup>and Azel had six sons, whose names are these: Azrikam, Bocheru and Ishmael and Sheariah

and Obadiah and Hanan; these were the sons of Azel.

# CHAPTER X

<sup>1</sup> Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. <sup>2</sup> And the Philistines followed close after Saul and after his sons, and the Philistines smote Jonathan and Abinadab and Malchi-shua, the sons of Saul. <sup>3</sup> And the battle was heavy upon Saul, and the archers overtook him, so that he was distressed by reason of the archers.

<sup>4</sup> Then said Saul to his armorbearer, Draw thy sword, and thrust me through with it, lest these uncircumcised come and abuse me. But his armorbearer would not; for he was exceedingly afraid. So Saul took the sword, and fell on it. <sup>5</sup> And when his armorbearer saw that Saul was dead, he also fell on the sword, and died. <sup>6</sup> So Saul died, and his three sons; yea, all his house died together. <sup>7</sup> And when all the men of Israel that were in the valley saw that they had fled, and that Saul and his sons were dead, they forsook their cities, and fled; and the Philistines came and dwelt in them.

<sup>8</sup> And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. <sup>9</sup> And they stripped him, and took his head and his armor, and sent into the land of the Philistines round about, to carry the good news to their idols and to the people. <sup>10</sup> And they put his armor in the house of their gods, and his head they fastened in the house of Dagon. <sup>11</sup> And when all Jabesh-gilead heard all that the Philistines had done to Saul, <sup>12</sup> all the valiant men arose, and took away the body

of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the terebinth in Jabesh, and fasted seven days.

<sup>13</sup> So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also because he asked counsel of one that had a familiar spirit, to inquire by it, <sup>14</sup> and inquired not of Jehovah; therefore he slew him, and turned the kingdom to David the son of Jesse.

# CHAPTER XI

<sup>1</sup> And all Israel gathered themselves to David to Hebron, saying, Behold, we are thy bone and thy flesh. <sup>2</sup> In time past, even when Saul was king, it was thou that ledest out and broughtest in Israel; and Jehovah thy God said to thee, Thou shalt feed my people Israel, and thou shalt be prince over my people Israel. <sup>3</sup> So all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel, according to the word of Jehovah by Samuel.

<sup>4</sup> And David and all Israel went to Jerusalem (the same is Jebus); and the Jebusites, the inhabitants of the land, were there. <sup>5</sup> And the inhabitants of Jebus said to David, Thou shalt not come in hither. Nevertheless David captured the stronghold of Zion; (the same is the city of David.) <sup>6</sup> And David said, Whoever smites the Jebusites first shall be made chief and captain. And Joab the son of Zeruiah went up first, and was made chief. <sup>7</sup> And David dwelt in the stronghold; therefore they called it the city of David. <sup>8</sup> And he built the city round about, from Millo even

Ver. 3. Was distressed : or, trembled.

Ver. 10. Fastened : or, exposed. Change of one letter in the Hebrew text.

Ver. 2. Prince : or, leader.

Ver. 8. Repaired : Heb., revived.



round about; and Joab repaired the rest of the city. <sup>9</sup> And David became greater and greater; for Jehovah of hosts was with him.

<sup>10</sup> Now these were the chief of the mighty men that David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him king, according to the word of Jehovah concerning Israel.

<sup>11</sup> And this is the number of the mighty men that David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred and slew them at one time. <sup>12</sup> And after him was Eleasar the son of Dodo, the Ahohite, who was one of the three mighty men.

<sup>13</sup> He was with David at Pas-dammim, the Philistines being gathered together there to battle, and the plot of ground was full of barley; and the people fled from before the Philistines. <sup>14</sup> And they stood in the midst of the plot, and defended it, and smote the Philistines; and Jehovah saved them by a great victory.

<sup>15</sup> And three of the thirty chiefs went down to the rock to David, into the cave of Adullam, while the host of the Philistines were encamped in the valley of Rephaim.

<sup>16</sup> And David was then in the stronghold, and the garrison of the Philistines was then in Beth-lehem. <sup>17</sup> And David longed, and said, Oh, that one would give me water to drink of the cistern of Beth-lehem, which is by the gate! <sup>18</sup> And the three broke through the host of the Philistines, and drew water out of the cistern of Beth-lehem, that was by the gate, and took it, and brought it to David;

but David would not drink it, but poured it out to Jehovah, <sup>19</sup> and said, My God forbid it me, that I should do this: shall I drink the blood of these men, with their lives? for at [the risk of] their lives have they brought it. Therefore he would not drink it. These things did the three mighty men.

<sup>20</sup> And Abishai, the brother of Joab, he was the chief of the three; for he lifted up his spear against three hundred and slew them, and had a name among the three. <sup>21</sup> Of the three in the second rank he was the most honorable, and was made their captain; however he attained not to the [first] three.

<sup>22</sup> Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel who had done mighty deeds, he slew the two [sons of] Ariel of Moab; he went down also and slew a lion in the midst of a pit in time of snow.

<sup>23</sup> And he slew the Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and snatched the spear out of the Egyptian's hand, and killed him with his own spear. <sup>24</sup> These things did Benaiah the son of Jehoiada, and had a name among the three mighty men. <sup>25</sup> Behold, he was more honorable than the thirty, but he attained not to the [first] three; and David set him over his guard.

<sup>26</sup> Also the mighty men of the armies: Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, <sup>27</sup> Shammoth the Harorite, Helez the Pelonite, <sup>28</sup> Ira the son of Ikkeish the

Ver. 11. Thirty: according to Massoretic correction, captains. And slew them: Heb., slain.

Ver. 13. Pas-dammim: in 1 Sam. 17: 1, Ephes-dammim.

Ver. 14. Victory: Heb., salvation.

Ver. 20. And slew them: Heb., slain.

Ver. 21. Of the three . . . the most honorable: or, of the three, he was doubly honorable.

Ver. 25. Guard: or, council.

Ver. 27. Shammoth the Harorite: in 2 Sam. 23: 25, Shammah the Harodite. Pelonite: In 2 Sam. 23: 26, Paltite, perhaps a native of Beth-pelet in Judah.

Tekoite, Abiezer the Anathothite, <sup>29</sup>Sibbecai the Hushathite, Ilai the Ahohite, <sup>30</sup>Maharai the Netophathite, Heled the son of Baanah the Netophathite, <sup>31</sup>Ithai the son of Ribai of Gibeah of the sons of Benjamin, Benaiah the Pirathonite, <sup>32</sup>Hurai of the brooks of Gaash, Abiel the Arbathite, <sup>33</sup>Azmaveth the Baharumite, Eliahba the Shaalbonite, <sup>34</sup>the sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, <sup>35</sup>Ahiam the son of Sacar the Hararite, Eliphai the son of Ur, <sup>36</sup>Hepher the Mecherathite, Ahijah the Pelonite, <sup>37</sup>Hezro the Carmelite, Naarai, the son of Ezibai, <sup>38</sup>Joel the brother of Nathan, Mibhar the son of Hagri, <sup>39</sup>Zelek the Ammonite, Naharai the Berothite, the armorbearer of Joab the son of Zeruiah, <sup>40</sup>Ira the Ithrite, Gareb the Ithrite, <sup>41</sup>Uriah the Hittite, Zabad the son of Ahlai, <sup>42</sup>Adina the son of Shiza the Reubenite, a chief of the Reubenites, and with him thirty, <sup>43</sup>Hanan the son of Maacah, and Joshaphat the Mithnite, <sup>44</sup>Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, <sup>45</sup>Jediael the son of Shimri, and Joha his brother, the Tizite, <sup>46</sup>Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, <sup>47</sup>Eliel, and Obed, and Jaasiel the Mezobaite.

## CHAPTER XII

<sup>1</sup> Now these are they that came to David to Ziklag, while he was yet shut up because of Saul the son of Kish; and they were among the mighty

men, his helpers in war. <sup>2</sup> They drew the bow, and could use both the right hand and the left in slinging stones and in shooting arrows from the bow; they were of Saul's brethren of Benjamin. <sup>3</sup> The chief was Abiezer, then Joash, the sons of Shemaah the Gibeathite, and Jeziel and Pelet, the sons of Azmaveth, and Beracah, and Jehu the Anathothite, <sup>4</sup> and Ishmaiah the Gibeonite, a mighty man among the thirty and over the thirty, and Jeremiah and Jahaziel and Johanan and Jozabad the Gederathite, <sup>5</sup> Eluzai and Jerimoth and Bealiah and Shemariah and Shephatiah the Hariphite, <sup>6</sup> Elkanah and Isshiah and Azarel and Joezer and Jashobeam, the Korahites, and Joelah and Zebadiah, the sons of Jeroham of Gedor.

<sup>8</sup> And of the Gadites there separated themselves to David to the stronghold in the wilderness mighty men of valor, men trained for war, that could handle shield and spear, whose faces were like the faces of lions, and who were as swift as the roes upon the mountains: <sup>9</sup> Ezer the chief, Obadiah the second, Eliab the third, <sup>10</sup> Mishmannah the fourth, Jeremiah the fifth, <sup>11</sup> Attai the sixth, Eliel the seventh, <sup>12</sup> Johanan the eighth, Elzabad the ninth, <sup>13</sup> Jeremiah the tenth, Machbannai the eleventh. <sup>14</sup> These of the sons of Gad were captains of the host; he that was least was equal to a hundred, and the greatest to a thousand.

<sup>15</sup> These were they that went over the Jordan in the first month, when it had overflowed all its banks; and they put to flight all those of the valleys,

Ver. 29. Sibbecai: in 2 Sam. 23: 27, Mebunni, but Sibbecai is probably the correct form. Ilai: in 2 Sam. 23: 28, Zalmon.

Ver. 30. Heled: in 2 Sam. 23: 29, Heleb. Heled is probably correct.

Ver. 32. Hurai: in 2 Sam. 23: 30, Hiddai. Abiel: in 2 Sam. 23: 31, Abi-albon. Perhaps Abiel of Beth-abrahah was the original form of the text.

Ver. 33. Baharumite: probably Bahurimite.

Ver. 34. Hashem: in 2 Sam. 23: 32, Jashen.

Ver. 35. Sacar: in 2 Sam. 23: 33, Shazar. Eliphai the son of Ur: in 2 Sam. 23: 34, Eliphelet the son of Ahasbai.

Ver. 37. Naarai: in 2 Sam. 23: 35, Paarai the Arbite.

Ver. 5. Hariphite: according to Hebrew text, Haruphite.

Ver. 7. Gedor: or, according to another reading, from the band.



both toward the east and toward the west.

<sup>16</sup>And there came of the sons of Benjamin and Judah to the stronghold to David. <sup>17</sup>And David went out to meet them, and answered and said to them, If ye have come peaceably to me to help me, my heart shall be knit to you; but if to betray me to my adversaries, seeing there is no violence in my hands, the God of our fathers look on it, and rebuke it. <sup>18</sup>Then the spirit came upon Amasai, the chief of the thirty; [and he said], Thine are we, David, and on thy side, thou son of Jesse; peace, peace be to thee, and peace be to thy helpers; for thy God helps thee. Then David received them, and put them among the captains of the band.

<sup>19</sup>Of Manasseh also there fell away some to David when he came with the Philistines against Saul to battle, but they helped them not; for the lords of the Philistines on consultation sent him away, saying, With our heads he will fall away to his master Saul. <sup>20</sup>As he went to Ziklag, there fell to him of Manasseh, Adnah and Jozabad and Jediael and Michael and Jozabad and Elihu and Zillethai, captains of thousands that were of Manasseh. <sup>21</sup>And they helped David against the band [of rovers]; for they were all mighty men of valor, and were captains in the host. <sup>22</sup>For from day to day men came to David to help him, until it was a great camp, like the camp of God.

<sup>23</sup>And these are the numbers of the heads of those that were equipped for war, who came to David to Hebron, to turn the kingdom of Saul to him, according to the word of Jehovah. <sup>24</sup>The sons of Judah that bore shield and spear were six thousand and eight

hundred, equipped for war. <sup>25</sup>Of the sons of Simeon, mighty men of valor for the host, seven thousand and one hundred. <sup>26</sup>Of the sons of Levi, four thousand and six hundred. <sup>27</sup>And Jehoiada was the leader of [the house of] Aaron, and with him were three thousand and seven hundred, <sup>28</sup>and Zadok, a young man mighty of valor, and of his father's house twenty-two captains. <sup>29</sup>And of the sons of Benjamin, the brethren of Saul, three thousand: for hitherto the greatest part of them had kept their allegiance to the house of Saul. <sup>30</sup>And of the sons of Ephraim twenty thousand and eight hundred, mighty men of valor, famous men in their fathers' houses. <sup>31</sup>And of the half tribe of Manasseh eighteen thousand, who were expressed by name, to come and make David king. <sup>32</sup>And of the sons of Issachar, men that had understanding of the times, to know what Israel ought to do, the heads of them two hundred, and all their brethren at their commandment. <sup>33</sup>Of Zebulun, such as were able to go out in the host, who could set the battle in array, with all manner of instruments of war, fifty thousand, and who could order [the battle array, and were] not of double heart. <sup>34</sup>And of Naphtali a thousand captains, and with them with shield and spear thirty-seven thousand. <sup>35</sup>And of the Danites that could set the battle in array, twenty-eight thousand and six hundred. <sup>36</sup>And of Asher, such as were able to go out in the host, that could set the battle in array, forty thousand. <sup>37</sup>And on the other side of the Jordan, of the Reubenites and the Gadites and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand. <sup>38</sup>All these, being men of war, that could

Ver. 18. Came upon Amasai: Heb., clothed. Thirty: or, captains.

Ver. 19. With our heads: or, to the jeopardy of our heads.

Ver. 29. Kept their allegiance to the house: Heb., kept the charge of the house.

order the battle array, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king. <sup>30</sup> And they were there with David three days, eating and drinking; for their brethren had made preparation for them. <sup>40</sup> Moreover those that were near to them, as far as Issachar and Zebulun and Naphtali, brought bread on asses and on camels and on mules and on oxen, provision of meal, cakes of figs and clusters of raisins and wine and oil and oxen and sheep in abundance; for there was joy in Israel.

## CHAPTER XIII

<sup>1</sup> And David consulted with the captains of thousands and of hundreds, even every leader. <sup>2</sup> And David said to all the assembly of Israel, If it seem good to you, and if it be from Jehovah our God, let us send abroad everywhere to our brethren that are left in all the lands of Israel, with whom are the priests and the Levites in their cities that have pasture-lands, that they may gather themselves to us; <sup>3</sup> and let us bring again the ark of our God to us; for we sought it not in the days of Saul. <sup>4</sup> And all the assembly said that they would do so; for the thing was right in the eyes of all the people. <sup>5</sup> So David assembled all Israel, from Shihor [the brook] of Egypt even to the entrance of Hamath, to bring the ark of God from Kiriath-jearim. <sup>6</sup> And David went up, and all Israel, to Baalah, [that is], to Kiriath-jearim, which belonged to Judah, to bring up thence the ark of God Jehovah that sits upon the cherubim, which is called by the Name. <sup>7</sup> And they carried the ark of God on a new cart, [and brought it] out of the house of Abinadab; and

Uzza and Ahio were driving the cart. <sup>8</sup> And David and all Israel were making merry before God with all their might, even with songs and with harps and with psalteries and with timbrels and with cymbals and with trumpets. <sup>9</sup> And when they came to the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen threw it down. <sup>10</sup> And the anger of Jehovah was kindled against Uzza, and he smote him, because he put forth his hand upon the ark; so he died there before God. <sup>11</sup> And David was angry, because Jehovah had broken forth against Uzza; and he called that place Perez-uzza, to this day. <sup>12</sup> And David was afraid of God that day, saying, How shall I bring the ark of God home to me? <sup>13</sup> So David removed not the ark to him into the city of David, but carried it aside into the house of Obed-edom the Gittite. <sup>14</sup> And the ark of God remained with the household of Obed-edom in his house three months; and Jehovah blessed the household of Obed-edom, and all that he had.

## CHAPTER XIV

<sup>1</sup> And Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters, to build him a house. <sup>2</sup> And David perceived that Jehovah had established him king over Israel, for his kingdom was exalted on high, for his people Israel's sake.

<sup>3</sup> And David took more wives at Jerusalem, and David begot more sons and daughters. <sup>4</sup> And these are the names of the sons that he had in Jerusalem: Shammua and Shobab, Nathan and Solomon <sup>5</sup> and Ibhah and Elishua and Elpelet <sup>6</sup> and Nogah and Nepheg and Japhia <sup>7</sup> and Elishama and Beeliada and Eliphelet.

<sup>8</sup> And when the Philistines heard

Ver. 6. Which is called by the Name: or, where the Name is called on.  
Ver. 8. Trumpets: or, clarions. Ver. 9. Threw it down: or, stumbled.  
Ver. 11. Perez-uzza: that is, the breach of Uzza.



that David had been anointed king over all Israel, all the Philistines went up to seek David; and when David heard of it, he went out before them.

<sup>9</sup> Now the Philistines had come and made a raid in the valley of Rephaim.

<sup>10</sup> And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And Jehovah said to him, Go up; for I will deliver them into thy hand. <sup>11</sup> So they came up to Baal-perazim, and David smote them there; and David said, God has broken my enemies by my hand, like a breach made by waters. Therefore they called the name of that place Baal-perazim. <sup>12</sup> And they left their gods there; and David gave commandment, and they were burned with fire.

<sup>13</sup> And the Philistines yet again made a raid in the valley. <sup>14</sup> And David inquired again of God; and God said to him, Thou shalt not go up after them; turn away from them, and come upon them in front of the balsam trees. <sup>15</sup> And let it be, when thou hearest the sound of marching in the tops of the balsam trees, that then thou shalt go out to battle; for God will have gone out before thee to smite the host of the Philistines.

<sup>16</sup> So David did as God commanded him, and they smote the host of the Philistines from Gibeon even to Gezer.

<sup>17</sup> And the fame of David went out into all lands, and Jehovah brought the fear of him upon all nations.

## CHAPTER XV

<sup>1</sup> And David made him houses in the city of David; and he prepared a place for the ark of God, and pitched for it a tent. <sup>2</sup> Then David said, None ought to carry the ark of God but the Levites; for them did Jehovah

choose to carry the ark of God, and to minister to him forever. <sup>3</sup> And David assembled all Israel at Jerusalem, to bring up the ark of Jehovah to its place, which he had prepared for it. <sup>4</sup> And David gathered together the sons of Aaron, and the Levites: <sup>5</sup> of the sons of Kohath, Uriel the chief, and his brethren a hundred and twenty; <sup>6</sup> of the sons of Merari, Asaiah the chief, and his brethren two hundred and twenty; <sup>7</sup> of the sons of Gershon, Joel the chief, and his brethren a hundred and thirty; <sup>8</sup> of the sons of Elizaphan, Shemaiah the chief, and his brethren two hundred; <sup>9</sup> of the sons of Hebron, Eliel the chief, and his brethren eighty; <sup>10</sup> of the sons of Uzziel, Amminadab the chief, and his brethren a hundred and twelve.

<sup>11</sup> And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah and Joel, Shemaiah and Eliel and Amminadab, <sup>12</sup> and said to them, Ye are the heads of the fathers' houses of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of Jehovah, the God of Israel, to the place that I have prepared for it. <sup>13</sup> For because ye [bore it] not at the first, Jehovah our God made a breach among us, because we did not seek him according to the ordinance. <sup>14</sup> So the priests and the Levites sanctified themselves to bring up the ark of Jehovah, the God of Israel. <sup>15</sup> And the sons of the Levites bore the ark of God on their shoulders with the staves upon them, as Moses commanded according to the word of Jehovah.

<sup>16</sup> And David spoke to the chiefs of the Levites to appoint their brethren the singers, with instruments of music, psalteries and harps and cymbals, sounding aloud and lifting up the voice

Ver. 17. Baal-perazim: that is, place of breakings forth.

Ver. 16. Sounding aloud and lifting up the voice with joy: or, playing aloud, to swell the sound of joy.

with joy. <sup>17</sup> So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; <sup>18</sup> and with them their brethren of the second degree, Zechariah, Ben and Jaaziel and Shemiramoth and Jehiel and Unni, Eliab and Benaiah and Maaseiah and Mattithiah and Eliphelehu and Mikneiah and Obed-edom and Jeiel, the gatekeepers. <sup>19</sup> So the singers, Heman, Asaph and Ethan, [were appointed]; with cymbals of bronze to sound aloud; <sup>20</sup> and Zechariah and Aziel and Shemiramoth and Jehiel and Unni and Eliab and Maaseiah and Benaiah, with psalteries set to Alamoth; <sup>21</sup> and Mattithiah and Eliphelehu and Mikneiah and Obed-edom and Jeiel and Azariah, with harps set to the Sheminith, to lead. <sup>22</sup> And Chenaniah, chief of the Levites, was over the singing: he instructed about the singing, because he was skilful. <sup>23</sup> And Berechiah and Elkanah were gatekeepers for the ark. <sup>24</sup> And Shebaniah and Joshaphat and Nethanel and Amasai and Zechariah and Benaiah and Eliezer, the priests, blew the trumpets before the ark of God. <sup>25</sup> And Obed-edom and Jehiah were gatekeepers for the ark.

<sup>26</sup> So David, and the elders of Israel, and the captains of the thousands, went to bring up the ark of the covenant of Jehovah out of the house of Obed-edom with joy. <sup>27</sup> And it came to pass, when God helped the Levites that bore the ark of the covenant of Jehovah, that they sacrificed seven bullocks and seven rams. <sup>28</sup> And David was clothed with a robe of fine linen, and all the Levites that bore the ark, and the singers, and Chenaniah the master of the singing [with] the

singers; and David had upon him an ephod of linen. <sup>29</sup> Thus all Israel brought up the ark of the covenant of Jehovah with shouting, and with sound of the cornet, and with trumpets, and with cymbals, sounding aloud with psalteries and harps.

<sup>30</sup> And it came to pass, as the ark of the covenant of Jehovah came to the city of David, that Michal the daughter of Saul looked out at the window, and saw king David dancing and making merry; and she despised him in her heart.

## CHAPTER XVI

<sup>1</sup> And they brought in the ark of God, and set it in the midst of the tent that David had pitched for it; and they offered burnt offerings and peace offerings before God. <sup>2</sup> And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of Jehovah. <sup>3</sup> And he distributed to every one of Israel, both man and woman, to every one a loaf of bread, and a portion [of flesh], and a cake of raisins.

<sup>4</sup> And he appointed certain of the Levites to minister before the ark of Jehovah; and to celebrate and to thank and praise Jehovah, the God of Israel: <sup>5</sup> Asaph the chief, and second to him Zechariah; Jeiel and Shemiramoth and Jehiel and Mattithiah and Eliab and Benaiah and Obed-edom and Jeiel, with psalteries and with harps; and Asaph with cymbals, sounding aloud; <sup>6</sup> and Benaiah and Jahaziel the priests with trumpets continually, before the ark of the covenant of God.

<sup>7</sup> Then on that day did David first ordain to give thanks to Jehovah, by the hand of Asaph and his brethren.

Ver. 18. Ben : This name should probably be omitted.

Ver. 21. The Sheminith : or, the bass.

Ver. 3. Of flesh : or, of wine.

Ver. 6, 42. Trumpets : or, clarions.

Ver. 20. Alamoth : or, the soprano.

Ver. 24, 28. Trumpets : or, clarions.

Ver. 5. Jeiel : in 15 : 18, Jaaziel.

Ver. 7. First ordain : or, make it the chief work.



- <sup>8</sup> O give thanks to Jehovah, call upon his name;  
Make known his doings among the peoples,  
<sup>9</sup> Sing to him, sing praises to him;  
Talk ye of all his marvelous works.  
<sup>10</sup> Glory ye in his holy name;  
Let the heart of those that seek Jehovah rejoice.  
<sup>11</sup> Seek ye Jehovah and his strength;  
Seek his face continually.  
<sup>12</sup> Remember his marvelous works that he has done;  
His wonders and the judgments of his mouth,  
<sup>13</sup> O ye seed of Israel his servant,  
Ye sons of Jacob, his chosen ones.  
<sup>14</sup> He is Jehovah our God;  
His judgments are in all the earth.  
<sup>15</sup> Remember his covenant forever,  
The word which he commanded to a thousand generations.  
<sup>16</sup> [The covenant] which he made with Abraham,  
And his oath to Isaac;  
<sup>17</sup> And confirmed the same to Jacob for a statute,  
To Israel for an everlasting covenant;  
<sup>18</sup> Saying, To thee will I give the land of Canaan,  
The line of your inheritance;  
<sup>19</sup> When ye were but few in number,  
Yea, very few, and sojourners in it.  
<sup>20</sup> And when they went about from nation to nation,  
And from one kingdom to another people,  
<sup>21</sup> He suffered no man to oppress them;  
Yea, he reprov'd kings for their sake;  
<sup>22</sup> [Saying], Touch not my anointed ones,  
And do my prophets no harm.  
<sup>23</sup> Sing to Jehovah, all the earth;  
Tell the good news of his salvation from day to day.  
<sup>24</sup> Declare his glory among the nations,  
Among all the peoples his marvelous works.  
<sup>25</sup> For great is Jehovah, and highly to be praised;  
He also is to be feared above all gods.  
<sup>26</sup> For all the gods of the peoples are idols;  
But Jehovah made the heavens.  
<sup>27</sup> Honor and majesty are before him;  
Strength and gladness are in his place.  
<sup>28</sup> Give to Jehovah, ye families of peoples,  
Give to Jehovah glory and strength.  
<sup>29</sup> Give to Jehovah the glory due to his name;  
Bring an offering and come before him;  
Worship Jehovah in holy adornment.  
<sup>30</sup> Tremble before him, all the earth:  
The world also is established that it cannot be moved.  
<sup>31</sup> Let the heavens be glad, and let the earth rejoice;  
And let them say among the nations, Jehovah reigns.  
<sup>32</sup> Let the sea thunder, and its fulness;  
Let the field exult, and all that is therein;  
<sup>33</sup> Then shall the trees of the wood sing for joy before Jehovah,  
For he comes to judge the earth.  
<sup>34</sup> O give thanks to Jehovah, for he is good;  
For his lovingkindness is forever.  
<sup>35</sup> And say ye, Save us, O God of our salvation,  
And gather us together and deliver us from the nations,  
To give thanks to thy holy name,  
And to triumph in thy praise.  
<sup>36</sup> Blessed be Jehovah, the God of Israel,  
From everlasting even to everlasting.  
And all the people said, Amen, and praised Jehovah.  
<sup>37</sup> So he left there, before the ark of the covenant of Jehovah, Asaph and his brethren, to minister before the

ark continually, as every day's work required; <sup>38</sup> and Obed-edom with his brethren, sixty-eight, and Obed-edom the son of Jeduthun and Hosah to be gatekeepers; <sup>39</sup> and Zadok the priest, and his brethren the priests, before the dwelling-place of Jehovah in the high place that was at Gibeon, <sup>40</sup> to offer burnt offerings to Jehovah upon the altar of burnt offering continually morning and afternoon, even according to all that is written in the law of Jehovah, which he enjoined upon Israel; <sup>41</sup> and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to Jehovah, because his lovingkindness is forever; <sup>42</sup> and with them Heman and Jeduthun [with] trumpets and cymbals for those that should sound aloud, and [with] instruments for the songs of God; and the sons of Jeduthun to be at the gate. <sup>43</sup> And all the people departed every man to his house, and David returned to bless his house.

## CHAPTER XVII

<sup>1</sup> And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah under curtains. <sup>2</sup> And Nathan said to David, Do all that is in thy heart; for God is with thee. <sup>3</sup> And it came to pass the same night, that the word of God came to Nathan, saying, <sup>4</sup> Go and tell David my servant, Thus says Jehovah, Thou shalt not build me a house to dwell in; <sup>5</sup> for I have not dwelt in a house since the day that I brought up Israel, to this day, but have gone from tent to tent, and from [one] dwelling-place [to

another]. <sup>6</sup> In all places in which I have walked with all Israel, spoke I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar? <sup>7</sup> Now therefore thus shalt thou say to my servant David, Thus says Jehovah of hosts, I took thee from the sheepfold, from following the flock, that thou shouldest be prince over my people Israel; <sup>8</sup> and I have been with thee wherever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like the name of the great ones that are in the earth. <sup>9</sup> And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the sons of wickedness waste them any more, as at the first, <sup>10</sup> and as from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house.

<sup>11</sup> And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. <sup>12</sup> He shall build me a house, and I will establish his throne forever. <sup>13</sup> I will be to him a father, and he shall be to me a son: and my lovingkindness I will not take away from him, as I took it from him that was before thee; <sup>14</sup> but I will settle him in my house and in my kingdom forever, and his throne shall be established forever. <sup>15</sup> According to all these words, and according to all this vision, so did Nathan speak to David.

Ver. 38. His brethren : Heb. text has, their brethren. Sept. and Jer. have, his brethren.

Ver. 42. Heman and Jeduthun : Sept. omits Heman and Jeduthun. Perhaps an ancient scribe inserted the two names by mistake from verse 41.

Ver. 7. Sheepfold : or, pasture. Prince : or, leader.

Ver. 10. Will subdue : or, have subdued.

Ver. 13. I will be to him a father, and he shall be to me a son : or, I will be his father and he shall be my son



<sup>16</sup> Then David the king went in, and sat before Jehovah; and he said, Who am I, O Jehovah God, and what is my house, that thou hast brought me thus far? <sup>17</sup> And this was a small thing in thine eyes, O God; for thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Jehovah God. <sup>18</sup> What can David [say] yet more to thee concerning the honor which is done to thy servant? for thou knowest thy servant. <sup>19</sup> O Jehovah, for thy servant's sake, and according to thine own heart, hast thou wrought all this greatness, to make known all these great things. <sup>20</sup> O Jehovah, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. <sup>21</sup> And who is like thy people Israel, a nation that is alone in the earth, whom God went to redeem to himself for a people, to make thee a name for great and terrible things, in driving out nations from before thy people, whom thou redeemedst out of Egypt? <sup>22</sup> For thy people Israel didst thou make thine own people forever; and thou, Jehovah, becamest their God. <sup>23</sup> And now, O Jehovah, let the word that thou hast spoken concerning thy servant, and concerning his house, be established forever, and do as thou hast spoken. <sup>24</sup> Yea, let it be established, and let thy name be magnified forever, saying, Jehovah of hosts the God of Israel is a God to Israel, and the house of David thy servant is established before thee. <sup>25</sup> For thou, O my God, hast revealed to thy servant that thou wilt build him a house;

therefore has thy servant found [in his heart] to pray before thee. <sup>26</sup> And now, O Jehovah, thou art God, and hast spoken this good thing concerning thy servant; <sup>27</sup> and now it has pleased thee to bless the house of thy servant, that it may continue forever before thee; for thou, O Jehovah, hast blessed, and it is blessed forever.

## CHAPTER XVIII

<sup>1</sup> And after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and its towns out of the hand of the Philistines. <sup>2</sup> And he smote Moab; and the Moabites became servants to David, and brought presents. <sup>3</sup> And David smote Hadarezer king of Zobah by Hamath, as he went to establish his dominion by the river Euphrates. <sup>4</sup> And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen; and David hamstringed all the chariot horses, but reserved of them for a hundred chariots. <sup>5</sup> And when the Syrians of Damascus came to help Hadarezer king of Zobah, David smote of the Syrians twenty-two thousand men. <sup>6</sup> And David put [garrisons] in Syria of Damascus; and the Syrians became servants to David, and brought presents. And Jehovah gave victory to David wherever he went. <sup>7</sup> And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. <sup>8</sup> And from Tibhath and from Cun, cities of Hadarezer, David took very much bronze, with which Solomon made the sea of bronze, and the pillars, and the vessels of bronze.

Ver. 17. For a great while to come: Heb., from afar. Hast regarded me: Hebrew text almost certainly corrupt in verses 17-19.

Ver. 21. And who is like thy people Israel: or, and what one nation in the earth is like thy people Israel.

Ver. 24. Yea, let it be established: or, and let thy name be established and magnified forever.

Ver. 1. Towns: Heb., daughters.

Ver. 2, 6. Presents: or, tribute.

Ver. 3, 5, 7, 9, 10. Hadarezer: Hadadezer (cf. 2 Sam. 8: 3), is to be preferred.

Ver. 5, 6. The Syrians: Heb., Aram. Damascus: Heb., Darnesek.

Ver. 8, 10. Bronze: or, copper

<sup>9</sup> And when Tou king of Hamath heard that David had smitten all the host of Hadarezer king of Zobah, <sup>10</sup> he sent Hadoram his son to king David, to salute him, and to bless him, because he had fought against Hadarezer and smitten him; (for Hadarezer had wars with Tou;) and [he had with him] all manner of vessels of gold and silver and bronze. <sup>11</sup> These also did king David dedicate to Jehovah, with the silver and the gold that he carried away from all the nations; from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amelek.

<sup>12</sup> Moreover Abishai the son of Zeruiah smote of the Edomites in the Valley of Salt eighteen thousand.

<sup>13</sup> And he put garrisons in Edom; and all the Edomites became servants to David. And Jehovah gave victory to David wherever he went.

<sup>14</sup> And David reigned over all Israel; and he executed justice and righteousness to all his people. <sup>15</sup> And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was chronicler. <sup>16</sup> And Zadok the son of Abiathar, and Ahimelech the son of Abiathar, were priests; and Shavsha was secretary; <sup>17</sup> and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

## CHAPTER XIX

<sup>1</sup> And it came to pass after this, that Nahash the king of the sons of Ammon died, and his son reigned in his stead. <sup>2</sup> And David said, I will show kindness to Hanun the son of Nahash,

because his father showed kindness to me. So David sent messengers to comfort him concerning his father. And David's servants came into the land of the sons of Ammon to Hanun, to comfort him. <sup>3</sup> But the princes of the sons of Ammon said to Hanun, Thinkest thou that David is honoring thy father, that he has sent comforters to thee? have not his servants come to thee in order to search, and to overthrow, and to spy out the land? <sup>4</sup> So Hanun took David's servants, and shaved them, and cut off their buttocks, and sent them away. <sup>5</sup> Then there came certain persons, and told David about the men. And he sent to meet them; for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards grow, and then return.

<sup>6</sup> And when the sons of Ammon saw that they had made themselves odious to David, Hanun and the sons of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Aram-maacah, and out of Zobah. <sup>7</sup> So they hired them thirty-two thousand chariots, and the king of Maacah and his people, who came and encamped before Medeba. And the sons of Ammon gathered themselves together from their cities, and came to battle. <sup>8</sup> And when David heard of it, he sent Joab, and all the host of the mighty men. <sup>9</sup> And the sons of Ammon came out, and put the battle in array at the gate of the city; but the kings that had come were by themselves in the field. <sup>10</sup> Now when Joab saw that the battle was

Ver. 15. Chronicler: or, recorder.

Ver. 16. Ahimelech: Hebrew text, by scribal error, has Abimelech. Many scholars think the names of father and son have exchanged places. Secretary: or, scribe.

Ver. 17. Cherethites and the Pelethites: *i. e.*, the king's bodyguard. Chief about the king: Heb., the first at the king's hand.

Ver. 3. Is honoring: or, would honor.

Ver. 10. The battle was set against him: Heb., the face of the battle was against.



set against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians. <sup>11</sup> And the rest of the people he committed into the hand of Abishai his brother, and they put themselves in array against the sons of Ammon. <sup>12</sup> And he said, If the Syrians be too strong for me, then thou shalt deliver me; but if the sons of Ammon be too strong for thee, then I will deliver thee. <sup>13</sup> Be strong, and let us play the man for our people, and for the cities of our God; and Jehovah do that which seems to him good. <sup>14</sup> So Joab and the people that were with him drew near before the Syrians to the battle, and they fled before him. <sup>15</sup> And when the sons of Ammon saw that the Syrians had fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

<sup>16</sup> And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and brought forth the Syrians that were beyond the River, with Shophach the captain of the host of Hadarezer at their head. <sup>17</sup> And it was told David; and he gathered all Israel together, and passed over the Jordan, and came upon them, and set the battle in array against them. So when David had set the battle in array against the Syrians, they fought with him. <sup>18</sup> And the Syrians fled before Israel; and David killed of the Syrians [the men of] seven thousand chariots, and forty thousand footmen, and killed Shophach the captain of the host. <sup>19</sup> And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and served him:

neither would the Syrians help the sons of Ammon any more.

## CHAPTER XX

<sup>1</sup> And it came to pass, at the time of the return of the year, at the time when kings go out [to battle], that Joab led forth the power of the army, and wasted the country of the sons of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and overthrew it. <sup>2</sup> And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought forth the spoil of the city, exceeding much. <sup>3</sup> And the people that were in it he brought forth, and cut [them] with saws, and with harrows of iron, and with axes. And thus did David to all the cities of the sons of Ammon. And David and all the people returned to Jerusalem.

<sup>4</sup> And it came to pass after this, that there arose war at Gezer with the Philistines: then Sibbecai the Hushathite smote Sippai, of the sons of the Rephaim; and they were subdued. <sup>5</sup> And there was again war with the Philistines; and Elhanan the son of Jair smote Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. <sup>6</sup> And there was again war at Gath, where was a man of great stature, whose fingers and toes were twenty-four, six [on each hand], and six [on each foot], and he also was born to Rapha. <sup>7</sup> And when he defied Israel, Jonathan the son of Shimea David's brother smote him. <sup>8</sup> These were born to Rapha in Gath; and they fell by the hand of David, and by the hand of his servants.

Ver. 19. Hadarezer: better spelling, Hadadezer.

Ver. 2. Their king: or, Malkam. Cf. Zeph. 1: 5. The crown may have belonged to the god Milcom.

Ver. 4. Gezer: in 2 Sam. 21: 18, Gob. The Rephaim: or, giants.

Ver. 6, 8. Rapha: or, the giant.

Ver. 7. Defied: or, reproached.

## CHAPTER XXI

<sup>1</sup> Now Satan stood up against Israel, and moved David to number Israel.

<sup>2</sup> And David said to Joab and to the princes of the people, Go, number Israel from Beer-sheba even to Dan, and bring me word, that I may know the sum of them. <sup>3</sup> And Joab said, Jehovah make his people a hundred times as many as they are; are they not all, my lord the king, my lord's servants? why does my lord require this thing? why will he be a cause of guilt to Israel? <sup>4</sup> Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. <sup>5</sup> And Joab gave the sum of the numbering of the people to David. And all Israel was eleven hundred thousand men that drew sword, and Judah was four hundred and seventy thousand men that drew sword. <sup>6</sup> But Levi and Benjamin counted he not among them; for the king's word was abominable to Joab.

<sup>7</sup> And God was displeased with this thing; therefore he smote Israel. <sup>8</sup> And David said to God, I have sinned greatly, in that I have done this thing: but now put away, I beseech thee, the iniquity of thy servant; for I have done very foolishly.

<sup>9</sup> And Jehovah spoke to Gad, David's seer, saying, <sup>10</sup> Go and speak to David, saying, Thus says Jehovah, I offer thee three things; choose thee one of them, that I may do it to thee. <sup>11</sup> So Gad came to David, and said to him, Thus says Jehovah, Take which thou wilt: <sup>12</sup> either three years of famine; or three months to be consumed before thy foes, while the sword of thine enemies overtakes thee; or else three days the sword of Jehovah, even pestilence in the land, and the angel of

Jehovah destroying throughout all the territory of Israel. Now therefore consider what answer I shall return to him that sent me. <sup>13</sup> And David said to Gad, I am in a great strait: let me fall, I pray, into the hand of Jehovah, for very great are his mercies; and let me not fall into the hand of man.

<sup>14</sup> So Jehovah sent a pestilence upon Israel, and there fell of Israel seventy thousand men. <sup>15</sup> And God sent an angel to Jerusalem to destroy it; and as he was about to destroy, Jehovah beheld, and he repented him of the evil, and said to the destroying angel, It is enough; now stay thy hand. And the angel of Jehovah was standing by the threshing-floor of Ornan the Jebusite.

<sup>16</sup> And David lifted up his eyes, and saw the angel of Jehovah standing between the earth and the heavens, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell on their faces. <sup>17</sup> And David said to God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done very wickedly; but these sheep, what have they done? O Jehovah my God, let thy hand, I pray thee, be against me and against my father's house, but not against thy people, that they should be plagued.

<sup>18</sup> Then the angel of Jehovah commanded Gad to say to David, that David should go up, and erect an altar to Jehovah in the threshing-floor of Ornan the Jebusite. <sup>19</sup> And David went up at the word of Gad, which he spoke in the name of Jehovah. <sup>20</sup> And Ornan turned, and saw the angel; and his four sons that were with him hid themselves. Now Ornan was threshing wheat. <sup>21</sup> And as David came to Ornan, Ornan looked and saw David, and went out of the



threshing-floor, and bowed himself to David with his face to the earth. <sup>22</sup>Then David said to Ornan, Give me the place of the threshing-floor, that I may build on it an altar to Jehovah; for a full price give it me, that the plague may be stayed from the people. <sup>23</sup>And Ornan said to David, Take it to thee, and let my lord the king do that which is good in his eyes. Lo, I give the oxen for the burnt offerings, and the threshing instruments for the wood, and the wheat for the meal offering; I give it all. <sup>24</sup>And king David said to Ornan, Nay; but I will surely buy it for a full price; for I will not take that which is thine for Jehovah, nor offer a burnt offering without cost. <sup>25</sup>So David gave to Ornan for the place six hundred shekels of gold by weight. <sup>26</sup>And David built there an altar to Jehovah, and offered up burnt offerings and peace offerings, and called upon Jehovah; and he answered him by fire from heaven upon the altar of burnt offering. <sup>27</sup>And Jehovah commanded the angel, and he put his sword again into its sheath.

<sup>28</sup>At that time, when David saw that Jehovah had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there. <sup>29</sup>For the tabernacle of Jehovah, which Moses made in the wilderness, and the altar of burnt offering, were at that time in the high place at Gibeon. <sup>30</sup>But David could not go before it to inquire of God; for he was afraid because of the sword of the angel of Jehovah.

## CHAPTER XXII

<sup>1</sup>Then David said, This is the house of Jehovah God, and this is an altar of burnt offering for Israel.

<sup>2</sup>And David commanded to gather

together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. <sup>3</sup>And David prepared iron in abundance for the nails for the doors of the gates, and for the couplings, and bronze in abundance without weight, <sup>4</sup>and cedar trees without number; for the Sidonians and the Tyrians brought cedar trees in abundance to David. <sup>5</sup>And David said, Solomon my son is young and tender, and the house that is to be built for Jehovah must be exceeding great, of fame and of glory throughout all countries; I will therefore make preparation for it. So David prepared abundantly before his death.

<sup>6</sup>Then he called for Solomon his son, and charged him to build a house for Jehovah, the God of Israel. <sup>7</sup>And David said to Solomon, My son, as for me, it was in my heart to build a house to the name of Jehovah my God. <sup>8</sup>But the word of Jehovah came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house to my name, because thou hast shed much blood upon the earth in my sight. <sup>9</sup>Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness to Israel in his days; <sup>10</sup>he shall build a house for my name; and he shall be to me a son, and I will be to him a father; and I will establish the throne of his kingdom over Israel forever. <sup>11</sup>Now, my son, Jehovah be with thee; and prosper thou, and build the house of Jehovah thy God, as he has spoken concerning thee. <sup>12</sup>Only Jehovah give thee

Ver. 3, 14, 16. Bronze; or, copper.

Ver. 7. Solomon, My son: Heb. text has Solomon his son, As for me, etc. The reading of Sept., Jérôme, supported by some Heb. MSS., is to be preferred.

Ver. 9. Solomon: *i. e.*, Peaceful.

discretion and understanding, and give thee charge concerning Israel, that so thou mayest keep the law of Jehovah thy God.<sup>13</sup> Then shalt thou prosper, if thou observe to do the statutes and the ordinances which Jehovah charged Moses with concerning Israel. Be strong, and of good courage; fear not, neither be dismayed.<sup>14</sup> Now, behold, in my affliction I have prepared for the house of Jehovah a hundred thousand talents of gold, and a million talents of silver, and of bronze and iron without weight; for it is in abundance; timber also and stone have I prepared; and thou mayest add to them.<sup>15</sup> Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all men that are skilful in every manner of work;<sup>16</sup> of the gold, the silver, and the bronze, and the iron, there is no number. Arise and be doing, and Jehovah be with thee.

<sup>17</sup> David also commanded all the princes of Israel to help Solomon his son, [saying], <sup>18</sup> Is not Jehovah your God with you? and has he not given you rest on every side? for he has delivered into my hand the inhabitants of the land; and the land is subdued before Jehovah, and before his people. <sup>19</sup> Now apply your heart and your soul to seek after Jehovah your God; and arise and build ye the sanctuary of Jehovah God, to bring the ark of the covenant of Jehovah and the holy vessels of God into the house that is to be built to the name of Jehovah.

## CHAPTER XXIII

<sup>1</sup> Now David was old and full of days; and he made Solomon his son king over Israel. <sup>2</sup> And he gathered

together all the princes of Israel, with the priests and the Levites. <sup>3</sup> And the Levites were numbered from thirty years old and upward, and their number by their polls, man by man, was thirty-eight thousand. <sup>4</sup> Of these, twenty-four thousand were to oversee the work of the house of Jehovah, and six thousand were officers and judges, <sup>5</sup> and four thousand were gatekeepers and four thousand praised Jehovah with the instruments which I made; [said David], to praise with them. <sup>6</sup> And David divided them into courses according to the sons of Levi: Gershon, Kohath and Merari. <sup>7</sup> Of the Gershonites: Ladan and Shimei. <sup>8</sup> The sons of Ladan: Jehiel the chief, and Zetham and Joel, three. <sup>9</sup> The sons of Shimei: Shelomoth and Haziël and Haran, three. These were the heads of the fathers' [houses] of Ladan, <sup>10</sup> And the sons of Shimei: Jahath, Zizah and Jeush and Beriah. These four were the sons of Shimei. <sup>11</sup> And Jahath was the chief, and Zizah the second; but Jeush and Beriah had not many sons; therefore they became a fathers' house in one reckoning.

<sup>12</sup> The sons of Kohath: Amram, Izhar, Hebron and Uzziel, four. <sup>13</sup> The sons of Amram: Aaron and Moses; and Aaron was separated, that he should sanctify the most holy things, he and his sons, forever, to burn incense before Jehovah, to minister to him, and to bless in his name, forever. <sup>14</sup> But as for Moses the man of God, his sons were named among the tribe of Levi. <sup>15</sup> The sons of Moses: Gershom and Eliezer. <sup>16</sup> The sons of Gershom: Shubael the chief. <sup>17</sup> And the sons of Eliezer were, Rehabiah the chief. And Eliezer had no other

Ver. 14. Affliction: or, poverty.

Ver. 6. Courses: Heb., divisions.

Ver. 7. Ladan: in 6: 17, Libni.

Ver. 10. Zizah: Heb., Zina. Sept. and Jerome have Ziza, in ver. 10 as well as ver. 11.

Ver. 13. That he should sanctify the most holy things: or, to sanctify as most holy him, etc.

Ver. 16. Shubael: following Sept., Jerome. Compare Heb. of 1 Chron. 24: 20. Heb. text in 23: 16, Shebuel.



sons; but the sons of Rehabiah were very many. <sup>18</sup> The sons of Izhar: Shelomith the chief. <sup>19</sup> The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. <sup>20</sup> The sons of Uzziel: Micah the chief, and Isshiah the second.

<sup>21</sup> The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. <sup>22</sup> And Eleazar died, and had no sons, but daughters only; and their brethren the sons of Kish took them [to wife]. <sup>23</sup> The sons of Mushi: Mahli and Eder and Jeremoth, three.

<sup>24</sup> These were the sons of Levi according to their fathers' houses, even the heads of the fathers' [houses] of those of them that were counted, in the number of names by their polls, who did the work for the service of the house of Jehovah, from twenty years old and upward. <sup>25</sup> For David said, Jehovah, the God of Israel, has given rest to his people, and he dwells in Jerusalem forever; <sup>26</sup> and also the Levites no more have need to carry the tabernacle and all its vessels for its service. <sup>27</sup> For by the last words of David the sons of Levi were numbered, from twenty years old and upward. <sup>28</sup> For their office was to wait on the sons of Aaron for the service of the house of Jehovah, for the courts, and for the chambers, and for the purifying of all holy things, even the work of the service of the house of God; <sup>29</sup> for the showbread also, and for fine flour for the meal offering, whether of unleavened wafers, or of that which is baked in the pan, or of that which is soaked, and for all manner of measure and size; <sup>30</sup> and to stand every morning to thank and praise Jehovah, and in like manner in the afternoon; <sup>31</sup> and to offer all burnt

offerings to Jehovah, on the sabbaths, on the new moons, and on the set feasts, by number according to the ordinance concerning them, continually before Jehovah; <sup>32</sup> and that they should keep the charge of the tent of meeting, and the charge of the holy place, and the charge of the sons of Aaron their brethren, for the service of the house of Jehovah.

## CHAPTER XXIV

<sup>1</sup> And the courses of the sons of Aaron [were these]. The sons of Aaron: Nadab and Abihu, Eleazar and Ithamar. <sup>2</sup> But Nadab and Abihu died before their father, and had no sons; so Eleazar and Ithamar executed the priest's office. <sup>3</sup> And David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them according to their ordering in their service. <sup>4</sup> And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and they divided them [as follows]: of the sons of Eleazar, heads of fathers' houses, sixteen; and of the sons of Ithamar, according to their fathers' houses, eight. <sup>5</sup> So they divided them by lot, one family with the other; for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar. <sup>6</sup> And Shemaiah the son of Nethanel the scribe, who was of the Levites, wrote them in the presence of the king and the princes and Zadok the priest and Ahimelech the son of Abiathar and the heads of the fathers' [houses] of the priests and of the Levites; one fathers' house being taken for Eleazar, and one taken for Ithamar.

<sup>7</sup> Now the first lot came forth to Jehoiarib, the second to Jedaiah,

Ver. 26. Tabernacle: or, dwelling-place.

Ver. 27. By the last words: or, among the last acts.  
Ver. 28. Their office was to wait on the sons of Aaron: Heb., their station was at the hand of the sons of Aaron.

Ver. 6. One taken for Ithamar: Heb. has, taken, taken.

<sup>8</sup> the third to Harim, the fourth to Seorim, <sup>9</sup> the fifth to Malchijah, the sixth to Mijamin, <sup>10</sup> the seventh to Hakkoz, the eighth to Abijah, <sup>11</sup> the ninth to Jeshua, the tenth to Shecaniah, <sup>12</sup> the eleventh to Eliashib, the twelfth to Jakim, <sup>13</sup> the thirteenth to Huppah, the fourteenth to Jeshebeab, <sup>14</sup> the fifteenth to Bilgah, the sixteenth to Immer, <sup>15</sup> the seventeenth to Hezir, the eighteenth to Happizzez, <sup>16</sup> the nineteenth to Pethahiah, the twentieth to Jehezkel, <sup>17</sup> the twenty-first to Jachin, the twenty-second to Gamul, <sup>18</sup> the twenty-third to Delaiah, the twenty-fourth to Maaziah. <sup>19</sup> This was the ordering of them for their service, to go into the house of Jehovah according to the ordinance [given] to them by the hand of Aaron their father, as Jehovah, the God of Israel, had commanded him.

<sup>20</sup> And of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. <sup>21</sup> Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. <sup>22</sup> Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. <sup>23</sup> And the sons [of Hebron]: Jeriah [the chief], Amariah the second, Jahaziel the third, Jekameam the fourth. <sup>24</sup> The sons of Uzziel, Micah; of the sons of Micah, Shamir. <sup>25</sup> The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah. <sup>26</sup> The sons of Merari: Mahli and Mushi; the sons of Jaaziah his son, <sup>27</sup> even the sons of Merari through Jaaziah his son: Shoham and Zaccur and Ibri. <sup>28</sup> Of Mahli: Eleazar, who had no sons. <sup>29</sup> Of Kish; the sons of Kish: Jerahmeel. <sup>30</sup> And the sons of Mushi: Mahli and Eder and Jerimoth. These were the sons of the Levites according

to their fathers' houses. <sup>31</sup> These also cast lots even as their brethren the sons of Aaron in the presence of David the king and Zadok and Ahimelech and the heads of the fathers' [houses] of the priests and of the Levites; the fathers' [houses] of the chief even as those of his younger brother.

## CHAPTER XXV

<sup>1</sup> Moreover David and the captains of the host separated for the service certain of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals; and the number of those that did the work according to their service was: <sup>2</sup> of the sons of Asaph, Zaccur and Joseph and Nethaniah and Asarelah, the sons of Asaph, under the direction of Asaph, who prophesied under the direction of the king. <sup>3</sup> Of Jeduthun; the sons of Jeduthun: Gedaliah and Zeri and Jeshaiiah, Shimei, Hashabiah and Mattithiah, six; under the direction of their father Jeduthun with the harp, who prophesied in giving thanks and praising Jehovah. <sup>4</sup> Of Heman; the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shubael and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth; <sup>5</sup> all these were sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. <sup>6</sup> All these were under the direction of their father for song in the house of Jehovah, with cymbals, psalteries and harps, for the service of the house of God; Asaph, Jeduthun and Heman

Ver. 22. Shelomoth: in ver. 18, Shelomith.

Ver. 26. The sons of Jaaziah his son, etc.: text probably corrupt. Some scholars would omit as interpolation to end of ver. 27.

Ver. 2. Asarelah: in ver. 14, Jesarelah.

Ver. 3. Zeri: in ver. 11, Izri; Shimei: following Sept. Cf. ver. 17.

Ver. 4. Uzziel: in ver. 18, Azarel; Shubael: Heb. text, Shebuel. Cf. ver. 20.



being under the direction of the king. <sup>7</sup>And the number of them, with their brethren that were instructed in singing to Jehovah, even all that were skilful, was two hundred and eighty-eight. <sup>8</sup>And they cast lots for their charges, all alike, as well the small as the great, the teacher as the scholar.

<sup>9</sup>Now the first lot came forth for Asaph to Joseph; the second to Gedaliah; he and his brethren and sons were twelve; <sup>10</sup>the third to Zaccur, his sons and his brethren, twelve; <sup>11</sup>the fourth to Izri, his sons and his brethren, twelve; <sup>12</sup>the fifth to Nethaniah, his sons and his brethren, twelve; <sup>13</sup>the sixth to Bukkiah, his sons and his brethren, twelve; <sup>14</sup>the seventh to Jesarelah, his sons and his brethren, twelve; <sup>15</sup>the eighth to Jeshaiah, his sons and his brethren, twelve; <sup>16</sup>the ninth to Mattaniah, his sons and his brethren, twelve; <sup>17</sup>the tenth to Shimei, his sons and his brethren, twelve; <sup>18</sup>the eleventh to Azarel, his sons and his brethren, twelve; <sup>19</sup>the twelfth to Hashabiah, his sons and his brethren, twelve; <sup>20</sup>for the thirteenth, Shubael, his sons and his brethren, twelve; <sup>21</sup>for the fourteenth, Mattithiah, his sons and his brethren, twelve; <sup>22</sup>for the fifteenth to Jeremoth, his sons and his brethren, twelve; <sup>23</sup>for the sixteenth to Hananiah, his sons and his brethren, twelve; <sup>24</sup>for the seventeenth to Joshbekashah, his sons and his brethren, twelve; <sup>25</sup>for the eighteenth to Hanani, his sons and his brethren, twelve; <sup>26</sup>for the nineteenth to Mallothi, his sons and his brethren, twelve; <sup>27</sup>for the twentieth to Eliathah, his sons and his brethren, twelve; <sup>28</sup>for the twenty-first to Hothir, his sons and his brethren, twelve; <sup>29</sup>for the twenty-second to Giddalti, his sons and his brethren, twelve; <sup>30</sup>for the twenty-third to Mahazioth,

his sons and his brethren, twelve; <sup>31</sup>for the twenty-fourth to Romamti-ezer, his sons and his brethren, twelve.

## CHAPTER XXVI

<sup>1</sup>For the courses of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Ebi-asaph. <sup>2</sup>And Meshelemiah had sons: Zechariah the firstborn, Jediel the second, Zebadiah the third, Jathniel the fourth, <sup>3</sup>Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. <sup>4</sup>And Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethanel the fifth, <sup>5</sup>Ammiel the sixth, Issachar the seventh, Peullethai the eighth; for God blessed him. <sup>6</sup>Also to Shemaiah his son were born sons that ruled over the house of their father; for they were mighty men of valor. <sup>7</sup>The sons of Shemaiah: Othni and Rephael and Obed, Elzabad, with his brethren, valiant men, Elihu and Semachiah. <sup>8</sup>All these were of the sons of Obed-edom; they and their sons and their brethren, able men in strength for the service—sixty-two of Obed-edom. <sup>9</sup>And Meshelemiah had sons and brethren, valiant men, eighteen. <sup>10</sup>Also Hosah, of the sons of Merari, had sons; Shimri the chief (for though he was not the firstborn, yet his father made him chief), <sup>11</sup>Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah were thirteen.

<sup>12</sup>Of these were the courses of the gatekeepers, even of the chief men, having charges like their brethren, to minister in the house of Jehovah. <sup>13</sup>And they cast lots, as well the small as the great, according to their fathers' houses, for every gate. <sup>14</sup>And the lot eastward fell to Shelemiah.

Then for Zechariah his son, a discreet counsellor, they cast lots, and his lot came out northward. <sup>15</sup> To Obed-edom southward; and to his sons the storehouse. <sup>16</sup> To Shuppim and Hosah westward, by the gate of Shallecheth, at the highway that goes up, ward against ward. <sup>17</sup> Eastward were six Levites, northward four a day, southward four a day, and for the storehouse two and two. <sup>18</sup> For Parbar westward, four at the highway, and two at Parbar. <sup>19</sup> These were the courses of the gatekeepers; of the sons of the Korahites, and of the sons of Merari.

<sup>20</sup> And of the Levites, Ahizah was over the treasures of the house of God, and over the treasures of the holy things. <sup>21</sup> The sons of Ladan, the sons of the Gershonites belonging to Ladan, [even] the heads of the fathers' [houses] belonging to Ladan the Gershonite: Jehieli. <sup>22</sup> The sons of Jehieli: Zetham, and Joel his brother, over the treasures of the house of Jehovah. <sup>23</sup> Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites: <sup>24</sup> Shubael the son of Gershon, the son of Moses, was ruler over the treasures. <sup>25</sup> And his brethren: of Eliezer [came] Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomoth his son. <sup>26</sup> This Shelomoth and his brethren were over all the treasures of the dedicated things, which David the king, and the heads of the fathers' [houses], the captains over thousands and hundreds, and the captains of the host, had dedicated. <sup>27</sup> Out of the spoil won in battles did they dedicate to make strong the house of

Jehovah. <sup>28</sup> And all that Samuel the seer and Saul the son of Kish and Abner the son of Ner and Joab the son of Zeruiah had dedicated; whoever had dedicated anything, it was under the hand of Shelomoth, and of his brethren.

<sup>29</sup> Of the Izharites, Chenaniah and his sons were for the outward business over Israel; for officers and for judges. <sup>30</sup> Of the Hebronites, Hashabiah and his brethren, men of valor, a thousand and seven hundred, had the oversight of Israel beyond the Jordan westward, for all the business of Jehovah, and for the service of the king. <sup>31</sup> Of the Hebronites was Jerijah the chief, even of the Hebronites, according to their generations by fathers' [houses]. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead. <sup>32</sup> And his brethren, men of valor, were two thousand and seven hundred, heads of fathers' [houses], whom king David appointed over the Reubenites, and the Gadites, and the half tribe of the Manassites, for every matter pertaining to God, and for the affairs of the king.

## CHAPTER XXVII

<sup>1</sup> Now the children of Israel after their number, [to wit], the heads of fathers' [houses] and the captains of thousands and of hundreds, and their officers that served the king, in any matter of the courses which came in and went out month by month throughout all the months of the year, of every course were twenty-four thousand. <sup>2</sup> Over the first course for the

Ver. 16. Shallecheth: that is, casting forth.

Ver. 18. Highway: probably stairs leading up to the temple hill.

Ver. 20. Of the Levites, Ahizah was, etc.: Sept.: the Levites, their brethren were, etc.

Ver. 21. Ladan: in 6: 17, Libni.

Ver. 22. Jehieli: in 23: 8, Jehiel.

Ver. 24. Shubael: Heb. text, and Shebuel.

Ver. 27. Out of the spoil won in battles: Heb., out of the battles and the spoil.

Ver. 28. Shelomoth: Heb., Shelomith.



first month was Jashobeam the son of Zabdiel; and in his course were twenty-four thousand. <sup>3</sup> [He was] of the sons of Perez, the chief of all the captains of the host for the first month.

<sup>4</sup> And over the course of the second month was Dodai the Ahohite, and his course; and Mikloth the ruler; and in his course were twenty-four thousand.

<sup>5</sup> The third captain of the host for the third month was Benaiah, the son of Jehoiada the priest, chief; and in his course were twenty-four thousand.

<sup>6</sup> This is that Benaiah, who was the mighty man of the thirty, and over the thirty; and [of] his course was Ammizabad his son.

<sup>7</sup> The fourth [captain] for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him; and in his course were twenty-four thousand.

<sup>8</sup> The fifth captain for the fifth month was Shammuth the Izrahite; and in his course were twenty-four thousand.

<sup>9</sup> The sixth [captain] for the sixth month was Ira the son of Ikkesh the Tekoite; and in his course were twenty-four thousand.

<sup>10</sup> The seventh [captain] for the seventh month was Helez the Pelonite, of the sons of Ephraim; and in his course were twenty-four thousand.

<sup>11</sup> The eighth [captain] for the eighth month was Sibbecai the Hushathite, of the Zerahites; and in his course were twenty-four thousand.

<sup>12</sup> The ninth [captain] for the ninth month was Abiezer the Anathothite, of the Benjamites; and in his course were twenty-four thousand.

<sup>13</sup> The tenth [captain] for the tenth month was Maharai the Netophathite, of the Zerahites; and in his course were twenty-four thousand.

<sup>14</sup> The eleventh [captain] for the eleventh month was Benaiah the Pirathonite, of the

sons of Ephraim; and in his course were twenty-four thousand. <sup>15</sup> The twelfth [captain] for the twelfth month was Heldai the Netophathite, of Othniel; and in his course were twenty-four thousand.

<sup>16</sup> Furthermore over the tribes of Israel: of the Reubenites was Eliezer the son of Zichri ruler; of the Simeonites, Shephatiah the son of Maacah; <sup>17</sup> of Levi, Hashabiah the son of Kemuel; of Aaron, Zadok; <sup>18</sup> of Judah, Elihu, one of the brethren of David; of Issachar, Omri the son of Michael; <sup>19</sup> of Zebulun, Ishmaiah the son of Obadiah; of Naphtali, Jeremoth the son of Azriel; <sup>20</sup> of the sons of Ephraim, Hoshea the son of Azaziah; of the half tribe of Manasseh, Joel the son of Pedaijah; <sup>21</sup> of the half [tribe] of Manasseh in Gilead, Iddo the son of Zechariah; of Benjamin, Jaasiel the son of Abner; <sup>22</sup> of Dan, Azarel the son of Jeroham. These were the captains of the tribes of Israel. <sup>23</sup> But David took not the number of them from twenty years old and under; because Jehovah had said he would multiply Israel like the stars of heaven. <sup>24</sup> Joab the son of Zeruiah began to number, but finished not; and there came wrath for this upon Israel; neither was the number put into the account in the chronicles of king David.

<sup>25</sup> And over the king's treasures was Azmaveth the son of Adiel; and over the treasures in the fields, in the cities, and in the villages, and in the towers, was Jonathan the son of Uziah; <sup>26</sup> and over those who did the work of the field for tillage of the ground was Ezri the son of Chelub; <sup>27</sup> and over the vineyards was Shimei the Ramathite; and over the increase

Ver. 5. Priest: or, chief minister. Cf. 2 Sam. 8: 18.

Ver. 15. Heldai: in 11: 30, Heled; in 2 Sam. 23: 29, Heleb.

Ver. 18. Elihu: in 2: 13, and in 1 Sam. 16: 6, Eliab.

Ver. 20. Azaziah: or, Uziah, if one follows the Sept. and a few Heb. MSS.

of the vineyards for the wine cellars was Zabdi the Shiphmite; <sup>28</sup>and over the olive trees and the sycamore trees that were in the lowland was Baalhanan the Gederite; and over the cellars of oil was Joash; <sup>29</sup>and over the herds that fed in Sharon was Shitrai the Sharonite; and over the herds that were in the valleys was Shaphat the son of Adlai; <sup>30</sup>and over the camels was Obil the Ishmaelite; and over the asses was Jehdeiah the Meronothite; <sup>31</sup>and over the flocks was Jaziz the Hagrite. All these were the rulers of the substance which was king David's.

<sup>32</sup>Also Jonathan, David's uncle, was a counsellor, a man of understanding, and a scribe; and Jehiel the son of Hachmoni was with the king's sons; <sup>33</sup>and Ahithophel was counsellor to the king; and Hushai the Archite was the king's friend; <sup>34</sup>and after Ahithophel was Jehoiada the son of Benaiah, and Abiathar; and the captain of the king's host was Joab.

## CHAPTER XXVIII

<sup>1</sup>And David assembled all the princes of Israel, the princes of the tribes, and the captains of the courses that served the king, and the captains of thousands, and the captains of hundreds, and the rulers over all the substance and cattle of the king and of his sons, with the eunuchs, and the mighty men, even every mighty man of valor, to Jerusalem. <sup>2</sup>Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, it was in my heart to build a house of rest for the ark of the covenant of Jehovah, and for the footstool of our God; and I had made ready for the building. <sup>3</sup>But God said to me, Thou shalt not build a house for

my name, because thou art a man of war, and hast shed blood. <sup>4</sup>Howbeit Jehovah, the God of Israel, chose me out of all the house of my father to become king over Israel forever; for he has chosen Judah to be prince; and in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel; <sup>5</sup>and of all my sons (for Jehovah has given me many sons), he has chosen Solomon my son to sit on the throne of the kingdom of Jehovah over Israel. <sup>6</sup>And he said to me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be to him a father. <sup>7</sup>And I will establish his kingdom forever, if he be constant to do my commandments and mine ordinances, as at this day. <sup>8</sup>Now therefore, in the sight of all Israel, the congregation of Jehovah, and in the hearing of our God, observe and seek out all the commandments of Jehovah your God, that ye may possess this good land, and leave it for an inheritance to your sons after you forever.

<sup>9</sup>And thou, Solomon my son, know the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searches all hearts, and understands all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. <sup>10</sup>Take heed now; for Jehovah has chosen thee to build a house for the sanctuary; be strong, and do it.

<sup>11</sup>Then David gave to Solomon his son the pattern of the porch [of the temple], and of its houses, and of its treasuries, and of its upper rooms, and of its inner chambers, and of the room of the mercy-seat; <sup>12</sup>and the pattern of all that he had

Ver. 31. Rulers: or, stewards.

Ver. 32. Uncle: or, nephew.

Ver. 1. Princes: or, captains. Rulers: or, stewards. Cattle: or, possession. Eunuchs: or, courtiers.

Ver. 11. Room: Heb., house.



by the Spirit, for the courts of the house of Jehovah, and for all the chambers round about, for the treasuries of the house of God, and for the treasuries of the dedicated things; <sup>13</sup> also for the courses of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the vessels of service in the house of Jehovah: <sup>14</sup> of gold by weight for the [vessels of] gold, for all vessels of every kind of service; [of silver] for all the vessels of silver by weight, for all vessels of every kind of service; <sup>15</sup> by weight also for the candlesticks of gold, and for their lamps, of gold; by weight for every candlestick and for its lamps; and for the candlesticks of silver, [silver] by weight for [every] candlestick and for its lamps, according to the use of every candlestick; <sup>16</sup> and the gold by weight for the tables of showbread, for every table; and silver for the tables of silver; <sup>17</sup> and the fleshhooks and the basins and the cups, of pure gold; and for the golden tankards by weight for every tankard; and for the silver tankards by weight for every tankard; <sup>18</sup> and for the altar of incense refined gold by weight; and gold for the pattern of the chariot, [even] the cherubim, that spread out [their wings], and covered the ark of the covenant of Jehovah. <sup>19</sup> All this, [said David], have I been made to understand in writing from the hand of Jehovah, even all the works of this pattern.

<sup>20</sup> And David said to Solomon his son, Be strong and of good courage, and do it. Fear not, nor be dismayed; for Jehovah God, even my God, is with thee; he will not fail thee, nor forsake thee, until all the work for the service of the house of Jehovah be finished. <sup>21</sup> And, behold,

there are the courses of the priests and the Levites, for all the service of the house of God; and there shall be with thee in all manner of work every willing man that has skill, for any manner of service; also the captains and all the people will be wholly at thy command.

## CHAPTER XXIX

<sup>1</sup> And David the king said to all the congregation, Solomon my son, whom alone God has chosen, is yet young and tender, and the work is great; for the palace is not for man, but for Jehovah God. <sup>2</sup> Now I have prepared with all my might for the house of my God the gold for the [things of] gold, and the silver for the [things of] silver, and the bronze for the [things of] bronze, the iron for the [things of] iron, and wood for the [things of] wood; onyx stones, and [stones] to be set, stones for inlaid work, and of divers colors, and all manner of precious stones, and marble stones in abundance. <sup>3</sup> Moreover also, because I delight in the house of my God, seeing that I have a treasure of my own of gold and silver, I give it to the house of my God, over and above all that I have prepared for the holy house; <sup>4</sup> [even] three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses; <sup>5</sup> of gold for the [things of] gold, and of silver for the [things of] silver, and for all manner of work [to be made] by the hands of artificers. Who then offers willingly to consecrate himself this day to Jehovah?

<sup>6</sup> Then the princes of the fathers' [houses], and the princes of the tribes of Israel, and the captains of thousands, and of hundreds, with the rulers over

Ver. 12. By the Spirit; or, in his spirit.

Ver. 2, 7. Bronze: or, copper; onyx stones: or, beryl.

Ver. 5. To consecrate: Heb., to fill his hand.

the king's work, offered willingly; <sup>7</sup> and they gave for the service of the house of God of gold five thousand talents and ten thousand darics; and of silver ten thousand talents, and of bronze eighteen thousand talents, and of iron a hundred thousand talents. <sup>8</sup> And they with whom [precious] stones were found gave them to the treasure of the house of Jehovah, into the hand of Jehiel the Gershonite. <sup>9</sup> Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to Jehovah; and David the king also rejoiced with great joy.

<sup>10</sup> Wherefore David blessed Jehovah before all the congregation; and David said, Blessed be thou, O Jehovah, the God of Israel our father, from everlasting even to everlasting.

<sup>11</sup> Thine, O Jehovah, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and in the earth [is thine]; thine is the kingdom, O Jehovah, and thou art exalted as head above all. <sup>12</sup> Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength to all.

<sup>13</sup> Now therefore, our God, we thank thee, and praise thy glorious name. <sup>14</sup> But who am I, and who are my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. <sup>15</sup> For we are strangers before thee, and sojourners, as all our fathers were; our days on the earth are as a shadow, and there is no hope [of abiding]. <sup>16</sup> O Jehovah our God, all this store that we have prepared to build thee a house for thy holy name comes of thy

hand, and it is all thine own. <sup>17</sup> I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things; and now have I seen with joy thy people, who are present here, offer willingly to thee. <sup>18</sup> O Jehovah, the God of Abraham, of Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart to thee; <sup>19</sup> and give to Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for which I have made provision.

<sup>20</sup> And David said to all the congregation, Now bless Jehovah your God. And all the congregation blessed Jehovah, the God of their fathers, and bowed down their heads; and worshiped Jehovah and the king. <sup>21</sup> And they sacrificed to Jehovah sacrifices, and offered burnt offerings to Jehovah, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel; <sup>22</sup> and did eat and drink before Jehovah on that day with great gladness.

And they made Solomon the son of David king the second time, and anointed him to Jehovah to be prince, and Zadok to be priest. <sup>23</sup> Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him. <sup>24</sup> And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon the king. <sup>25</sup> And Jehovah magnified Solomon

Ver. 14. Be able to offer, etc.: Heb., retain strength; of thine own, etc.: Heb., of thy hand.

Ver. 18. Prepare: or, establish.

Ver. 23. Prince: or, leader.

Ver. 24. Submitted themselves: Heb., gave the hand under Solomon.



exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

<sup>26</sup> Now David the son of Jesse reigned over all Israel. <sup>27</sup> And the time that he reigned over Israel was forty years; in Hebron he reigned seven years, and in Jerusalem he reigned thirty-three [years]. <sup>28</sup> And he died in a good old age, full of days,

riches, and honor: and Solomon his son reigned in his stead. <sup>29</sup> Now the acts of David the king, first and last, behold, they are written in the history of Samuel the seer and in the history of Nathan the prophet and in the history of Gad the seer, <sup>30</sup> with all his reign and his might, and the times that went over him and over Israel and over all the kingdoms of the countries.

## II. CHRONICLES

### CHAPTER I

<sup>1</sup> And Solomon the son of David strengthened himself in his kingdom, and Jehovah his God was with him, and made him exceedingly great. <sup>2</sup> And Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every prince in all Israel, the heads of the fathers' [houses]. <sup>3</sup> So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tent of meeting of God, which Moses the servant of Jehovah had made in the wilderness. <sup>4</sup> But the ark of God had David brought up from Kiriath-jearim to [the place] that David had prepared for it; for he had pitched a tent for it in Jerusalem. <sup>5</sup> Moreover the altar of bronze, that Bezalel the son of Uri, the son of Hur, had made, was there before the tabernacle of Jehovah: and Solomon and the congregation sought to it.

<sup>6</sup> And Solomon offered there before Jehovah on the altar of bronze that belonged to the tent of meeting, yea, he offered on it a thousand burnt offerings.

<sup>7</sup> In that night God appeared to Solomon, and said to him, Ask what I shall give thee. <sup>8</sup> And Solomon said to God, Thou hast shown great loving-kindness to David my father, and hast made me king in his stead. <sup>9</sup> Now, O Jehovah God, let thy word to David my father stand firm: for thou hast made me king over a people like the dust of the earth in multitude. <sup>10</sup> Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy great people? <sup>11</sup> And God said to Solomon, Because this was in thy heart, and thou hast not asked riches, wealth, or honor, nor the life of those that hate thee, neither yet hast asked long life; but hast asked for thyself wisdom and knowledge, that thou mayest

Ver. 5. Was there: following some MSS., Sept., Jerome; Syriac, Targum, and most MSS. read, he had put. Tabernacle: or, dwelling-place. It: or, him.

Ver. 6. Offered there before Jehovah: or, went up there to the altar of bronze before Jehovah, which was at the tent of meeting, and offered on it a thousand burnt offerings.

judge my people, over whom I have made thee king: <sup>12</sup>the wisdom and knowledge is granted thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. <sup>13</sup>So Solomon came from the high place that was at Gibeon, from before the tent of meeting, to Jerusalem; and he reigned over Israel.

<sup>14</sup>And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen; that he placed in the chariot cities, and with the king in Jerusalem. <sup>15</sup>And the king made silver and gold to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance. <sup>16</sup>And the horses which Solomon had were brought out of Egypt; the king's merchants received them in droves, each drove at a price. <sup>17</sup>And they fetched up and brought out of Egypt a chariot for six hundred [shekels] of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and the kings of Syria, did they bring them out by their means.

## CHAPTER II

<sup>1</sup>Now Solomon commanded that they should build a house for the name of Jehovah, and a house for his kingdom. <sup>2</sup>And Solomon counted out seventy thousand men to bear burdens, and eighty thousand men to be hewers in the mountains, and three thousand and six hundred to oversee them. <sup>3</sup>And Solomon sent to Hiram the king of Tyre, saying, As thou didst

deal with David my father, and didst send him cedars to build him a house to dwell in, [even so deal with me]. <sup>4</sup>Behold, I am about to build a house for the name of Jehovah my God, to dedicate it to him, [and] to offer before him incense of sweet spices, and the continual showbread, and burnt offerings for the morning and for the afternoon, for the sabbaths, and for the new moons, and for the set feasts of Jehovah our God. This is [an ordinance] forever to Israel. <sup>5</sup>And the house which I am about to build shall be great; for great is our God above all gods. <sup>6</sup>But who is able to build him a house, seeing the heavens and the heaven of heavens cannot contain him? who am I then, that I should build him a house, except only to burn incense before him? <sup>7</sup>Now therefore send me a man skilful to work in gold, and in silver, and in bronze, and in iron, and in purple, and crimson, and blue, and that knows how to engrave [all manner of] engravings, [to be] with the skilful men that are with me in Judah and in Jerusalem, whom David my father did provide. <sup>8</sup>Send me also cedar trees, fir trees, and sandal-wood, out of Lebanon; for I know that thy servants know how to cut timber in Lebanon. And, behold, my servants shall be with thy servants, <sup>9</sup>even to prepare me timber in abundance; for the house which I am about to build shall be great and wonderful. <sup>10</sup>And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand cors of wheat for food, and twenty thousand cors of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

Ver. 13. Came from : Heb. text, came to the high place. We follow Sept. and Jerome.

Ver. 17. By their means : Heb., in their hand.

Ver. 1. Commanded that they should build : or, purposed to build.

Ver. 3. Hiram : in 1 Kings 5 : 1, Hiram.

Ver. 6. Is able : or, can retain strength.

Ver. 8. Fir : or, cypress. Sandal-wood : Heb., algum trees. In 1 Kings 10 : 11, almug trees.

Ver. 10. Cors : a Hebrew measure containing about eight bushels. Wheat : so the versions. Heb. text has, beaten wheat. Baths : a Hebrew measure containing about five gallons.



<sup>11</sup> Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because Jehovah loves his people, he has made thee king over them. <sup>12</sup> Hiram said moreover, Blessed be Jehovah, the God of Israel, that made the heavens and the earth, who has given to David the king a wise son, endued with discretion and understanding, who may build a house for Jehovah, and a house for his kingdom. <sup>13</sup> And now I send a skilful man, endued with understanding, even Hiram my father, <sup>14</sup> son of a woman of the daughters of Dan, and his father was a Tyrian, who knows how to work in gold, and in silver, in bronze, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to engrave any manner of engraving, and to devise any device; that there may be [a place] appointed to him with thy skilful men, and with the skilful men of my lord David thy father. <sup>15</sup> Now therefore the wheat and the barley, the oil and the wine, which my lord has spoken of, let him send to his servants: <sup>16</sup> and we will cut trees out of Lebanon, as many as thou shalt need; and we will bring them to thee in floats by sea to Joppa; and thou shalt carry them up to Jerusalem.

<sup>17</sup> And Solomon numbered all the strangers that were in the land of Israel, after the numbering with which David his father had numbered them; and they were found to be a hundred and fifty-three thousand and six hundred. <sup>18</sup> And he set seventy thousand of them to bear burdens, and eighty thousand to be hewers in the mountains, and three thousand and six

hundred overseers to make the people work.

### CHAPTER III

<sup>1</sup> Then Solomon began to build the house of Jehovah at Jerusalem in mount Moriah, where [Jehovah] appeared to David his father, which he made ready in the place of David, in the threshing-floor of Ornan the Jebusite. <sup>2</sup> And he began to build in the second month, in the fourth year of his reign. <sup>3</sup> Now these are the foundations which Solomon laid for the building of the house of God. The length by cubits after the first measure was sixty cubits, and the breadth twenty cubits. <sup>4</sup> And the porch that was before [the house], its length, according to the breadth of the house, was twenty cubits, and the height a hundred and twenty: and he overlaid it within with pure gold. <sup>5</sup> And the greater house he inlaid with fir wood, which he overlaid with fine gold, and wrought on it palm trees and chains. <sup>6</sup> And he overlaid the house with precious stones for beauty: and the gold was gold of Parvaim. <sup>7</sup> He overlaid also the house, the beams, the thresholds, and its walls, and its doors, with gold; and engraved cherubim on the walls.

<sup>8</sup> And he made the most holy house; its length, according to the breadth of the house, was twenty cubits, and its breadth twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents. <sup>9</sup> And the weight of the nails was fifty shekels of gold. <sup>10</sup> And the upper chambers he overlaid with gold. <sup>11</sup> And in the most holy house he made two cherubim of sculptured

Ver. 13. My father: that is, my counsellor.

Ver. 1. Which he made ready in the place of David: Sept. and Jerome have, in the place which David had prepared, in the threshing-floor, etc. Ornan: in 2 Sam. 24: 16, Araunah.

Ver. 2. In the second month: so Sept., Jerome, and a few MSS.; Heb. text has, in the second day of the second month.

Ver. 4. A hundred and twenty: Heb. text almost certainly corrupt. Some think the porch was twenty cubits high; others, thirty.

Ver. 5. Fir tree: or, cypress.

work, and they overlaid them with gold. <sup>11</sup> And the wings of the cherubim were twenty cubits long: the wing of the one [cherub] was five cubits, reaching to the wall of the house; and the other wing was [likewise] five cubits, reaching to the wing of the other cherub. <sup>12</sup> And the wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits [also], joining to the wing of the other cherub. <sup>13</sup> The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and with their faces toward the house. <sup>14</sup> And he made the veil of blue, and purple, and crimson, and fine linen, and wrought on it cherubim.

<sup>15</sup> Also he made before the house two pillars thirty-five cubits high, and the capital that was on top of each of them was five cubits. <sup>16</sup> And he made chains in the oracle, and put [them] on the tops of the pillars; and he made a hundred pomegranates, and put them on the chains. <sup>17</sup> And he set up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

## CHAPTER IV

<sup>1</sup> Moreover he made an altar of bronze, twenty cubits in length, and twenty cubits in breadth, and ten cubits in height. <sup>2</sup> Also he made the molten sea, ten cubits from brim to brim, round in compass, and its height was five cubits; and a line of thirty cubits compassed it round about.

<sup>3</sup> And under it was the likeness of wild gourds, which did compass it round about, ten in a cubit, compassing the sea round about; the wild gourds being in two rows, cast when it was cast. <sup>4</sup> It stood on twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward. <sup>5</sup> And it was a handbreadth thick; and its brim was wrought like the brim of a cup, like the flower of a lily: it received and held three thousand baths. <sup>6</sup> He made also ten lavers, and put five on the right hand, and five on the left, to wash in them; such things as belonged to the burnt offering they rinsed in them: but the sea was for the priests to wash in.

<sup>7</sup> And he made the ten candlesticks of gold according to the ordinance concerning them; and he set them in the temple, five on the right hand, and five on the left. <sup>8</sup> He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made a hundred basins of gold. <sup>9</sup> Furthermore he made the court of the priests and the great court and doors for the court, and overlaid their doors with bronze. <sup>10</sup> And he set the sea on the right side [of the house] eastward, toward the south. <sup>11</sup> And Hiram made the pots and the shovels and the basins. So Hiram made an end of doing the work that he wrought for king Solomon in the house of God: <sup>12</sup> the two pillars, and the bowls, and the two capitals which were on the top of the

Ver. 13. Toward the house: or, inward.

Ver. 15. Thirty-five cubits high: probably a clerical error. In 1 Kings 7: 15 the height is stated to be eighteen cubits. Cf. 2 Kings 25: 17; Jer. 52: 21.

Ver. 16. Oracle: probably a copyist's mistake for collar. Cf. 1 Kings 7: 17.

Ver. 1, 16, 18. Bronze: or, copper.

Ver. 3. Wild gourds: or, knops. Cf. 1 Kings 7: 24. Heb. text, oxen. Ten in a cubit: or, for ten cubits

Ver. 5. Three thousand baths: text of 1 Kings 7: 26, two thousand, to be preferred.



pillars, and the two networks to cover the two bowls of the capitals that were on the top of the pillars; <sup>13</sup> and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were upon the pillars. <sup>14</sup> He made also the bases, and the lavers made he upon the bases; <sup>15</sup> one sea, and the twelve oxen under it. <sup>16</sup> The pots also and the shovels and the fleshhooks and all their vessels did Hiram his father make for king Solomon for the house of Jehovah of bright bronze. <sup>17</sup> In the plain of the Jordan did the king cast them, in the clay ground between Succoth and Zeredah. <sup>18</sup> Thus Solomon made all these vessels in great abundance: for the weight of the bronze was not searched out.

<sup>19</sup> And Solomon made all the vessels that were in the house of God, the golden altar also, and the tables on which was the showbread; <sup>20</sup> and the candlesticks with their lamps, that they should burn according to the ordinance before the oracle, of pure gold; <sup>21</sup> and the flowers, and the lamps, and the tongs, of gold, and that perfect gold; <sup>22</sup> and the snuffers, and the basins, and the spoons, and the firepans, of pure gold. And as for the entry of the house, its inner doors for the most holy place, and the doors of the house, [to wit], of the temple, were of gold.

## CHAPTER V

<sup>1</sup> Thus all the work that Solomon wrought for the house of Jehovah was finished. And Solomon brought in the things that David his father had dedicated, even the silver and the

gold and all the vessels, and put them in the treasuries of the house of God.

<sup>2</sup> Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' [houses] of the children of Israel, to Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion. <sup>3</sup> And all the men of Israel assembled themselves to the king at the feast, which was [in] the seventh month. <sup>4</sup> And all the elders of Israel came: and the Levites took up the ark; <sup>5</sup> and they brought up the ark, and the tent of meeting, and all the holy vessels that were in the Tent; these did the priests the Levites bring up. <sup>6</sup> And king Solomon and all the congregation of Israel, that were assembled to him, were before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. <sup>7</sup> And the priests brought in the ark of the covenant of Jehovah to its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. <sup>8</sup> For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and its staves above. <sup>9</sup> And the staves were so long that the ends of the staves were seen from the ark before the oracle; but they were not seen without: and there it is, to this day. <sup>10</sup> There was nothing in the ark except the two tables which Moses put [there] at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of Egypt.

<sup>11</sup> And it came to pass, when the priests had come out of the holy place, (for all the priests that were present had sanctified themselves, without keep-

Ver. 13. Upon the pillars: Heb., upon the face of the pillars. Some, by change of one letter, read, upon the two pillars.

Ver. 17. Plain: or, circle.

Ver. 9. From the ark: some follow Sept. and a few MSS. in reading, from the holy place.

Ver. 10. When: or, where.

ing their courses ; <sup>12</sup> also the Levites who were the singers, all of them, even Asaph, Heman, Jeduthun, and their sons and their brethren, clothed in fine linen, with cymbals and psalteries and harps, stood on the east of the altar, and with them a hundred and twenty priests sounding with trumpets) ; <sup>13</sup> it came even to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah ; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised Jehovah, [saying], For he is good ; for his lovingkindness is forever : that then the house was filled with a cloud, even the house of Jehovah, <sup>14</sup> so that the priests could not stand to minister by reason of the cloud : for the glory of Jehovah filled the house of God.

### CHAPTER VI

<sup>1</sup> Then spoke Solomon, Jehovah has said that he would dwell in thick darkness. <sup>2</sup> But I have built thee a house of habitation, and a set place for thee to dwell in forever. <sup>3</sup> And the king turned his face, and blessed all the congregation of Israel ; and all the congregation of Israel stood. <sup>4</sup> And he said, Blessed be Jehovah, the God of Israel, who spoke with his mouth to David my father, and has with his hands fulfilled it, saying, <sup>5</sup> From the day that I brought forth my people out of the land of Egypt, I chose no city out of all the tribes of Israel to build a house in, that my name might be there ; neither chose I any man to be a prince over my people Israel : <sup>6</sup> but I have chosen Jerusalem, that my name might be there ; and have chosen David to be over my people Israel. <sup>7</sup> Now it was

in the heart of David my father to build a house for the name of Jehovah, the God of Israel. <sup>8</sup> But Jehovah said to David my father, Whereas it was in thy heart to build a house for my name, thou didst well that it was in thy heart : <sup>9</sup> nevertheless thou shalt not build the house ; but thy son that shall come forth out of thy loins, he shall build the house for my name. <sup>10</sup> And Jehovah has performed his word which he spoke ; for I am risen up instead of David my father, and sit on the throne of Israel, as Jehovah promised, and have built the house for the name of Jehovah, the God of Israel. <sup>11</sup> And I have put there the ark, in which is the covenant of Jehovah, which he made with the children of Israel.

<sup>12</sup> And he stood before the altar of Jehovah in the presence of all the congregation of Israel, and spread forth his hands <sup>13</sup> (for Solomon had made a bronze scaffold, five cubits in length, and five cubits in breadth, and three cubits in height, and had set it in the midst of the court ; and he stood on it, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven) ; <sup>14</sup> and he said, O Jehovah, the God of Israel, there is no God like thee, in the heavens, or in the earth ; who keepest covenant and lovingkindness with thy servants, that walk before thee with all their heart ; <sup>15</sup> who hast kept with thy servant David my father that which thou didst promise him : yea, thou didst speak with thy mouth, and with thy hand hast fulfilled it, as it is this day. <sup>16</sup> Now therefore, O Jehovah, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail

Ver. 12, 13. Trumpets : or, clarions.

Ver. 5. Prince : or, leader.

Ver. 16. There shall not fail thee : Heb., There shall not be cut off to thee a man from my sight.

Ver. 13. Of music : or, for song.

Ver. 14. With : or, for.



thee a man in my sight to sit on the throne of Israel; if only thy sons take heed to their way, to walk in my law as thou hast walked before me.

<sup>17</sup> Now therefore, O Jehovah, the God of Israel, let thy word stand firm, which thou didst speak to thy servant David.

<sup>18</sup> But will God in very deed dwell with men on the earth? behold heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! <sup>19</sup> Yet have respect to the prayer of thy servant, and to his supplication, O Jehovah my God, to hearken to the cry and to the prayer which thy servant prays before thee; <sup>20</sup> that thine eyes may be open toward this house day and night, even toward the place of which thou hast said that thou wouldest put thy name there, to hearken to the prayer which thy servant shall pray toward this place. <sup>21</sup> And hearken thou to the supplications of thy servant, and of thy people Israel, when they shall pray toward this place; yea, hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

<sup>22</sup> If a man sin against his neighbor, and an oath be laid upon him to cause him to swear, and he come [and] swear before thine altar in this house: <sup>23</sup> then hear thou from heaven, and do, and judge thy servants, requiting the wicked, by bringing his way upon his own head; and justifying the righteous, by giving him according to his righteousness.

<sup>24</sup> And if thy people Israel be smitten down before an enemy, because they have been sinning against thee; and shall turn again and confess thy name, and pray and make supplication before thee in this house;

<sup>25</sup> then hear thou from heaven, and forgive the sin of thy people Israel, and bring them again to the land which thou gavest to them and to their fathers.

<sup>26</sup> When the heaven is shut up, and there is no rain, because they have been sinning against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: <sup>27</sup> then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, because thou teachest them the good way in which they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance.

<sup>28</sup> If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpillar; if their enemies besiege them in the land of their cities; whatever plague or whatever sickness there may be; <sup>29</sup> whatever prayer and supplication may be made by any man, or by all thy people Israel, who shall know every man his own plague and his own sorrow, and shall spread forth his hands toward this house: <sup>30</sup> then hear thou from heaven thy dwelling-place, and forgive, and render to every man according to all his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of the sons of men); <sup>31</sup> that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest to our fathers.

<sup>32</sup> Moreover concerning the foreigner, who is not of thy people Israel, when he shall come from a distant land for thy great name's sake, and thy mighty hand, and thine outstretched arm; when they shall come and pray toward this house; <sup>33</sup> then hear thou from heaven, even from thy dwelling-place,

Ver. 26. When: or, because.

Ver. 28. Cities: Heb., gates.

Ver. 32. This house: Heb., thy name is called upon this house, etc.

and do according to all that the foreigner calls to thee for; that all the peoples of the earth may know thy name, and fear thee, as does thy people Israel, and that they may know that this house which I have built is called by thy name.

<sup>34</sup> If thy people go out to battle against their enemies, by whatever way thou shalt send them; and they pray to thee toward this city which thou hast chosen, and the house which I have built for thy name; <sup>35</sup> then hear thou from heaven their prayer and their supplication, and maintain their right.

<sup>36</sup> If they sin against thee (for there is no man that sins not), and thou be angry with them, and deliver them to an enemy, so that their captors carry them away to a land far off or near; <sup>37</sup> yet if they shall bethink themselves in the land whither they are carried captive, and turn again, and make supplication to thee in the land of their captivity, saying, We have sinned, we have done wrong, and have dealt wickedly; <sup>38</sup> if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward their land, which thou gavest to their fathers, and the city which thou hast chosen, and toward the house which I have built for thy name: <sup>39</sup> then hear thou from heaven, from thy dwelling-place, their prayer and their supplications, and maintain their right; and forgive thy people that have sinned against thee.

<sup>40</sup> Now, O my God, let, I beseech thee, thine eyes be open, and let thine ears be attentive, to the prayer that is made in this place. <sup>41</sup> Now therefore arise, O Jehovah God, into

thy resting-place, thou, and the ark of thy strength: let thy priests, O Jehovah God, be clothed with salvation, and let thy saints rejoice in goodness. <sup>42</sup> O Jehovah God, turn not away the face of thine anointed. Remember the lovingkindnesses of David thy servant.

## CHAPTER VII

<sup>1</sup> Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Jehovah filled the house.

<sup>2</sup> And the priests could not enter into the house of Jehovah, because the glory of Jehovah filled the house of Jehovah. <sup>3</sup> And all the children of Israel were looking on, when the fire came down, and the glory of Jehovah rested upon the house; and they bowed themselves with their faces to the ground upon the pavement, and worshiped, and gave thanks to Jehovah, [saying], For he is good; for his loving-kindness is forever.

<sup>4</sup> Then the king and all the people offered sacrifice before Jehovah. <sup>5</sup> And king Solomon offered a sacrifice of twenty-two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. <sup>6</sup> And the priests stood, according to their offices; the Levites also with the instruments of music of Jehovah, which David the king had made to give thanks to Jehovah (his lovingkindness is forever), when David praised by their hand: and the priests sounded trumpets before them; and all Israel stood. <sup>7</sup> Moreover Solomon hallowed the interior of the court that was before the house of Jehovah; for there he offered the burnt offerings, and the fat of the

Ver. 41. Goodness: or, good.

Ver. 6. Offices: or, wards. Of music: or, for

Ver. 42. Loving-kindnesses: or, good deeds. the song of Jehovah. Hand: or, ministry.



peace offerings, because the bronze altar which Solomon had made was not able to receive the burnt offering, and the meal offering, and the fat.

<sup>8</sup> So Solomon kept the feast at that time seven days, and all Israel with him, a very great congregation, from the entrance of Hamath to the brook of Egypt. <sup>9</sup> And on the eighth day they held a closing festival: for they kept the dedication of the altar seven days, and the feast seven days. <sup>10</sup> And on the twenty-third day of the seventh month he sent the people away to their tents, joyful and glad of heart for the goodness that Jehovah had shown to David, and to Solomon, and to Israel his people.

<sup>11</sup> Thus Solomon finished the house of Jehovah, and the king's house: and all that came into Solomon's heart to make in the house of Jehovah, and in his own house, he prosperously effected. <sup>12</sup> And Jehovah appeared to Solomon by night, and said to him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. <sup>13</sup> If I shut up the heavens that there be no rain, or if I command the locust to devour the land, or if I send pestilence among my people; <sup>14</sup> if my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. <sup>15</sup> Now mine eyes shall be open, and mine ears attentive, to the prayer that is made in this place. <sup>16</sup> For now have I chosen and hallowed this house, that my name may be there forever: and mine eyes and my heart shall be there perpetually. <sup>17</sup> And as for thee, if thou wilt walk before me as David thy father walked, and do

according to all that I have commanded thee, and wilt keep my statutes and mine ordinances; <sup>18</sup> then I will establish the throne of thy kingdom, according as I covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. <sup>19</sup> But if ye turn away, and forsake my statutes and my commandments which I have set before you, and go and serve other gods, and worship them; <sup>20</sup> then will I pluck them up by the roots out of my land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight, and I will make it a proverb and a byword among all peoples. <sup>21</sup> And this house, which is so high, every one that passes by it shall be astonished, and shall say, Why has Jehovah done thus to this land, and to this house? <sup>22</sup> And they shall answer, Because they forsook Jehovah, the God of their fathers, who brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them; therefore he has brought on them all this evil.

### CHAPTER VIII

<sup>1</sup> And it came to pass at the end of twenty years, during which Solomon had built the house of Jehovah, and his own house, <sup>2</sup> that the cities which Hiram had given to Solomon, Solomon built them, and settled the children of Israel there.

<sup>3</sup> And Solomon went to Hamath-zobah, and prevailed against it. <sup>4</sup> And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. <sup>5</sup> Also he built Beth-horon the upper, and Beth-horon the lower, fortified cities, with walls, gates,

Ver. 7. Bronze: or, copper. Ver. 8. Brook: or, torrent.

Ver. 9. Closing festival: or, solemn assembly.

Ver. 14. Who are called by my name: Heb., upon whom my name has been called.

Ver. 5. Bars: Heb., bar, probably referring to the single strong bar by which the gate was fastened.

and bars; <sup>6</sup>and Baalath, and all the store cities that Solomon had, and all the cities for his chariots, and the cities for his horsemen, and all that Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion.

<sup>7</sup>As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, who were not of Israel; <sup>8</sup>of their sons that were left after them in the land, whom the children of Israel consumed not, of them did Solomon raise a levy [for bondservice], to this day. <sup>9</sup>But of the children of Israel did Solomon make no servants for his work; but they were men of war, and captains of his knights, and captains of his chariots, and of his horsemen. <sup>10</sup>And these were the chief officers of king Solomon, even two hundred and fifty, that bore rule over the people.

<sup>11</sup>And Solomon brought up the daughter of Pharaoh out of the city of David to the house that he had built for her; for he said, A wife of mine shall not dwell in the house of David king of Israel, because the places are holy, into which the ark of Jehovah has come.

<sup>12</sup>Then Solomon offered burnt offerings to Jehovah on the altar of Jehovah, which he had built before the porch, <sup>13</sup>even as the duty of every day required, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the set feasts, three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

<sup>14</sup>And he appointed, according to the ordinance of David his father, the

courses of the priests over their service, and the Levites over their charges, to praise, and to minister before the priests, as the duty of every day required; the gatekeepers also by their courses at every gate; for so had David the man of God commanded. <sup>15</sup>And they departed not from the commandment of the king to the priests and the Levites concerning any matter, or concerning the treasures. <sup>16</sup>Now all the work of Solomon was prepared to the day of the foundation of the house of Jehovah, and until it was finished. [So] the house of Jehovah was complete.

<sup>17</sup>Then went Solomon to Ezion-geber, and to Eloth, on the sea shore in the land of Edom. <sup>18</sup>And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

### CHAPTER IX

<sup>1</sup>And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great train, and camels bearing spices, and gold in abundance, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. <sup>2</sup>And Solomon told her all her questions; and there was not anything hid from Solomon which he told her not. <sup>3</sup>And when the queen of Sheba saw the wisdom of Solomon, and the house that he had built, <sup>4</sup>and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, his cup-bearers

Ver. 9. Captains of his knights: so Heb. text; Sept. has, his captains and his knights.

Ver. 11. The places: Heb., they are.

Ver. 14. Charges: or, wards.

Ver. 13. Tabernacles: or, booths.

Ver. 1. Hard questions: or, riddles.



also, and their apparel; and his ascent by which he went up to the house of Jehovah; there was no more spirit in her. <sup>6</sup> And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. <sup>7</sup> Howbeit I believed not their words, until I came, and mine eyes had seen it; and, behold, the half of the greatness of thy wisdom was not told me; thou exceedest the fame that I heard. <sup>8</sup> Happy are thy men, and happy are these thy servants, who stand before thee continually, and hear thy wisdom. <sup>9</sup> Blessed be Jehovah thy God, who delighted in thee, to set thee on his throne, to be king for Jehovah thy God: because thy God loved Israel, to establish them forever, therefore he made thee king over them, to do justice, and righteousness.

<sup>9</sup> And she gave the king a hundred and twenty talents of gold, and spices in great abundance; and precious stones; neither was there any such spice as the queen of Sheba gave to king Solomon. <sup>10</sup> And the servants also of Hiram, and the servants of Solomon, who brought gold from Ophir, brought sandal-wood, and precious stones. <sup>11</sup> And the king made of the sandal-wood terraces for the house of Jehovah, and for the king's house, and harps and psalteries for the singers: and there were none such seen before in the land of Judah. <sup>12</sup> And king Solomon gave to the queen of Sheba all her desire, whatever she asked, beside that which she had brought to the king. So she turned, and went to her own land, she and her servants.

<sup>13</sup> Now the weight of the gold that came to Solomon in one year was six hundred and sixty-six talents of gold, <sup>14</sup> beside that which the traders and merchants brought; and all the kings of Arabia and the governors of the country brought gold and silver to Solomon. <sup>15</sup> And king Solomon made two hundred targets of beaten gold: six hundred [shekels] of beaten gold spread he upon each target. <sup>16</sup> And [he made] three hundred shields of beaten gold; three hundred [shekels] of gold spread he upon each shield: and the king put them in the house of the forest of Lebanon. <sup>17</sup> Moreover the king made a great throne of ivory, and overlaid it with pure gold. <sup>18</sup> And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on either side by the place of the seat, and two lions standing beside the stays. <sup>19</sup> And twelve lions were standing there on the one side and on the other on the six steps: there was not the like made in any kingdom. <sup>20</sup> And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: silver was nothing accounted of in the days of Solomon. <sup>21</sup> For the king had ships that went to Tarshish with the servants of Hiram: once every three years came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.

<sup>22</sup> So king Solomon surpassed all the kings of the earth in riches and wisdom. <sup>23</sup> And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. <sup>24</sup> And they brought every

Ver. 4. Ascent by which he went up to the house of Jehovah: so Heb. text; Sept., Jerome, and Syriac read, burnt offerings which he offered in the house of Jehovah. Cf. 1 Kings 10:5. Heb. text probably corrupt.

Ver. 5. Thine acts: or, thy sayings.

Ver. 11. Terraces: or, raised paths.

Ver. 12. She had brought to the king: text probably corrupt. Cf. 1 Kings 10:13.

Ver. 15. Targets: or, large shields.

Ver. 10. Sandal-wood: Heb., algum trees.

man his present, vessels of silver, and vessels of gold, and raiment, armor, and spices, horses, and mules, a rate year by year. <sup>25</sup> And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. <sup>26</sup> And he was ruling over all the kings from the River even to the land of the Philistines, and to the border of Egypt. <sup>27</sup> And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance. <sup>28</sup> And they brought horses for Solomon out of Egypt, and out of all lands.

<sup>29</sup> Now the rest of the acts of Solomon, first and last, are they not written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? <sup>30</sup> And Solomon reigned in Jerusalem over all Israel forty years. <sup>31</sup> And Solomon slept with his fathers, and they buried him in the city of David his father: and Rehoboam his son reigned in his stead.

## CHAPTER X

<sup>1</sup> And Rehoboam went to Shechem; for to Shechem were all Israel come to make him king. <sup>2</sup> And it came to pass, when Jeroboam the son of Nebat heard of it (for he was in Egypt, whither he had fled from the presence of king Solomon), that Jeroboam returned out of Egypt. <sup>3</sup> And they sent and called him; and Jeroboam and all Israel came, and they spoke to Rehoboam, saying, <sup>4</sup> Thy father made our yoke grievous: now therefore make thou the grievous service of thy

father, and his heavy yoke which he put upon us, lighter, and we will serve thee. <sup>5</sup> And he said to them, Come again to me after three days. <sup>6</sup> And the people departed.

<sup>7</sup> And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, How do ye counsel me to return answer to this people? <sup>8</sup> And they spoke to him, saying, If thou be kind to this people, and please them, and speak good words to them, then they will be thy servants forever. <sup>9</sup> But he forsook the counsel of the old men which they had given him, and took counsel with the young men who had grown up with him, who stood before him. <sup>10</sup> And he said to them, What do ye counsel, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father put upon us lighter? <sup>11</sup> And the young men that had grown up with him spoke to him, saying, Thus shalt thou say to the people that spoke to thee, saying, Thy father made our yoke heavy, but make thou it lighter upon us; thus shalt thou say to them, My little finger is thicker than my father's loins. <sup>12</sup> And now my father did lade you with a heavy yoke, but I will add to your yoke; my father chastised you with whips, but I [will chastise you] with scorpions.

<sup>13</sup> So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day. <sup>14</sup> And the king answered them roughly; for king Rehoboam forsook the counsel of the old men, <sup>15</sup> and spoke to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to it; my father chastised you with

Ver. 29. History : or, words. Iddo : Heb., Jedai, or Jedo.

Ver. 7. Forever : Heb., all the days.

Ver. 14. My father made your yoke heavy : So Sept., Syriac, Jerome, and some MSS. ; other MSS., I will make heavy your yoke, and I will add to it.



whips, but I [will chastise you] with scorpions. <sup>15</sup> So the king hearkened not to the people; for it was brought about of God, that Jehovah might establish his word, which he spoke by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

<sup>16</sup> And when all Israel saw that the king hearkened not to them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: every man to your tents, O Israel: now see to thine own house, David. So all Israel departed to their tents. <sup>17</sup> But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. <sup>18</sup> Then king Rehoboam sent Hadoram, who was over the levy; and the children of Israel stoned him with stones, that he died. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. <sup>19</sup> So Israel rebelled against the house of David, to this day.

## CHAPTER XI

<sup>1</sup> And when Rehoboam was come to Jerusalem, he assembled the house of Judah and Benjamin, a hundred and eighty thousand chosen men, who were warriors, to fight against Israel, to bring the kingdom again to Rehoboam. <sup>2</sup> But the word of Jehovah came to Shemaiah the man of God, saying, <sup>3</sup> Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, <sup>4</sup> Thus says Jehovah, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is come from me. So they hearkened to the words of Jehovah, and returned from going against Jeroboam.

<sup>5</sup> And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. <sup>6</sup> He built Beth-lehem and Etam and Tekoa <sup>7</sup> and Beth-zur and Soco and Adullam <sup>8</sup> and Gath and Mareshah and Ziph <sup>9</sup> and Adoraim and Lachish and Azekah <sup>10</sup> and Zorah and Aijalon and Hebron, which are in Judah and in Benjamin, fortified cities. <sup>11</sup> And he strengthened the fortresses, and put captains in them, and stores of food, and oil and wine. <sup>12</sup> And in every city [he put] shields and spears, and made them exceeding strong. And Judah and Benjamin belonged to him.

<sup>13</sup> And the priests and the Levites that were in all Israel resorted to him out of all their territory. <sup>14</sup> For the Levites left their pasture-lands and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons cast them off, that they should not execute the priest's office to Jehovah; <sup>15</sup> and he appointed him priests for the high places, and for the he-goats, and for the calves which he had made. <sup>16</sup> And after them, out of all the tribes of Israel, such as set their hearts to seek Jehovah, the God of Israel, came to Jerusalem to sacrifice to Jehovah, the God of their fathers. <sup>17</sup> So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years; for they walked in the way of David and Solomon for three years.

<sup>18</sup> And Rehoboam took him a wife, Mahalath the daughter of Jerimoth the son of David, [and of] Abihail the daughter of Eliab the son of Jesse; <sup>19</sup> and she bore him sons: Jeush and Shemariah and Zaham. <sup>20</sup> And after her he took Maacah the daughter

Ver. 15. Brought about: Heb., a turn of God.

Ver. 14. Pasture-lands: or, suburbs, or, commons.

Ver. 18. And of: or, and Abihail.

Ver. 20. Maacah the daughter of Absalom: In 13: 2, Micaiah the daughter of Uriel. Perhaps the granddaughter of Absalom.

Ver. 17. Strengthened: or, repaired.

Ver. 15. He-goats: or, satyrs.

of Absalom: and she bore him Abijah and Attai and Ziza and Shelomith. <sup>21</sup>And Rehoboam loved Maacah the daughter of Absalom above all his wives and his concubines (for he took eighteen wives and sixty concubines, and begot twenty-eight sons and sixty daughters). <sup>22</sup>And Rehoboam appointed Abijah the son of Maacah to be chief, to be prince among his brethren: for [it was his purpose] to make him king. <sup>23</sup>And he dealt wisely, and dispersed of all his sons throughout all the lands of Judah and Benjamin, even to all the fortified cities; and he gave them provisions in abundance. And he sought [for them] many wives.

## CHAPTER XII

<sup>1</sup>And it came to pass, as soon as Rehoboam had established the kingdom, and was strong, that he forsook the law of Jehovah, and all Israel with him. <sup>2</sup>And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem, because they had trespassed against Jehovah, <sup>3</sup>with twelve hundred chariots, and sixty thousand horsemen; and the people that came with him out of Egypt were without number; Lubbim, Sukkim, and Ethiopians. <sup>4</sup>And he took the fortified cities which belonged to Judah, and came to Jerusalem. <sup>5</sup>Now Shemaiah the prophet came to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said to them, Thus says Jehovah, Ye have forsaken me, therefore have I also left you in the hand of Shishak. <sup>6</sup>Then the princes of Israel and the king humbled themselves; and they said, Jehovah is righteous. <sup>7</sup>And when Jehovah

saw that they had humbled themselves, the word of Jehovah came to Shemaiah, saying, They have humbled themselves: I will not destroy them; but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. <sup>8</sup>Nevertheless they shall become his servants; that they may know my service, and the service of the kingdoms of the countries.

<sup>9</sup>So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of Jehovah, and the treasures of the king's house; he took all away: he took away also the shields of gold which Solomon had made. <sup>10</sup>And king Rehoboam made in their stead shields of bronze, and committed them to the hands of the captains of the guard, that kept the door of the king's house. <sup>11</sup>And it was so, that as oft as the king entered into the house of Jehovah, the guard came and bore them, and brought them back into the chamber of the guard. <sup>12</sup>And when he humbled himself, the wrath of Jehovah turned from him, that he would not destroy him altogether: and moreover in Judah there were good things [found].

<sup>13</sup>So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess. <sup>14</sup>And he did that which was evil, because he set not his heart to seek Jehovah.

<sup>15</sup>Now the acts of Rehoboam, first

Ver. 21. Sixty: Sept., supported by Josephus, thirty.

Ver. 23. Sought for them many wives: or, sought a multitude of wives.

Ver. 2. Trespassed: or, had dealt unfaithfully with.

Ver. 7. Some deliverance: Heb., deliverance as it were a little; either, deliverance within a little while, or, a few that shall escape.

Ver. 10. Bronze: or, copper.

Ver. 10, 11. Guard: Heb., runners, or, couriers



and last, are they not written in the histories of Shemaiah the prophet and of Iddo the seer, after the manner of genealogies? And there were wars between Rehoboam and Jeroboam continually. <sup>16</sup> And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

### CHAPTER XIII

<sup>1</sup> In the eighteenth year of king Jeroboam began Abijah to reign over Judah. <sup>2</sup> Three years reigned he in Jerusalem: and his mother's name was Maacah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. <sup>3</sup> And Abijah joined battle with an army of valiant men of war, even four hundred thousand chosen men; and Jeroboam set the battle in array against him with eight hundred thousand chosen men, who were mighty men of valor. <sup>4</sup> And Abijah stood up upon mount Zemaraim, which is in the hill country of Ephraim; and said, Hear me, O Jeroboam and all Israel: <sup>5</sup> ought ye not to know that Jehovah, the God of Israel, gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt? <sup>6</sup> Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his lord. <sup>7</sup> And there were gathered to him vain men, base fellows, who strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them. <sup>8</sup> And now ye think to withstand the kingdom of Jehovah in the hand of the sons of David; and ye are a great multitude, and with you are golden calves which

Jeroboam has made you for gods. <sup>9</sup> Have ye not driven out the priests of Jehovah, the sons of Aaron, and the Levites, and made you priests after the manner of the peoples of the lands? so that whoever comes to consecrate himself with a young bullock and seven rams, the same may become a priest of [those that are] no gods. <sup>10</sup> But as for us, Jehovah is our God, and we have not forsaken him; and [we have] priests ministering to Jehovah, the sons of Aaron, and the Levites in their work: <sup>11</sup> and they burn to Jehovah every morning and every afternoon burnt offerings and sweet incense: the showbread also [set they] in order on the pure table; and the candlestick of gold with its lamps, to burn every evening: for we keep the charge of Jehovah our God; but ye have forsaken him. <sup>12</sup> And, behold, God is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. O children of Israel, fight not against Jehovah, the God of your fathers; for ye shall not prosper.

<sup>13</sup> But Jeroboam caused an ambush to go around behind them: so they were before Judah, and the ambush was behind them. <sup>14</sup> And when Judah looked back, behold, the battle was before and behind them: and they cried to Jehovah, and the priests sounded with the trumpets. <sup>15</sup> Then the men of Judah shouted; and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. <sup>16</sup> And the children of Israel fled before Judah: and God delivered them into their hand. <sup>17</sup> And Abijah and his people smote them with a great slaughter: so there fell down

Ver. 15. Histories: Heb., words. After the manner of; or, in reckoning the genealogies.

Ver. 2. Maacah: so Sept. and Syriac. Cf. 11: 20 and 1 Kings 15: 2. Hebrew text, supported by Jerome, Micaiah.

Ver. 9. Consecrate: or, install. Heb., fill his hand.

slain of Israel five hundred thousand chosen men.<sup>18</sup> Thus the children of Israel were brought under at that time; and the children of Judah prevailed, because they relied upon Jehovah, the God of their fathers.<sup>19</sup> And Abijah pursued after Jeroboam, and took cities from him; Beth-el with its towns, and Jeshanah with its towns, and Ephron with its towns.<sup>20</sup> Neither did Jeroboam recover strength again in the days of Abijah: and Jehovah smote him, and he died.<sup>21</sup> But Abijah strengthened himself, and took to himself fourteen wives, and begot twenty-two sons and sixteen daughters.<sup>22</sup> And the rest of the acts of Abijah, and his ways, and his sayings, are written in the commentary of the prophet Iddo.

## CHAPTER XIV

<sup>1</sup> So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead: in his days the land was quiet ten years.<sup>2</sup> And Asa did that which was good and right in the eyes of Jehovah his God:<sup>3</sup> for he put away the foreign altars, and the high places, and broke in pieces the pillars, and hewed down the Asherim; and commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment.<sup>4</sup> Also he put away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him.<sup>5</sup> And he built fortified cities in Judah; for the land was quiet, and he had no war in those years, because Jehovah had given him rest.<sup>6</sup> For he said to Judah, Let us build these cities, and make about them

walls and towers, gates and bars; the land is yet before us, because we have sought Jehovah our God; we have sought him, and he has given us rest on every side.<sup>7</sup> So they built and prospered.<sup>8</sup> And Asa had an army that bore bucklers and spears, out of Judah three hundred thousand; and out of Benjamin, that bore shields and drew bows, two hundred and eighty thousand: all these were mighty men of valor.

<sup>9</sup> And there came out against them Zerah the Ethiopian with an army of a million, and three hundred chariots; and he came to Mareshah.

<sup>10</sup> Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah.<sup>11</sup> And Asa cried to Jehovah his God, and said, O Jehovah, there is none able besides thee to help, between the mighty and him that has no strength. Help us, O Jehovah our God; for on thee do we rely, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee.

<sup>12</sup> So Jehovah smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.<sup>13</sup> And Asa and the people that were with him pursued them to Gerar: and there fell of the Ethiopians so many that they could not recover themselves; for they were routed before Jehovah, and before his host; and they carried away very much booty.<sup>14</sup> And they smote all the cities round about Gerar; for the fear of Jehovah came upon them. And they spoiled all the cities; for there was much spoil in them.<sup>15</sup> They smote tents of cattle also, and carried off flocks in abundance and camels, and returned to Jerusalem.

Ver. 19. Ephron: so Heb. text, Sept., and Jerome; Massoretic correction, Ephraim.

Ver. 22. Commentary: or, narrative.

Ver. 3. Asherim: probably wooden symbols of a goddess Asherah.

Ver. 8. Bucklers: or, large shields.

Ver. 13. So many that they could not recover themselves: Heb., till there was to them no reviving (or, preservation of life). Routed: Heb., broken.

Ver. 15. Tents of cattle: *i. e.*, nomads.



CHAPTER XV

<sup>1</sup> And the Spirit of God came upon Azariah the son of Oded: <sup>2</sup> and he went out to meet Asa, and said to him, Hear ye me, Asa, and all Judah and Benjamin: Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. <sup>3</sup> Now for many days Israel was without a true God, and without a teaching priest, and without law; <sup>4</sup> but when in their distress they turned to Jehovah, the God of Israel, and sought him, he was found of them. <sup>5</sup> And in those times there was no peace to him that went out, nor to him that came in, but great disturbances were upon all the inhabitants of the lands. <sup>6</sup> And they were broken in pieces, nation against nation, and city against city: for God did vex them with all adversity. <sup>7</sup> But as for you, be strong, and let not your hands be slack; for your work shall be rewarded.

<sup>8</sup> And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed the altar of Jehovah, that was before the porch of Jehovah. <sup>9</sup> And he gathered all Judah and Benjamin, and those that sojourned with them out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in abundance, when they saw that Jehovah his God was with him. <sup>10</sup> So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

<sup>11</sup> And they sacrificed to Jehovah in that day, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. <sup>12</sup> And they entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul; <sup>13</sup> and that whoever would not seek Jehovah, the God of Israel, should be put to death, whether small or great, whether man or woman. <sup>14</sup> And they swore to Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets. <sup>15</sup> And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire, and he was found of them; and Jehovah gave them rest round about.

<sup>16</sup> And also Maacah, the mother of Asa the king, he removed from being queen mother, because she made a frightful image for Asherah; and Asa cut down her frightful image, and made dust of it, and burnt it in the brook Kidron. <sup>17</sup> But the high places were not taken away out of Israel. Nevertheless the heart of Asa was perfect all his days. <sup>18</sup> And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver and gold and vessels. <sup>19</sup> And there was no [more] war until the thirty-fifth year of the reign of Asa.

CHAPTER XVI

<sup>1</sup> In the thirty-sixth year of the reign of Asa, Baasha king of Israel went up against Judah, and built Ramah, that he might not permit any to go out or come in to Asa king of Judah. <sup>2</sup> Then Asa brought out silver and gold out of the treasures of the

Ver. 6. Vex : or, discomfit.

Ver. 8. And : or, even. Oded the prophet : text almost certainly corrupt. Keil suggests, which Azariah the son of Oded the prophet spoke.

Ver. 14. Trumpets : or, clarions.

Ver. 19. Thirty-fifth year : perhaps an inaccuracy. Cf. 1 Kings 16 : 8. If we might read, fifteenth year. in 15 : 19, and, sixteenth year, in 16 : 1, the discrepancy would be removed.

Ver. 16. Brook : or, wady, or, torrent.

house of Jehovah and of the king's house, and sent to Ben-hadad king of Syria, who dwelt in Damascus, saying, <sup>1</sup>A league between me and thee, as [there was] between my father and thy father! behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. <sup>4</sup>And Ben-hadad hearkened to king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon and Dan and Abel-maim and all the store cities of Naphtali. <sup>5</sup>And it came to pass, as soon as Baasha heard it, that he left off building Ramah, and let his work cease. <sup>6</sup>Then Asa the king took all Judah; and they carried away the stones of Ramah, and its timbers, with which Baasha had built; and he built with them Geba and Mizpah.

<sup>7</sup>And at that time Hanani the seer came to Asa king of Judah, and said to him, Because thou hast relied on the king of Syria, and hast not relied on Jehovah thy God, therefore is the host of the king of Syria escaped out of thy hand. <sup>8</sup>Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? yet, because thou didst rely on Jehovah, he delivered them into thy hand. <sup>9</sup>For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong on behalf of those whose heart is perfect toward him. Thou hast done foolishly concerning this thing; for henceforth thou shalt have wars. <sup>10</sup>Then Asa was provoked with the seer, and put him in the stocks; for he was in a rage with him because of this thing. And Asa oppressed some of the people at the same time.

<sup>11</sup>And, behold, the acts of Asa, first

and last, lo, they are written in the book of the kings of Judah and Israel. <sup>12</sup>And in the thirty-ninth year of his reign Asa was diseased in his feet, his disease becoming exceeding great; yet in his disease he sought not Jehovah, but to the physicians. <sup>13</sup>And Asa slept with his fathers, and died in the forty-first year of his reign. <sup>14</sup>And they buried him in his own tombs, which he had hewn out for himself in the city of David, and laid him in the bed which was filled with sweet odors and divers kinds [of spices] prepared by the perfumers' art; and they made a very great burning for him.

## CHAPTER XVII

<sup>1</sup>And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. <sup>2</sup>And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. <sup>3</sup>And Jehovah was with Jehoshaphat, because he walked in the first ways of his father David, and sought not to the Baalim; <sup>4</sup>but sought to the God of his father, and walked in his commandments, and not after the doings of Israel. <sup>5</sup>Therefore Jehovah established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. <sup>6</sup>And his heart was lifted up in the ways of Jehovah. And furthermore he put away the high places and the Asherim out of Judah.

<sup>7</sup>Also in the third year of his reign he sent his princes, even Benhail and Obadiah and Zechariah and Nethanel and Micaiah, to teach in the cities of Judah; <sup>8</sup>and with them the

Ver. 2. Damascus: Heb., Darnesek.

Ver. 4. Store cities: Heb., store-houses of the cities.

Ver. 10. Stocks: Heb., stock-house; oppressed or, crushed.



Levites, even Shemaiah and Nethaniah and Zebadiah and Asahel and Shemiramoth and Jehonathan and Adonijah and Tobijah and Tob-adonijah, the Levites; and with them Elishama and Jehoram, the priests: <sup>8</sup>And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people.

<sup>10</sup>And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. <sup>11</sup>And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. <sup>12</sup>And Jehoshaphat became great exceedingly; and he built in Judah castles and store cities.

<sup>13</sup>And he had many works in the cities of Judah; and men of war, mighty men of valor, in Jerusalem. <sup>14</sup>And this was the numbering of them according to their fathers' houses: of Judah, the captains of thousands: Adnah the captain, and with him mighty men of valor three hundred thousand; <sup>15</sup>and next to him Jehohanan the captain, and with him two hundred and eighty thousand; <sup>16</sup>and next to him Amasiah the son of Zichri, who willingly offered himself to Jehovah; and with him two hundred thousand mighty men of valor. <sup>17</sup>And of Benjamin: Eliada a mighty man of valor, and with him two hundred thousand armed with bow and shield; <sup>18</sup>and next to him Jehozabad, and with him a hundred and eighty thousand ready prepared for war. <sup>19</sup>These were they that waited on the king, beside those whom the king put in the fortified cities throughout all Judah.

## CHAPTER XVIII

<sup>1</sup>Now Jehoshaphat had riches and honor in abundance; and he formed a marriage-alliance with Ahab. <sup>2</sup>And after certain years he went down to Ahab to Samaria. And Ahab killed for him sheep and oxen in abundance, and for the people that were with him, and moved him to go up [with him] to Ramoth-gilead. <sup>3</sup>And Ahab king of Israel said to Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people, and [we will be] with thee in the war.

<sup>4</sup>And Jehoshaphat said to the king of Israel, Seek, I pray thee, the word of Jehovah to-day. <sup>5</sup>Then the king of Israel gathered together the prophets, four hundred men, and said to them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the hand of the king. <sup>6</sup>But Jehoshaphat said, Is there not here besides a prophet of Jehovah, that we may inquire of him? And the king of Israel said to Jehoshaphat, There is yet one man by whom we may inquire of Jehovah; but I hate him; for he never prophesies good concerning me, but always evil: the same is Micaiah the son of Imlah. And Jehoshaphat said, Let not the king say so. <sup>7</sup>Then the king of Israel called a eunuch, and said, Fetch quickly Micaiah the son of Imlah. <sup>8</sup>Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, and they were sitting in a threshing-floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them. <sup>10</sup>And Zedekiah the son of Chenaanah made him horns of iron, and said, Thus

Ver. 1. Marriage-alliance: *i. e.*, by the marriage of his son with Ahab's daughter.

says Jehovah, With these shalt thou push the Syrians, until thou consume them.<sup>11</sup> And all the prophets were prophesying so, saying, Go up to Ramoth-gilead, and prosper; for Jehovah will deliver it into the hand of the king.

<sup>12</sup>And the messenger that went to call Micaiah spoke to him, saying, Behold, the words of the prophets [declare] good to the king with one mouth; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

<sup>13</sup>And Micaiah said, As Jehovah lives, what my God says, that will I speak.

<sup>14</sup>And when he was come to the king, the king said to him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper; for they shall be delivered into your hand.<sup>15</sup> And the king said to him, How many times shall I adjure thee that thou speak to me nothing but the truth in the name of Jehovah?

<sup>16</sup>And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd; and Jehovah said, These have no master; let them return every man to his house in peace.<sup>17</sup> And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good concerning me, but evil?

<sup>18</sup>And he said, Therefore hear ye the word of Jehovah: I saw Jehovah sitting upon his throne, and all the host of heaven standing on his right hand and on his left.<sup>19</sup> And Jehovah said, Who will entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spoke saying after this manner, and another saying after that manner.<sup>20</sup> And there came forth a spirit, and stood before Jehovah, and said, I will entice him. And Jehovah said to him, By what means?

<sup>21</sup>And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also; go forth, and do so.<sup>22</sup> Now therefore, behold, Jehovah has put a lying spirit in the mouth of these thy prophets; and Jehovah has spoken evil concerning thee.

<sup>23</sup>Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way passed the Spirit of Jehovah from me to speak to thee?

<sup>24</sup>And Micaiah said, Behold, thou shalt see on that day, when thou shalt go from inner chamber to inner chamber to hide thyself.<sup>25</sup> And the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

<sup>26</sup>and say, Thus says the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

<sup>27</sup>And Micaiah said, If thou return at all in peace, Jehovah has not spoken by me. And he said, Hear, ye peoples, all of you.

<sup>28</sup>So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.<sup>29</sup> And the king of Israel said to Jehoshaphat, I will disguise myself, and go into the battle; but put thou on thy robes.

So the king of Israel disguised himself; and they went into the battle.<sup>30</sup> Now the king of Syria had commanded the captains of his chariots, saying, Fight neither with small nor great, but only with the king of Israel.

<sup>31</sup>And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they turned about to fight against him: but Jehoshaphat cried out, and Jehovah

Ver. 14. Micaiah: Heb., Micaiah. Ver. 19. Entice: or, deceive.

Ver. 20. A spirit: Heb., the spirit.

Ver. 27. Hear, ye peoples, all of you (cf. Micah i: 2). Heb., hear ye peoples, all of them.



helped him; and God moved them [to depart] from him. <sup>32</sup> And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. <sup>33</sup> And a certain man drew his bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said to the driver of the chariot, Turn thy hand, and carry me out of the host; for I am wounded. <sup>34</sup> And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the evening; and at sundown he died.

## CHAPTER XIX

<sup>1</sup> And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. <sup>2</sup> And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldst thou help the wicked, and love those who hate Jehovah? for this thing wrath is upon thee from before Jehovah. <sup>3</sup> Nevertheless there are good things found in thee, in that thou hast consumed the Asheroth out of the land, and hast set thy heart to seek God.

<sup>4</sup> And Jehoshaphat dwelt at Jerusalem. And he went out again among the people from Beer-sheba to the hill country of Ephraim, and brought them back to Jehovah, the God of their fathers. <sup>5</sup> And he set judges in the land throughout all the fortified cities of Judah, city by city, <sup>6</sup> and said to the judges, Consider what ye do; for ye judge not for man, but for Jehovah, and [he is] with you in giving judgment. <sup>7</sup> Now therefore let the fear of

Jehovah be upon you; take heed and do it; for there is no iniquity with Jehovah our God, nor respect of persons, nor taking of bribes.

<sup>8</sup> Moreover in Jerusalem did Jehoshaphat set of the Levites and the priests, and of the heads of the fathers' [houses] of Israel, for the judgment of Jehovah, and for controversies. And they returned to Jerusalem. <sup>9</sup> And he charged them, saying, Thus shall ye do in the fear of Jehovah, faithfully, and with a perfect heart. <sup>10</sup> And whenever any controversy shall come to you from your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, ye shall warn them, that they incur not guilt towards Jehovah, and so wrath come upon you and upon your brethren; thus do ye, that ye incur not guilt. <sup>11</sup> And, behold, Amariah the chief priest is over you in all matters of Jehovah; and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all the king's matters; also the Levites shall be officers before you. Deal courageously, and Jehovah be with the good.

## CHAPTER XX

<sup>1</sup> And it came to pass after this, that the sons of Moab, and the sons of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. <sup>2</sup> Then there came some that told Jehoshaphat, saying, There comes a great multitude against thee from beyond the sea from Syria; and, behold, they are in Hazazon-tamar (the same is En-gedi). <sup>3</sup> And Jehoshaphat feared, and set himself to

Ver. 33. At a venture: Heb., in his simplicity; joints of the harness, or, the armor and the breastplate.

Ver. 3. Asheroth: perhaps wooden images of a goddess Asherah; set thy heart; or, directed.

Ver. 6. In giving judgment; or, in respect of judgment.

Ver. 11. Deal courageously: Heb., be strong and do.

Ver. 1. Ammonites: Almost certainly an ancient scribal error. Sept., has, Minaeans; Syriac, warriors. Jerome supports Hebrew text. Perhaps the Meunim are the people referred to.

Ver. 2. Syria: Many would read, Edom; but the versions support the Hebrew text.

seek to Jehovah; and he proclaimed a fast throughout all Judah. <sup>4</sup>And Judah gathered themselves together, to seek [help] of Jehovah; even out of all the cities of Judah they came to seek Jehovah.

<sup>5</sup>And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of Jehovah, before the new court; <sup>6</sup>and he said, O Jehovah, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thy hand is power and might, so that none is able to withstand thee. <sup>7</sup>Didst not thou, O our God, dispossess the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? <sup>8</sup>And they have dwelt in it, and have built thee a sanctuary in it for thy name, saying, <sup>9</sup>If evil come upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, and before thee (for thy name is in this house), and cry to thee out of our affliction, and thou wilt hear and save.

<sup>10</sup>And now, behold, the sons of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not; <sup>11</sup>behold, how they requite us, to come to drive us out of thy possession, which thou hast given us to inherit. <sup>12</sup>O our God, wilt thou not judge them? for we have no strength before this great company that is coming against us, nor do we know what to do; but our eyes are upon thee. <sup>13</sup>And all they of Judah were standing before Jehovah, with their little ones, their wives, and their children.

<sup>14</sup>Then upon Jahaziel the son of Zechariah, the son of Benaiah, the

son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, came the Spirit of Jehovah in the midst of the congregation; <sup>15</sup>and he said, Give attention, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat: thus says Jehovah to you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. <sup>16</sup>To-morrow go ye down against them. Behold, they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. <sup>17</sup>Ye shall not need to fight in this [battle]; set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem; fear not, nor be dismayed. To-morrow go out before them; for Jehovah is with you. <sup>18</sup>And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before Jehovah, worshipping Jehovah. <sup>19</sup>And the Levites, of the sons of the Kohathites and of the sons of the Korahites, stood up to praise Jehovah, the God of Israel, with an exceeding loud voice.

<sup>20</sup>And they rose early in the morning, and went forth to the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in Jehovah your God, so shall ye be established; believe in his prophets, so shall ye prosper. <sup>21</sup>And when he had taken counsel with the people, he appointed those who should sing to Jehovah, and praise in holy adornment, as they went out before the army, and say, Give thanks to Jehovah; for his loving-kindness is forever. <sup>22</sup>And when they began to sing and to praise, Jehovah

Ver. 16. Valley: or, watercourse; or, wady.

Ver. 21. In holy adornment: or, in the beauty of holiness.



set liers in wait against the sons of Ammon, Moab, and mount Seir, who were come against Judah; and they were smitten. <sup>23</sup>For the sons of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

<sup>24</sup>And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped. <sup>25</sup>And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away; and they were three days in taking of the spoil, it was so much. <sup>26</sup>And on the fourth day they assembled themselves in the valley of Beracah; for there they blessed Jehovah. Therefore the name of that place was called The Valley of Beracah, to this day. <sup>27</sup>Then they returned, every man of Judah and Jerusalem, and Jehoshaphat at their head, to go again to Jerusalem with joy; for Jehovah had made them to rejoice over their enemies. <sup>28</sup>And they came to Jerusalem with psalteries and harps and trumpets to the house of Jehovah. <sup>29</sup>And the fear of God was on all the kingdoms of the countries; when they heard that Jehovah fought against the enemies of Israel. <sup>30</sup>So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

<sup>31</sup>And Jehoshaphat reigned over Judah: he was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem; and his mother's name was Azubah the daughter of Shilhi. <sup>32</sup>And he walked in the way of Asa his father, and turned not aside from it, doing that which was right in the eyes of Jehovah. <sup>33</sup>Howbeit the high places were not taken away; neither as yet had the people set their hearts to the God of their fathers. <sup>34</sup>Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the history of Jehu the son of Hanani, which is inserted in the book of the kings of Israel.

<sup>35</sup>And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel; the same did very wickedly: <sup>36</sup>and he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-geber. <sup>37</sup>Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, Jehovah has destroyed thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAPTER XXI

<sup>1</sup>And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead. <sup>2</sup>And he had brethren, the sons of Jehoshaphat, Azariah and Jehiel and Zechariah and Azariah and Michael and Shephatiah; all these being the sons of Jehoshaphat king of Israel. <sup>3</sup>And their father gave them great gifts, of silver, and of gold and of precious things, with fortified cities in Judah; but the kingdom he gave to Jehoram, because he was the first-

Ver. 25. Dead bodies; some MSS. and Jerome and Sept. (?) read, garments.

Ver. 33. Set: or, directed.

Ver. 34. History: Heb., words.

Ver. 37. Destroyed: or, made a breach in.

Ver. 2. Israel: so Heb. and Jerome; Sept. and Syriac have changed Israel into Judah.

born. <sup>4</sup> Now when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he killed all his brethren with the sword, and some also of the princes of Israel.

<sup>5</sup> Jehoram was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem.

<sup>6</sup> And he walked in the way of the kings of Israel, as did the house of Ahab; for he had the daughter of Ahab to wife; and he did that which was evil in the sight of Jehovah.

<sup>7</sup> Howbeit Jehovah was not willing to destroy the house of David, because of the covenant that he had made with David, and as he had promised to give a lamp to him and to his sons always.

<sup>8</sup> In his days Edom revolted from under the hand of Judah, and made a king over themselves.

<sup>9</sup> Then Jehoram passed over with his captains, and all his chariots with him; and he rose up by night, and smote the Edomites who compassed him about, and the captains of the chariots.

<sup>10</sup> So Edom revolted from under the hand of Judah to this day. Then did Libnah revolt at the same time from under his hand; because he had forsaken Jehovah, the God of his fathers.

<sup>11</sup> Moreover he made high places in the mountains of Judah, and made the inhabitants of Jerusalem to go a whoring, and led Judah astray.

<sup>12</sup> And there came a writing to him from Elijah the prophet, saying, Thus says Jehovah, the God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah; <sup>13</sup> but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to

go a whoring, as the house of Ahab did; and also hast killed thy brethren of thy father's house, who were better than thyself: <sup>14</sup> behold, Jehovah will smite with a great stroke thy people and thy children and thy wives and all thy substance; <sup>15</sup> and thou shalt have great sickness by disease of thy bowels, until thy bowels come out by reason of the sickness, day by day.

<sup>16</sup> And Jehovah stirred up against Jehoram the spirit of the Philistines, and of the Arabians who were beside the Ethiopians; <sup>17</sup> and they came up against Judah, and broke into it, and carried off all the substance that was found belonging to the king's house, and also his sons and his wives; so that there was never a son left him, except Jehoahaz, the youngest of his sons. <sup>18</sup> And after all this Jehovah smote him in his bowels with an incurable disease. <sup>19</sup> And it came to pass, in process of time, at the end of two years, that his bowels came out by reason of his sickness, and he died of sore diseases. And his people made no burning for him like the burning of his fathers. <sup>20</sup> Thirty-two years old was he when he began to reign, and he reigned in Jerusalem eight years; and he departed without being desired; and they buried him in the city of David, but not in the tombs of the kings.

## CHAPTER XXII

<sup>1</sup> And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead; for the band that came with the Arabians to the camp had killed all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. <sup>2</sup> Twenty-two years old was Ahaziah

Ver. 11. Mountains; so Heb. and Syriac; Sept. and Jerome, cities.

Ver. 13. Did; Heb., made to go a whoring.

Ver. 17. Jehoahaz: in 22: 1, Ahaziah.

Ver. 2. Twenty-two; so Syriac, as in 2 Kings 8: 26; Sept. has, twenty; Hebrew text, forty-two.

Daughter: or, granddaughter.



when he began to reign and he reigned one year in Jerusalem; and his mother's name was Athaliah the daughter of Omri. <sup>3</sup> He also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly. <sup>4</sup> And he did that which was evil in the sight of Jehovah, like the house of Ahab; for they were his counsellors after the death of his father, to his destruction. <sup>5</sup> He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead; and the Syrians wounded Joram. <sup>6</sup> And he returned to get healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab in Jezreel, because he was sick.

<sup>7</sup> Now the overthrow of Ahaziah was of God, in that he came to Joram: for when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom Jehovah had anointed to cut off the house of Ahab. <sup>8</sup> And it came to pass, when Jehu was executing judgment on the house of Ahab, that he found the princes of Judah, and the sons of the brethren of Ahaziah, ministering to Ahaziah, and killed them. <sup>9</sup> And he sought Ahaziah, and they caught him (now he was hiding in Samaria), and they brought him to Jehu, and put him to death; and they buried him, for they said, He is the son of Jehoshaphat, who sought Jehovah with all his heart. And there was none of the house of Ahaziah that had power to hold the kingdom.

<sup>10</sup> Now when Athaliah the mother

of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. <sup>11</sup> But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king's sons that were put to death, and put him and his nurse in the chamber for the beds. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she put him not to death. <sup>12</sup> And he was with them hid in the house of God six years, while Athaliah was reigning over the land.

## CHAPTER XXIII

<sup>1</sup> And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. <sup>2</sup> And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the heads of fathers' [houses] of Israel, and they came to Jerusalem. <sup>3</sup> And all the congregation made a covenant with the king in the house of God. And he said to them, Behold, the king's son shall reign, as Jehovah has spoken concerning the sons of David. <sup>4</sup> This is the thing that ye shall do: a third part of you, that come in on the sabbath, of the priests and of the Levites, shall be gatekeepers of the thresholds; <sup>5</sup> and a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of

Ver. 6. Of the wounds: so Sept., Syriac and 2 Kings 8: 29; Hebrew text, because the wounds, etc. Ahaziah: so Sept., Syriac, Jerome; Hebrew text, Azariah.

Ver. 7. Overthrow: Heb., treading down.

Ver. 11. Jehoshabeath: so Heb. and Jerome; Sept. and Syriac, Jehosheba, as in 2 Kings 11: 2.

Jehovah. <sup>6</sup> But let none come into the house of Jehovah, except the priests, and they that minister of the Levites; they shall come in, for they are holy; but all the people shall keep the watch of Jehovah. <sup>7</sup> And the Levites shall compass the king round about, every man with his weapons in his hand; and whoever comes into the house, let him be put to death; and be ye with the king when he comes in, and when he goes out.

<sup>8</sup> So the Levites and all Judah did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath; for Jehoiada the priest dismissed not the courses. <sup>9</sup> And Jehoiada the priest delivered to the captains of hundreds the spears and bucklers and shields that had been king David's, which were in the house of God. <sup>10</sup> And he set all the people, every man with his weapon in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. <sup>11</sup> Then they brought out the king's son, and put the crown upon him, and [gave him] the testimony, and made him king; and Jehoiada and his sons anointed him; and they said, Let the king live!

<sup>12</sup> And when Athaliah heard the noise of the people, who were running and praising the king, she came to the people into the house of Jehovah. <sup>13</sup> And she looked, and behold, the king was standing by his pillar at the entrance, and the captains and the trumpets by

the king; while all the people of the land were rejoicing, and blowing with trumpets; the singers also [were playing] on instruments of music, and leading the singing of praise. Then Athaliah rent her clothes, and said, Treason! treason! <sup>14</sup> And Jehoiada the priest brought out the captains of hundreds that were appointed over the host, and said to them, Have her forth between the ranks; and whoever follows her, let him be put to death with the sword; for the priest said, Put her not to death in the house of Jehovah. <sup>15</sup> So they made way for her, and she went to the entrance of the horse gate to the king's house; and they put her to death there.

<sup>16</sup> And Jehoiada made a covenant between himself, and all the people, and the king, that they should be Jehovah's people. <sup>17</sup> And all the people went to the house of Baal, and broke it down, and broke his altars and his images in pieces, and killed Mattan the priest of Baal before the altars. <sup>18</sup> And Jehoiada put the offices of the house of Jehovah into the hand of the priests the Levites; whom David had divided into courses over the house of Jehovah, to offer the burnt offerings of Jehovah, as it is written in the law of Moses, with rejoicing and with singing, according to the direction of David. <sup>19</sup> And he set the gatekeepers at the gates of the house of Jehovah, that none who was unclean in anything should go in. <sup>20</sup> And he took the captains of hundreds, and the nobles, and the rulers of the people, and all the people of the land, and

Ver. 10. Side: Heb., shoulder.

Ver. 11. Put the crown upon him: Heb., put upon him the crown and the testimony.

Ver. 12. Of the people: or, of the people, of the guard and of those who praised the king.

Ver. 13. By his pillar: or, on his platform.

Ver. 14. Brought out the captains: so Heb.; Jerome, went out to the captains; Syriac, commanded, as in 2 Kings 11: 15; Sept., went out, and commanded. We must choose between the Hebrew and the Syriac.

Ver. 18. The priests the Levites: so Heb.; Sept., Syriac, and Jerome, the priests and the Levites. Direction of David: Heb., hands of David.



brought down the king from the house of Jehovah; and they came through the upper gate to the king's house, and set the king upon the throne of the kingdom. <sup>21</sup> So all the people of the land rejoiced, and the city was quiet; for they had put Athaliah to death with the sword.

## CHAPTER XXIV

<sup>1</sup> Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beersheba. <sup>2</sup> And Joash did that which was right in the eyes of Jehovah all the days of Jehoiada the priest. <sup>3</sup> And Jehoiada took for him two wives; and he begot sons and daughters.

<sup>4</sup> And it came to pass after this that Joash was minded to restore the house of Jehovah. <sup>5</sup> And he gathered together the priests and the Levites, and said to them, Go out to the cities of Judah, and gather from all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not. <sup>6</sup> And the king called for Jehoiada the chief, and said to him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of Jehovah, and of the congregation of Israel, for the tent of the testimony? <sup>7</sup> For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of Jehovah did they bestow upon the Baalim.

<sup>8</sup> So the king commanded, and they made a chest, and set it without at the gate of the house of Jehovah. <sup>9</sup> And they made a proclamation through

Judah and Jerusalem, to bring in for Jehovah the tax that Moses the servant of God laid upon Israel in the wilderness. <sup>10</sup> And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. <sup>11</sup> And it was so, that at what time the chest was brought to the king's office by the hand of the Levites, and when they saw that there was much money, the king's secretary and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. <sup>12</sup> And the king and Jehoiada gave it to those doing the work of the service of the house of Jehovah; and they hired masons and carpenters to restore the house of Jehovah, and also such as wrought iron and bronze to repair the house of Jehovah. <sup>13</sup> So the workmen wrought, and the work was perfected by them, and they restored the house of God, according to its proportions, and strengthened it. <sup>14</sup> And when they had made an end, they brought the rest of the money before the king and Jehoiada, and it was made into vessels for the house of Jehovah, even vessels to minister, and to offer with, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of Jehovah continually all the days of Jehoiada. <sup>15</sup> But Jehoiada became old and was full of days, and he died; a hundred and thirty years old was he at his death. <sup>16</sup> And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house.

<sup>17</sup> Now after the death of Jehoiada

Ver. 6. Of Israel; or, for Israel.

Ver. 11. Office: or, officers. By the hand; or, which was under the hand. Secretary: or, scribe.

Ver. 12. Bronze: or, copper.

Ver. 13. The work was perfected by them: Heb., restoration went up to the work in their hand.

came the princes of Judah, and did obeisance to the king. Then the king hearkened to them. <sup>18</sup>And they forsook the house of Jehovah, the God of their fathers, and served the Asherim and the idols; and wrath came upon Judah and Jerusalem for this their guiltiness. <sup>19</sup>Yet he sent prophets to them, to bring them again to Jehovah; and they admonished them; but they would not give ear.

<sup>20</sup>And the Spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said to them, Thus says God, Why transgress ye the commandments of Jehovah, that ye cannot prosper? because ye have forsaken Jehovah, he has also forsaken you. <sup>21</sup>And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of Jehovah. <sup>22</sup>Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but killed his son. And at his death, he said, Jehovah look upon it, and require it.

<sup>23</sup>And it came to pass at the end of the year, that the army of the Syrians came up against him; and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and all their spoil they sent to the king of Damascus. <sup>24</sup>For with a small company of men came the army of the Syrians; and Jehovah delivered into their hand a very great host, because they had forsaken Jehovah, the God of their fathers. So they executed judgment upon Joash. <sup>25</sup>And when they had departed from him

(for they left him in great diseases), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and killed him on his bed, and he died. And they buried him in the city of David, but they buried him not in the tombs of the kings. <sup>26</sup>And these are they that conspired against him: Zabad the son of Shimmeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess. <sup>27</sup>Now concerning his sons, and the multitude of the oracles concerning him, and the rebuilding of the house of God, behold, they are written in the commentary of the book of the kings. And Amaziah his son reigned in his stead.

## CHAPTER XXV

<sup>1</sup>Amaziah was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem; and his mother's name was Jehoaddan, of Jerusalem. <sup>2</sup>And he did that which was right in the eyes of Jehovah, only not with a perfect heart. <sup>3</sup>Now it came to pass, when the kingdom was established to him, that he killed his servants who had smitten the king his father. <sup>4</sup>But he put not their sons to death, [but did] according to that which is written in the law in the book of Moses, as Jehovah commanded, saying, Fathers shall not die for sons, neither shall sons die for fathers; but every man shall die for his own sin.

<sup>5</sup>Moreover Amaziah gathered Judah together, and ordered them according to their fathers' houses, under captains of thousands and captains of

Ver. 20. Came upon: Heb., clothed itself with. Why transgress ye? or, why are ye transgressing the commandments of Jehovah, seeing that ye cannot prosper?

Ver. 23. End of the year: Heb., revolution.

Ver. 25. Sons: so Heb. and Syriac: Sept. and Jerome, son.

Ver. 26. Zabad: in 2 Kings 12: 21, Jozabad. Shimrith: in 2 Kings 12: 21, Shomer.

Ver. 27. The multitude of the oracles: or, the greatness of the burdens laid upon him. Rebuilding: Heb., founding.

Ver. 4. But did: so Heb., and probably Syriac: Sept. and Jerome omit, but did. Cf. 2 Kings 14: 6.

Ver. 5. Ordered them: or, stationed.



hundreds, even all Judah and Benjamin; and he numbered them from twenty years old and upward, and found them three hundred thousand chosen men, able to go forth to war, that could handle spear and shield. <sup>6</sup>He hired also a hundred thousand mighty men of valor out of Israel, for a hundred talents of silver. <sup>7</sup>But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for Jehovah is not with Israel, [to-wit], with all the sons of Ephraim. <sup>8</sup>But go thou, do [valiantly], be strong for the battle. God shall cast thee down before the enemy; for God has power to help, and to cast down. <sup>9</sup>And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the troop of Israel? And the man of God answered, Jehovah is able to give thee much more than this. <sup>10</sup>Then Amaziah separated them, [to-wit], the troop that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in fierce anger. <sup>11</sup>And Amaziah strengthened himself, and led forth his people, and went to the Valley of Salt, and smote of the sons of Seir ten thousand. <sup>12</sup>And [other] ten thousand did the sons of Judah carry away captive alive, and brought them to the top of the crag, and cast them down from the top of the crag, so that they were all broken in pieces. <sup>13</sup>But the men of the troop whom Amaziah sent back, that they should not go with him to battle, made a raid among the cities of Judah, from Samaria even to Beth-horon, and smote of them three thousand, and took much spoil.

<sup>14</sup>Now it came to pass, after Amaziah was come from the smiting of the Edomites, that he brought the gods of the sons of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense to them. <sup>15</sup>Wherefore the anger of Jehovah was kindled against Amaziah, and he sent to him a prophet, who said to him, Why hast thou sought after the gods of the people, which did not deliver their own people out of thy hand? <sup>16</sup>And it came to pass, as he talked with him, that [the king] said to him, Have we made thee a counsellor of the king? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God has determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel.

<sup>17</sup>Then Amaziah king of Judah took counsel and sent to Joash, the son of Jehoahaz the son of Jehu, king of Israel, saying, Come, let us look one another in the face. <sup>18</sup>And Joash king of Israel sent to Amaziah king of Judah, saying, The brier that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the brier. <sup>19</sup>Thou sayest, Lo, thou hast smitten Edom; and thy heart lifts thee up to win glory. Abide now at home; why shouldst thou provoke calamity, that thou shouldst fall, even thou, and Judah with thee? <sup>20</sup>But Amaziah would not hear; for it was of God, that he might deliver them into the hand [of their enemies], because they had sought after the gods of Edom. <sup>21</sup>So Joash king of Israel went up; and he and Amaziah king of Judah

Ver. 12. Crag: or, Sela.

Ver. 16 Determined: Heb., counselled.  
Ver. 18. Brier: or, thorn.

looked one another in the face at Beth-shemesh, which belongs to Judah. <sup>22</sup>And Judah was put to the worse before Israel, and they fled every man to his tent. <sup>23</sup>And Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. <sup>24</sup>And [he took] all the gold and silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

<sup>25</sup>And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. <sup>26</sup>Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? <sup>27</sup>Now from the time that Amaziah did turn away from following Jehovah they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent after him to Lachish, and put him to death there. <sup>28</sup>And they brought him upon horses and buried him with his fathers in the city of David.

## CHAPTER XXVI

<sup>1</sup>And all the people of Judah took Uzziah, who was sixteen years old, and made him king instead of his father Amaziah. <sup>2</sup>He built Eloth, and restored it to Judah, after that the king slept with his fathers. <sup>3</sup>Sixteen years old was Uzziah when he began to reign; and he reigned fifty-

two years in Jerusalem; and his mother's name was Jechiliah of Jerusalem. <sup>4</sup>And he did that which was right in the eyes of Jehovah, according to all that his father Amaziah had done. <sup>5</sup>And he set himself to seek God in the days of Zechariah, who gave instruction in the fear of God; and as long as he sought Jehovah, God made him to prosper.

<sup>6</sup>And he went forth and warred against the Philistines, and broke down the wall of Gath and the wall of Jabneh and the wall of Ashdod; and he built cities in [the country of] Ashdod and among the Philistines. <sup>7</sup>And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunim. <sup>8</sup>And the Ammonites gave gifts to Uzziah; and his name spread abroad even to the entrance of Egypt; for he became exceeding strong. <sup>9</sup>Moreover Uzziah built towers in Jerusalem at the corner gate and at the valley gate and at the turning [of the wall], and fortified them. <sup>10</sup>And he built towers in the wilderness, and hewed out many cisterns; for he had much cattle; in the lowland also, and in the plain; [and he had] husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry. <sup>11</sup>Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Masseiah the officer, under the direction of Hananiah, one of the king's captains. <sup>12</sup>The whole number of the heads of fathers' [houses], even the mighty men of valor, was two thousand and six

Ver. 23. The corner gate: so Sept., Syriac and Jerome; Hebrew text, the gate that looks. Cf. 2 Kings 14: 13.

Ver. 28. David: so Sept., Syriac and Jerome; Heb., Judah. Cf. 2 Kings 14: 20.

Ver. 1. Uzziah: in 2 Kings 14: 21, Azariah.

Ver. 2. Eloth: so Heb.; Sept. and Jerome, Elath. Cf. 2 Kings 14: 22.

Ver. 5. Gave instruction: or, had understanding. Fear: so Sept. and Syriac; Heb., seeing, or, vision.

Ver. 10. Plain: or, table-land.



hundred. <sup>13</sup> And under their direction was a trained army, three hundred and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. <sup>14</sup> And Uzziah prepared for them, even for all the host, shields and spears and helmets and coats of mail and bows and also stones for slinging. <sup>15</sup> And he made in Jerusalem engines, invented by skilful men, to be on the towers and on the corner towers, to shoot arrows and great stones. And his name spread far abroad; for he was marvelously helped, till he was strong.

<sup>16</sup> But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense on the altar of incense. <sup>17</sup> And Azariah the priest went in after him, and with him eighty priests of Jehovah, that were valiant men; <sup>18</sup> and they withstood Uzziah the king, and said to him, It pertains not to thee, Uzziah, to burn incense to Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense. Go out of the sanctuary; for thou hast trespassed; neither shall it be for thy honor from Jehovah God. <sup>19</sup> Then Uzziah was enraged, and he had a censer in his hand to burn incense; and while he was enraged with the priests, the leprosy rose in his forehead before the priests in the house of Jehovah, beside the altar of incense. <sup>20</sup> And Azariah the chief priest and all the priests looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hastened also to go out, because Jehovah had smitten him. <sup>21</sup> And Uzziah the king was a leper to the day

of his death, and dwelt in a separate house; being a leper; for he was cut off from the house of Jehovah; and Jotham his son was over the king's house, judging the people of the land. <sup>22</sup> Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. <sup>23</sup> So Uzziah slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings; for they said, He is a leper. And Jotham his son reigned in his stead.

## CHAPTER XXVII

<sup>1</sup> Jotham was twenty-five years old when he began to reign; and he reigned sixteen years in Jerusalem; and his mother's name was Jerushah the daughter of Zadok. <sup>2</sup> And he did that which was right in the eyes of Jehovah, according to all that his father Uzziah had done: howbeit he entered not into the temple of Jehovah. And the people still did corruptly. <sup>3</sup> He built the upper gate of the house of Jehovah, and on the wall of Ophel he built much. <sup>4</sup> Moreover he built cities in the hill country of Judah, and in the wooded heights he built castles and towers. <sup>5</sup> He fought also with the king of the sons of Ammon, and prevailed against them. And the sons of Ammon gave him the same year a hundred talents of silver, and ten thousand cors of wheat, and ten thousand of barley. So much did the sons of Ammon render to him, in the second year also, and in the third. <sup>6</sup> So Jotham became mighty, because he ordered his ways before Jehovah his God. <sup>7</sup> Now the rest of the acts of Jotham, and all his wars, and his ways, behold, they are written in the book of the kings of Israel and Judah. <sup>8</sup> He was twenty-five

Ver. 13. Under their direction: Heb., at their hand. A trained army: or, the power of an army.

Ver. 19. Rose: i. e., as the sun.

Ver. 21. Separate house: or, leprosy house, or, infirmary.

Ver. 6. Ordered: or, directed.

years old when he began to reign, and reigned sixteen years in Jerusalem. <sup>9</sup> And Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son reigned in his stead.

## CHAPTER XXVIII

<sup>1</sup> Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem. And he did not that which was right in the eyes of Jehovah, like David his father; <sup>2</sup> but he walked in the ways of the kings of Israel, and made also molten images for the Baalim. <sup>3</sup> Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the heathen, whom Jehovah dispossessed before the children of Israel. <sup>4</sup> And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

<sup>5</sup> Wherefore Jehovah his God delivered him into the hand of the king of Syria; and they smote him, and carried away of his a great multitude of captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. <sup>6</sup> For Pekah the son of Remaliah killed in Judah a hundred and twenty thousand in one day, all of them valiant men; because they had forsaken Jehovah, the God of their fathers. <sup>7</sup> And Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, and Azrikam the ruler of the house, and Eikanah that was next to the king.

<sup>8</sup> And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much

spoil from them, and brought the spoil to Samaria. <sup>9</sup> But a prophet of Jehovah was there, whose name was Oded; and he went out to meet the host that came to Samaria, and said to them, Behold, because Jehovah, the God of your fathers, was wroth with Judah, he has delivered them into your hand, and ye have killed them in a rage which has reached up to heaven. <sup>10</sup> And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen to you; [but] are there not even with you trespasses of your own against Jehovah your God? <sup>11</sup> Now hear me therefore, and send back the captives, whom ye have taken captive of your brethren; for the fierce anger of Jehovah is upon you. <sup>12</sup> Then certain of the heads of the sons of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, <sup>13</sup> and said to them, Ye shall not bring in the captives hither; for ye purpose that which will bring upon us a trespass against Jehovah, to add to our sins and to our trespass; for our trespass is great, and there is fierce wrath against Israel. <sup>14</sup> So the armed men left the captives and the spoil before the princes and all the congregation. <sup>15</sup> And the men who have been mentioned by name rose up, and took the captives, and all that were naked among them they clothed from the spoil; so they clothed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them on asses, and brought them to Jericho, the city of palm trees, beside their brethren. Then they returned to Samaria.

Ver. 7. Next: Heb., second.

Ver. 10. Trespasses: or, guiltinesses.

Ver. 13. Trespass: or, guilt.



<sup>16</sup> At that time did king Ahaz send to the king of Assyria to help him. <sup>17</sup> For again the Edomites had come and smitten Judah, and carried away captives. <sup>18</sup> The Philistines also had invaded the cities of the lowland, and of the South of Judah, and had taken Beth-shemesh, and Aijalon, and Gedereth, and Soco with its towns, and Timnah with its towns, Gimzo also and its towns; and they dwelt there. <sup>19</sup> For Jehovah brought Judah low because of Ahaz king of Israel; for he had cast away restraint in Judah, and trespassed greatly against Jehovah. <sup>20</sup> And Tiglath-pileser king of Assyria came to him, and distressed him, but strengthened him not. <sup>21</sup> For Ahaz took away a portion out of the house of Jehovah and out of the house of the king and of the princes, and gave it to the king of Assyria; but it helped him not. <sup>22</sup> And in the time of his distress did he trespass yet more against Jehovah, this same king Ahaz. <sup>23</sup> For he sacrificed to the gods of Damascus who smote him; and he said, Because the gods of the kings of Syria are helping them, [therefore] will I sacrifice to them, that they may help me. But they became the ruin of him, and of all Israel. <sup>24</sup> And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of Jehovah; and he made him altars in every corner of Jerusalem. <sup>25</sup> And in every single city of Judah he made high places to burn incense to other gods, and provoked to anger Jehovah, the God of his fathers. <sup>26</sup> Now the rest of his acts, and all his ways, first and last, behold, they are written in the book of the

kings of Judah and Israel. <sup>27</sup> And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; for they brought him not into the tombs of the kings of Israel. And Hezekiah his son reigned in his stead.

## CHAPTER XXIX

<sup>1</sup> Hezekiah began to reign when he was twenty-five years old; and he reigned twenty-nine years in Jerusalem; and his mother's name was Abijah, the daughter of Zechariah. <sup>2</sup> And he did that which was right in the eyes of Jehovah, according to all that David his father had done. <sup>3</sup> He in the first year of his reign, in the first month, opened the doors of the house of Jehovah, and repaired them. <sup>4</sup> And he brought in the priests and the Levites, and gathered them together into the broad place on the east, <sup>5</sup> and said to them, Hear me, ye Levites; now sanctify yourselves, and sanctify the house of Jehovah, the God of your fathers, and carry forth the filthiness out of the holy place. <sup>6</sup> For our fathers have trespassed, and done that which was evil in the sight of Jehovah our God, and have forsaken him, and have turned away their faces from the habitation of Jehovah, and turned their backs. <sup>7</sup> Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place to the God of Israel. <sup>8</sup> Wherefore the wrath of Jehovah was upon Judah and Jerusalem, and he has delivered them to be a terror, an astonishment, and a hissing, as ye see with your eyes. <sup>9</sup> For, lo, our fathers have fallen by the sword, and our sons and

Ver. 16. King: So Sept., Syriac, and Jerome; Hebrew text, kings.

Ver. 17. Captives: *i. e.*, a band of captives.

Ver. 19. Cast away restraint: or, had acted wantonly.

Ver. 20. Tiglath-pileser: Heb., Tilgath-pilneser.

Ver. 22. Of his distress: or, that he distressed him.

Ver. 8. A terror: or, tossed to and fro.

our daughters and our wives are in captivity for this. <sup>10</sup> Now it is in my heart to make a covenant with Jehovah, the God of Israel, that his fierce anger may turn away from us. <sup>11</sup> My sons, be not now negligent; for you has Jehovah chosen to stand before him, to minister to him, and that ye should be his ministers, and burn incense.

<sup>12</sup> Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehallelel; and of the Gershonites, Joah the son of Zimnah, and Eden the son of Joah; <sup>13</sup> and of the sons of Elizaphan, Shimri and Jeiel; and of the sons of Asaph, Zechariah and Mattaniah; <sup>14</sup> and of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. <sup>15</sup> And they gathered their brethren, and sanctified themselves, and went in, according to the commandment of the king by the words of Jehovah, to cleanse the house of Jehovah. <sup>16</sup> And the priests went in to the inner part of the house of Jehovah, to cleanse it, and brought out all the uncleanness that they found in the temple of Jehovah into the court of the house of Jehovah. And the Levites took it, to carry it out abroad to the brook Kidron. <sup>17</sup> Now they began on the first [day] of the first month to sanctify, and on the eighth day of the month came they to the porch of Jehovah; and they sanctified the house of Jehovah in eight days; and on the sixteenth day of the first month they made an end. <sup>18</sup> Then they went in to Hezekiah the king within [the palace], and said, We have cleansed all the house

of Jehovah, and the altar of burnt offering, with all its vessels, and the table of showbread, with all its vessels. <sup>19</sup> Moreover all the vessels, which king Ahaz in his reign did cast away in his trespass, have we prepared and sanctified; and, behold, they are before the altar of Jehovah.

<sup>20</sup> Then Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of Jehovah. <sup>21</sup> And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of Jehovah. <sup>22</sup> So they slew the bullocks, and the priests received the blood, and sprinkled it on the altar; and they slew the rams, and sprinkled the blood upon the altar; they slew also the lambs, and sprinkled the blood upon the altar. <sup>23</sup> And they brought near the he-goats for the sin offering before the king and the congregation, and they laid their hands upon them; <sup>24</sup> and the priests slew them, and they made a sin offering with their blood upon the altar, to make atonement for all Israel; for the king commanded [that] the burnt offering and the sin offering [should be made] for all Israel. <sup>25</sup> And he set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandment of David and of Gad the king's seer and Nathan the prophet; for through Jehovah was the commandment, through his prophets. <sup>26</sup> And the Levites stood with the instruments of David, and the priests with the trumpets. <sup>27</sup> And Hezekiah commanded to offer the burnt offering upon the altar. And

Ver. 13. Jeiel: so Massoretic correction, Sept., and Jerome; Hebrew text, Jeuel.

Ver. 14. Jehiel: so Massoretic correction, and apparently Sept. and Jerome; Hebrew text, Jehuel



when the burnt offering began, the song of Jehovah began also; and the trumpets, together with the instruments of David king of Israel.<sup>28</sup> And all the congregation worshiped, and the singers sang, and the trumpeters sounded; all this [continuing] until the burnt offering was finished.<sup>29</sup> And when they had made an end of offering, the king and all that were present with him bowed down and worshipped.<sup>30</sup> Moreover Hezekiah the king and the princes commanded the Levites to sing praises to Jehovah with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

<sup>31</sup> Then Hezekiah answered and said, Now ye have consecrated yourselves to Jehovah, come near and bring sacrifices and thank offerings into the house of Jehovah. And the congregation brought in sacrifices and thank offerings; and as many as were of a willing heart [brought] burnt offerings.<sup>32</sup> And the number of the burnt offerings, which the congregation brought, was seventy bullocks, a hundred rams, and two hundred lambs; all these being for a burnt offering to Jehovah.<sup>33</sup> And the consecrated things were six hundred oxen and three thousand sheep.<sup>34</sup> But the priests were too few, so that they could not slay all the burnt offerings; wherefore their brethren the Levites did help them, till the work was ended, and until the priests could sanctify themselves; for the Levites were more upright in heart to sanctify themselves than the priests.<sup>35</sup> And also the burnt offerings were in abundance, with the fat of the peace offerings, and with the drink offerings for every burnt offering. So the service of the house of

Jehovah was set in order.<sup>36</sup> And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people; for the thing was done suddenly.

## CHAPTER XXX

<sup>1</sup> And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to keep the passover to Jehovah, the God of Israel.<sup>2</sup> For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.<sup>3</sup> For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem.<sup>4</sup> And the thing was right in the eyes of the king and of all the congregation.<sup>5</sup> So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover to Jehovah, the God of Israel, at Jerusalem; for they had not kept it in great numbers according as it is written.<sup>6</sup> So the couriers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again to Jehovah, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria.<sup>7</sup> And be not ye like your fathers, and like your brethren, who trespassed against Jehovah, the God of their fathers, so that he gave them up to desolation, as ye see.<sup>8</sup> Now be ye not stiffnecked, as your fathers

Ver. 31. Consecrated yourselves: Heb., filled your hand.

Ver. 7. To desolation: or, to be an astonishment.

were; but yield yourselves to Jehovah, and come in to his sanctuary, which he has sanctified forever, and serve Jehovah your God, that his fierce anger may turn away from you. <sup>8</sup> For if ye turn again to Jehovah, your brethren and your children shall find compassion before their captors, and shall come again into this land; for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return to him. <sup>10</sup> So the couriers passed from city to city through the country of Ephraim and Manasseh, even to Zebulun; but they laughed at them, and mocked them. <sup>11</sup> Nevertheless certain men of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. <sup>12</sup> Also in Judah was the hand of God to give them one heart to do the commandment of the king and of the princes by the word of Jehovah.

<sup>13</sup> And there assembled in Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. <sup>14</sup> And they arose and took away the altars that were in Jerusalem, and all the altars of incense took they away, and cast them into the brook Kidron. <sup>15</sup> Then they slew the passover on the fourteenth [day] of the second month; and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt offerings into the house of Jehovah. <sup>16</sup> And they stood in their place after their order, according to the law of Moses the man of God; the priests sprinkling the blood, [which they received] of the hand of the Levites. <sup>17</sup> For there were many in the congregation that had not sanctified themselves: there-

fore the Levites had the charge of slaughtering the passovers for every one that was not clean, to sanctify them to Jehovah. <sup>18</sup> For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them, saying, The good Jehovah pardon every one <sup>19</sup> that sets his heart to seek God, Jehovah, the God of his fathers, though [he be] not [cleansed] according to the purification of the sanctuary. <sup>20</sup> And Jehovah hearkened to Hezekiah, and healed the people. <sup>21</sup> And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised Jehovah day by day, [playing] with loud instruments to Jehovah. <sup>22</sup> And Hezekiah spoke encouragingly to all the Levites that had good understanding [in the service] of Jehovah. So they did eat throughout the feast for the seven days, offering sacrifices of peace offerings, and giving thanks to Jehovah, the God of their fathers.

<sup>23</sup> And the whole congregation took counsel to keep other seven days; and they kept [other] seven days with gladness. <sup>24</sup> For Hezekiah king of Judah did give to the congregation for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep. And a great number of priests sanctified themselves. <sup>25</sup> And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the

Ver. 8. Yield yourselves: Heb., give the hand.

Ver. 14. Altars: or, censers.

Ver. 17. Passovers: i. e., the passover lambs.

Ver. 21. Loud instruments: Heb., instruments of strength.

Ver. 22. Giving thanks: or, making confession.



strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. <sup>26</sup> So there was great joy in Jerusalem; for from the days of Solomon the son of David king of Israel there was not the like in Jerusalem. <sup>27</sup> Then the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up to his holy habitation, even to heaven.

# CHAPTER XXXI

<sup>1</sup> Now when all this was finished, all Israel that were present went out to the cities of Judah, and broke in pieces the pillars, and hewed down the Asherim, and broke down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had made an end of them. Then all the children of Israel returned every man to his possession, into their own cities.

<sup>2</sup> And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the camps of Jehovah. <sup>3</sup> [He appointed] also the king's portion of his substance for the burnt offerings, [to wit], for the morning and afternoon burnt offerings, and the burnt offerings for the sabbaths and for the new moons and for the set feasts, as it is written in the law of Jehovah. <sup>4</sup> Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might give themselves to the law of Jehovah. <sup>5</sup> And as soon as the command came abroad, the children of Israel gave in abundance the first-

fruits of grain, new wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. <sup>6</sup> And the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in a tithe of oxen and sheep, and a tithe of dedicated things which were dedicated to Jehovah their God, and laid them by heaps. <sup>7</sup> In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. <sup>8</sup> And when Hezekiah and the princes came and saw the heaps, they blessed Jehovah, and his people Israel. <sup>9</sup> Then Hezekiah inquired of the priests and the Levites concerning the heaps. <sup>10</sup> And Azariah the chief priest, of the house of Zadok, answered him and said, Since [the people] began to bring the oblation into the house of Jehovah, we have eaten and had enough, and have left plenty; for Jehovah hath blessed his people; and that which is left is this great store.

<sup>11</sup> Then Hezekiah commanded to prepare chambers in the house of Jehovah, and they prepared them. <sup>12</sup> And they brought in the oblation and the tithe and the dedicated things faithfully; Conaniah the Levite being ruler over them, and Shimei his brother being second. <sup>13</sup> And Jehiel and Azariah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah were overseers under the hand of Conaniah and Shimei his brother, by the appointment of Hezekiah the king, and Azariah the ruler of the house of God. <sup>14</sup> And Kore the son of Imnah the Levite, the gatekeeper at the east [gate], was over the freewill offerings of God, to distribute the oblation of Jehovah, and the most holy things. <sup>15</sup> And under

Ver. 4. Give themselves : or, hold firmly to ; Heb., be strong in.  
Ver. 20. Oblation : or, heave offering.

him were Eden and Benjamin and Jeshua and Shemaiah, Amariah and Shecaniah, in the cities of the priests, in their office of trust, to give to their brethren in courses, as well to the great as to the small: <sup>16</sup>besides those that were reckoned by genealogy of males, from three years old and upward, even every one that entered into the house of Jehovah, as the duty of every day required, for their service in their charges according to their courses. <sup>17</sup>And as for those that were reckoned by genealogy of the priests, [it was] by their fathers' houses; and as for the Levites, [they were] from twenty years old and upward, in their charges in their courses; <sup>18</sup>even [to give] to those that were reckoned by genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation; for in their office of trust they sanctified themselves in holiness. <sup>19</sup>Also for the sons of Aaron the priests, who were in the fields of the pasture-lands of their cities, in every several city, there were men that were mentioned by name, to give portions to every male among the priests, and to every one that was reckoned by genealogy among the Levites.

<sup>20</sup>And thus did Hezekiah throughout all Judah; and he wrought that which was good and right and faithful before Jehovah his God. <sup>21</sup>And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

## CHAPTER XXXII.

<sup>1</sup>After these things and this faithfulness, Sennacherib king of Assyria

came and entered into Judah, and encamped against the fortified cities, and thought to win them for himself.

<sup>2</sup>And when Hezekiah saw that Sennacherib was come and that he purposed to fight against Jerusalem, <sup>3</sup>he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him. <sup>4</sup>So there was gathered much people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

<sup>5</sup>And he took courage, and built up all the wall that was broken down, and raised [it] up to the towers, and the other wall without, and repaired Millo [in] the city of David, and made weapons and shields in abundance. <sup>6</sup>And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spoke encouragingly to them, saying, <sup>7</sup>Be strong and of good courage, be not afraid nor dismayed because of the king of Assyria, nor because of all the multitude that is with him; for there is a greater with us than with him;

<sup>8</sup>with him is an arm of flesh, but with us is Jehovah our God to help us and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

<sup>9</sup>After this did Sennacherib king of Assyria send his servants to Jerusalem (now he was before Lachish, and all his power with him), to Hezekiah king of Judah, and to all Judah that were in Jerusalem, saying, <sup>10</sup>Thus says Sennacherib king of Assyria, On what are

Ver. 15. Benjamin : So Sept., Jerome, and Syriac : Heb., Miniamin.

Ver. 20. Faithful : Heb., faithfulness.

Ver. 2. He purposed to fight : Heb., his face was to fight.

Ver. 4. Brook : or, watercourse; or, wady.

Ver. 5. Raised it up : Jerome, apparently by different combination of the Hebrew letters, built towers above it.

Ver. 7. There is a greater with us : or, there is more with us.



ye trusting, that ye abide the siege in Jerusalem? <sup>11</sup> Does not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, Jehovah our God will deliver us out of the hand of the king of Assyria? <sup>12</sup> Has not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Before one altar ye shall worship, and upon it shall ye burn incense? <sup>13</sup> Know ye not what I and my fathers have done to all the peoples of the lands? Were the gods of the nations of the lands at all able to deliver their land out of my hand? <sup>14</sup> Who was there among all the gods of those nations which my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? <sup>15</sup> Now therefore let not Hezekiah deceive you, nor persuade you on this manner; neither believe ye him; for no god of any nation or kingdom has been able to deliver his people out of my hand, and out of the hand of my fathers; how much less shall your God deliver you out of my hand!

<sup>16</sup> And his servants spoke yet more against Jehovah God, and against his servant Hezekiah. <sup>17</sup> He wrote also letters to reproach Jehovah, the God of Israel, and to speak against him, saying, As the gods of the nations of the lands, which have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand. <sup>18</sup> And they cried with a loud voice in the Jews' language to the people of Jerusalem that were on the wall, to frighten them, and to terrify them, that they might take the city. <sup>19</sup> And they spoke of the God of Jerusalem, as of

the gods of the peoples of the earth, which are the work of men's hands.

<sup>20</sup> And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven. <sup>21</sup> And Jehovah sent an angel, who cut off every mighty man of valor and leader and captain in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, those who came forth of his own bowels slew him there with the sword. <sup>22</sup> Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all [others], and guided them on every side. <sup>23</sup> And many brought gifts to Jehovah to Jerusalem, and precious things to Hezekiah king of Judah; so that he was exalted in the sight of all nations thenceforth.

<sup>24</sup> In those days Hezekiah was sick even to death; and he prayed to Jehovah; and he spoke to him, and gave him a wonder. <sup>25</sup> But Hezekiah rendered not again according to the benefit done to him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. <sup>26</sup> Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of Jehovah came not upon them in the days of Hezekiah.

<sup>27</sup> And Hezekiah had exceeding much riches and honor; and he provided him treasuries for silver and for gold and for precious stones and for spices and for shields and for all manner of goodly vessels, <sup>28</sup> storehouses also for the increase of grain and new wine and oil, and stalls for

Ver. 20. The siege: or, in a stronghold.  
Ver. 24, 31. Wonder: or, miracle.

Ver. 24. Utterly destroyed: Heb., devoted.  
Ver. 26. The pride: Heb., lifting up.

all manner of cattle, and flocks in folds. <sup>29</sup> Moreover he provided him cities, and possessions of flocks, and herds in abundance; for God had given him very much substance. <sup>30</sup> This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David. And Hezekiah prospered in all his works. <sup>31</sup> Howbeit in [the business of] the ambassadors of the princes of Babylon, who sent to him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

<sup>32</sup> Now the rest of the acts of Hezekiah, and his good deeds, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, in the book of the kings of Judah and Israel. <sup>33</sup> And Hezekiah slept with his fathers, and they buried him in the ascent of the tombs of the sons of David; and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.

## CHAPTER XXXIII

<sup>1</sup> Manasseh was twelve years old when he began to reign; and he reigned fifty-five years in Jerusalem. <sup>2</sup> And he did that which was evil in the sight of Jehovah, according to the abominations of the heathen, whom Jehovah dispossessed before the children of Israel. <sup>3</sup> For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshiped all the host of heaven and served them. <sup>4</sup> And he built altars in the house of Jehovah, concerning which Jehovah had said, In Jerusalem shall my name

be forever. <sup>5</sup> And he built altars for all the host of heaven in the two courts of the house of Jehovah. <sup>6</sup> He also made his sons to pass through the fire in the valley of the son of Hinnom; and he practised augury, and used enchantments; and practised sorcery, and dealt with those that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke him to anger. <sup>7</sup> And he set the carved image of the idol, which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever; <sup>8</sup> neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances [given] by Moses. <sup>9</sup> And Manasseh made Judah and the inhabitants of Jerusalem to err, so that they did evil more than did the nations, whom Jehovah destroyed before the children of Israel.

<sup>10</sup> And Jehovah spoke to Manasseh, and to his people; but they gave no heed. <sup>11</sup> Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh with hooks, and bound him with fetters, and carried him to Babylon. <sup>12</sup> And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers. <sup>13</sup> And he prayed to him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

Ver. 31. Ambassadors: Heb., interpreters.

Ver. 8. Your: so Heb.; Sept., Syriac, and Jerome, their.

Ver. 32. Good deeds: or, kindnesses.

Ver. 11. With hooks: or, in chains.



<sup>14</sup> Now after this he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate; and he encompassed Ophel, and raised it up to a very great height. And he put valiant captains in all the fortified cities of Judah. <sup>15</sup> And he took away the foreign gods, and the idol out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah, and in Jerusalem, and cast them out of the city. <sup>16</sup> And he built the altar of Jehovah, and offered on it sacrifices of peace offerings and of thanksgiving, and commanded Judah to serve Jehovah, the God of Israel. <sup>17</sup> Nevertheless the people were sacrificing still in the high places, but only to Jehovah their God.

<sup>18</sup> Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of Jehovah, the God of Israel, behold, they are written among the acts of the kings of Israel. <sup>19</sup> His prayer also, and how [God] was intreated of him, and all his sin and his trespass, and the places in which he built high places, and set up the Asherim and the carved images, before he humbled himself; behold, they are written in the history of Hozai. <sup>20</sup> So Manasseh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his stead.

<sup>21</sup> Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem. <sup>22</sup> And he did that which was evil in the sight of Jehovah, as did Manasseh his father; and Amon sacrificed to all the

carved images which Manasseh his father had made, and served them. <sup>23</sup> And he humbled not himself before Jehovah, as Manasseh his father had humbled himself; but this same Amon trespassed more and more. <sup>24</sup> And his servants conspired against him, and put him to death in his own house. <sup>25</sup> But the people of the land smote all those that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

## CHAPTER XXXIV

<sup>1</sup> Josiah was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem. <sup>2</sup> And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left. <sup>3</sup> For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places and the Asherim and the carved images and the molten images. <sup>4</sup> And they broke down the altars of the Baalim in his presence; and the sun-images, that were on high above them, he hewed down; and the Asherim, and the carved images, and the molten images, he broke in pieces, and made dust of them, and strowed it upon the graves [of them] that had sacrificed to them. <sup>5</sup> And the bones of the priests he burnt upon their altars, and purged Judah and Jerusalem. <sup>6</sup> And [so did he] in the cities of Manasseh and Ephraim and Simeon, even to Naphtali, in their ruins round about. <sup>7</sup> And he broke down the altars, and beat the

Ver. 16. Built: so Syriac and most MSS.; many MSS., prepared. Sept. and Jerome doubtful.

Ver. 19. Hozai: so Heb. and Jerome; Sept., seers.

Ver. 23. Trespassed more and more: or, multiplied guilt.

Ver. 6. In their ruins: Massoretic correction, with their swords; Hebrew text, he chose (examined) their houses

Asherim and the carved images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

<sup>8</sup> Now in the eighteenth year of his reign, when he purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the chronicler, to repair the house of Jehovah his God. <sup>9</sup> And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

<sup>10</sup> And they delivered it into the hand of the workmen that were appointed in the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to mend and repair the house; <sup>11</sup> even to the carpenters and to the builders they gave it, to buy hewn stone, and timber for couplings, and to frame the houses which the kings of Judah had destroyed. <sup>12</sup> And the men did the work faithfully. And over them were appointed Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to oversee [them]; and [others of] the Levites, all that were skilful with instruments of music. <sup>13</sup> Also they were over the bearers of burdens, and were overseeing all that did the work in every manner of service; and of the Levites there were secretaries, and officers, and gatekeepers.

<sup>14</sup> And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah given by Moses. <sup>15</sup> And Hilkiah answered and said to Shaphan the secretary, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan. <sup>16</sup> And Shaphan carried the book to the king, and moreover brought the king word again, saying, All that was committed to thy servants, they are doing. <sup>17</sup> And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers and into the hand of the workmen. <sup>18</sup> And Shaphan the secretary told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read in it before the king. <sup>19</sup> And it came to pass, when the king had heard the words of the law, that he rent his clothes. <sup>20</sup> And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the secretary, and Asaiah the king's servant, saying, <sup>21</sup> Go ye, inquire of Jehovah for me, and for those that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according to all that is written in this book.

<sup>22</sup> So Hilkiah, and those whom the king [had commanded], went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe

Ver. 9. And of the inhabitants of Jerusalem: so Hebrew text, Sept., Syriac, and Jerome; Massoretic correction, and had returned to Jerusalem

Ver. 13. Secretaries: or, scribes.

Ver. 15, 18, 20. Secretary: or, scribe.

Ver. 20. Abdon the son of Micah: in 2 Kings 22: 12, Achbor the son of Micaiah.

Ver. 22. Tokhath: in 2 Kings 22: 14, Tikvah. Hasrah: in 2 Kings 22: 14, Harhas. Second quarter: Heb., Mishneh.

Ver. 14. Given by Moses: Heb., by the hand of.

Ver. 17. Emptied out: or, poured out



(now she dwelt in Jerusalem in the second quarter); and they spoke to her to that effect. <sup>23</sup> And she said to them, Thus says Jehovah, the God of Israel: Tell ye the man that sent you to me, <sup>24</sup> Thus says Jehovah, Behold, I will bring evil upon this place, and upon its inhabitants, even all the curses that are written in the book which they have read before the king of Judah. <sup>25</sup> Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched. <sup>26</sup> But to the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus says Jehovah, the God of Israel: As touching the words which thou hast heard, <sup>27</sup> because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against its inhabitants, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, says Jehovah. <sup>28</sup> Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and upon its inhabitants. And they brought the king word again. <sup>29</sup> Then the king sent and gathered together all the elders of Judah and Jerusalem. <sup>30</sup> And the king went up to the house of Jehovah, and all the men of Judah and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, both great and small; and he read in their ears all the words of the book of the covenant that was found in the house of Jehovah. <sup>31</sup> And the king stood in his

place and made the covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul, to perform the words of the covenant that were written in this book. <sup>32</sup> And he caused all that were found in Jerusalem and Benjamin to stand [to it]. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. <sup>33</sup> And Josiah took away all the abominations out of all the countries that belonged to the children of Israel, and made all that were found in Israel to serve, even to serve Jehovah their God. All his days they departed not from following Jehovah, the God of their fathers.

## CHAPTER XXXV

<sup>1</sup> And Josiah kept a passover to Jehovah in Jerusalem; and they slew the passover on the fourteenth [day] of the first month. <sup>2</sup> And he set the priests in their offices, and encouraged them to the service of the house of Jehovah. <sup>3</sup> And he said to the Levites that taught all Israel, who were holy to Jehovah, Put the holy ark in the house which Solomon the son of David king of Israel did build; there shall no more be a burden upon your shoulders. Now serve Jehovah your God, and his people Israel; <sup>4</sup> and prepare yourselves after your fathers' houses by your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. <sup>5</sup> And stand in the holy place according to the divisions of the fathers' houses of your brethren the sons of the people, and [let there be for each division] a portion of a fathers' house of the Levites. <sup>6</sup> And

Ver. 31. In his place; or, on his platform.

Ver. 5. And let there be for each division a portion of a fathers' house: or, and according to the distribution of each fathers' house.

slay the passover, and sanctify yourselves, and prepare for your brethren, to do according to the word of Jehovah by the hand of Moses.

<sup>7</sup> And Josiah gave for offerings to the sons of the people, of the flock, lambs and kids, all of them for the passover offerings, to all that were present, to the number of thirty thousand, and three thousand bullocks; these being of the king's substance.

<sup>8</sup> And his princes gave for a free-will offering to the people, to the priests, and to the Levites. Hilkiah and Zechariah and Jehiel, the rulers of the house of God, gave to the priests for the passover offerings two thousand and six hundred [small cattle], and three hundred oxen.

<sup>9</sup> Conaniah also, and Shemaiah and Nathanel, his brethren, and Hashabiah and Jeiel and Jozabad, the chiefs of the Levites, gave to the Levites for the passover offerings five thousand [small cattle], and five hundred oxen.

<sup>10</sup> So the service was prepared, and the priests stood in their place, and the Levites by their courses, according to the king's commandment.

<sup>11</sup> And they slew the passover, and the priests sprinkled [the blood, which they received] of their hand, and the Levites flayed them.

<sup>12</sup> And they removed the burnt offerings, that they might give them according to divisions of fathers' houses of the sons of the people, to offer to Jehovah, as it is written in the book of Moses. And so did they with the oxen.

<sup>13</sup> And they cooked the passover with fire according to the ordinance: and the holy offerings they cooked in pots, and in caldrons, and in pans, and carried them quickly to all the sons of the people.

<sup>14</sup> And afterward they prepared for themselves, and for the priests; because the priests the sons

of Aaron [were busied] in offering the burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. <sup>15</sup> And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the gatekeepers were at every gate. They needed not to depart from their service, for their brethren the Levites prepared for them.

<sup>16</sup> So all the service of Jehovah was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of Jehovah, according to the commandment of king Josiah.

<sup>17</sup> And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

<sup>18</sup> And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did any of the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

<sup>19</sup> In the eighteenth year of the reign of Josiah was this passover kept.

<sup>20</sup> After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight against Carchemish on the Euphrates; and Josiah went out against him. <sup>21</sup> But he sent ambassadors to him saying, What have I to do with thee, thou king of Judah? [I come] not against thee this day, but against the house with which I have war; and God has commanded me to make haste. Forbear thee from [meddling with] God, who is with me, that he destroy thee not.

<sup>22</sup> Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and



hearkened not to the words of Neco, from the mouth of God, and came to fight in the valley of Megiddo. <sup>23</sup> And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. <sup>24</sup> So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah. <sup>25</sup> And Jeremiah lamented for Josiah; and all the singing men and singing women spoke of Josiah in their lamentations, to this day; and they made them an ordinance in Israel: and, behold, they are written in the lamentations. <sup>26</sup> Now the rest of the acts of Josiah, and his good deeds, according to that which is written in the law of Jehovah, <sup>27</sup> and his acts, first and last, behold, they are written in the book of the kings of Israel and Judah.

# CHAPTER XXXVI

<sup>1</sup> Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. <sup>2</sup> Joahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. <sup>3</sup> And the king of Egypt deposed him at Jerusalem, and fined the land a hundred talents of silver and a talent of gold. <sup>4</sup> And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Neco took Joahaz his brother, and carried him to Egypt.

<sup>5</sup> Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem;

and he did that which was evil in the sight of Jehovah his God. <sup>6</sup> Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. <sup>7</sup> Nebuchadnezzar also carried of the vessels of the house of Jehovah to Babylon, and put them in his temple in Babylon. <sup>8</sup> Now the rest of the acts of Jehoia-kim, and his abominations which he did, and that which was found against him, behold, they are written in the book of the kings of Israel and Judah. And Jehoiachin his son reigned in his stead.

<sup>9</sup> Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did that which was evil in the sight of Jehovah. <sup>10</sup> And at the return of the year king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of Jehovah, and made Zedekiah his brother king over Judah and Jerusalem.

<sup>11</sup> Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem; <sup>12</sup> and he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet [speaking] from the mouth of Jehovah. <sup>13</sup> And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning to Jehovah, the God of Israel. <sup>14</sup> Moreover all the chiefs of the priests, and the people, trespassed very greatly according to all the abominations of the heathen; and they polluted the house of Jehovah which he had hallowed in Jerusalem. <sup>15</sup> And Jehovah, the God

Ver. 26. Good deeds: or, kindnesses.

Ver. 8. Jehoiachin: in 1 Chron. 3: 16, Jeconiah; in Jer. 22: 24, Coniah.

Ver. 9. Eight: Syriac and some MSS. of Sept., eighteen. Cf. 2 Kings 24: 8.

Ver. 13. Hardened: Heb., strengthened.

of their fathers, sent to them by his messengers, rising up early and sending; because he had compassion on his people, and on his dwelling-place; <sup>16</sup> but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. <sup>17</sup> Therefore he brought upon them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed; he gave them all into his hand. <sup>18</sup> And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes; all these he brought to Babylon. <sup>19</sup> And they burnt the house of God, and broke down the wall of Jerusalem, and burnt all its palaces with fire, and destroyed all its golden vessels. <sup>20</sup> And those that

had escaped from the sword he carried into exile to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia; <sup>21</sup> to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths; [for] as long as it lay desolate it kept sabbath, to fulfil seventy years.

<sup>22</sup> Now in the first year of Cyrus king of Persia, in order to complete the word of Jehovah by the mouth of Jeremiah, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,

<sup>23</sup> Thus says Cyrus king of Persia: All the kingdoms of the earth has Jehovah, the God of heaven, given me; and he has charged me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, Jehovah his God be with him, and let him go up.

## EZRA

### CHAPTER I

<sup>1</sup> Now in the first year of Cyrus king of Persia, in order to complete the word of Jehovah from the mouth of Jeremiah, Jehovah stirred up the spirit of Cyrus the king of Persia, so that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,

<sup>2</sup> Thus says Cyrus king of Persia:

All the kingdoms of the earth has Jehovah, the God of heaven, given me; and he has charged me to build him a house in Jerusalem, which is in Judah. <sup>3</sup> Whoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel; he is the God that is in Jerusalem. <sup>4</sup> And whoever is left, out of any place where he

Ver. 16. Remedy: Heb., healing.

Ver. 22. Cyrus: Heb., Coresh. Complete: the prediction is conceived of as incomplete, until the fulfilment comes.

Ver. 23. Cyrus: Coresh. Jehovah: so Heb. and Jerome; Sept. omits Jehovah. Cf. Ezra 1:2.

Ver. 1. Complete: or, fulfil. Jeremiah's prediction of a return is conceived of as incomplete until the events foretold actually occur.

Ver. 3. He is the God that is in Jerusalem: or, God of Israel (he is God), which is in Jerusalem.



sojourns, let the men of his place help him with silver, and with gold, and with goods, and with cattle, besides the freewill offering for the house of God which is in Jerusalem.

<sup>5</sup>Then rose up the heads of fathers' [houses] of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem. <sup>6</sup>And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with cattle, and with precious things, besides all that was given as a freewill offering.

<sup>7</sup>Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth from Jerusalem, and had put them in the house of his god; <sup>8</sup>these Cyrus king of Persia brought forth by the hand of Mithridates the treasurer, and numbered them to Sheshbazzar, the prince of Judah. <sup>9</sup>And this is the number of them: thirty basins of gold, a thousand basins of silver, twenty-nine knives; <sup>10</sup>thirty tankards of gold, silver tankards of a second sort four hundred and ten, and other vessels a thousand. <sup>11</sup>All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when the exiles were brought up from Babylon to Jerusalem.

## CHAPTER II

<sup>1</sup>Now these are the sons of the province, that went up out of the captivity of the exiles, whom Nebuchad-

nezzar the king of Babylon had carried into exile to Babylon, and that returned to Jerusalem and Judah, every one to his city; <sup>2</sup>who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah.

The number of the men of the people of Israel: <sup>3</sup>The sons of Parosh, two thousand one hundred and seventy-two. <sup>4</sup>The sons of Shephatiah, three hundred and seventy-two. <sup>5</sup>The sons of Arah, seven hundred and seventy-five. <sup>6</sup>The sons of Pahathmoab, of the sons of Jeshua [and] Joab, two thousand eight hundred and twelve. <sup>7</sup>The sons of Elam, a thousand two hundred and fifty-four. <sup>8</sup>The sons of Zattu, nine hundred and forty-five. <sup>9</sup>The sons of Zaccai, seven hundred and sixty. <sup>10</sup>The sons of Bani, six hundred and forty-two. <sup>11</sup>The sons of Bebai, six hundred and twenty-three. <sup>12</sup>The sons of Azgad, a thousand two hundred and twenty-two. <sup>13</sup>The sons of Adonikam, six hundred and sixty-six. <sup>14</sup>The sons of Bigvai, two thousand and fifty-six. <sup>15</sup>The sons of Adin, four hundred and fifty-four. <sup>16</sup>The sons of Ater, of Hezekiah, ninety-eight. <sup>17</sup>The sons of Bezai, three hundred and twenty-three. <sup>18</sup>The sons of Jorah, a hundred and twelve. <sup>19</sup>The sons of Hashum, two hundred and twenty-three. <sup>20</sup>The sons of Gibbar, ninety-five. <sup>21</sup>The sons of Beth-lehem, a hundred and twenty-three. <sup>22</sup>The men of Neophah, fifty-six. <sup>23</sup>The men of Anathoth, a hundred and twenty-eight. <sup>24</sup>The sons of Azmaveth, forty-two.

Ver. 4. Cattle: or, domestic animals.

Ver. 7. Nebuchadnezzar: or, Nebuchadrezzar. Nebuchadnezzar is the usual, though not invariable, way of writing the name in the Bible; but Nebuchadrezzar follows more closely the Babylonian spelling.

Ver. 8. Mithridates: Heb., Mithredath.

Ver. 9. Basins: Meaning in doubt. Knives: some hold that it was a kind of vessel, possibly of basket work.

Ver. 2. Seraiah: in Neh. 7: 7, Azariah. Reelaiah: in Neh. 7: 7, Raamiah. Mispar: in Neh. 7: 7, Mispereth. Rehum: in Neh. 7: 7, Nehum.

Ver. 10. Bani: in Neh. 7: 15, Binnui.

Ver. 20. Gibbar: in Neh. 7: 25, no doubt correctly, Gibeon.

Ver. 24. Azmaveth: in Neh. 7: 28, Beth-azmaveth.

Ver. 18. Jorah: in Neh. 7: 24, Hariph.

<sup>26</sup> The sons of Kiriath-arim, Chephirah, and Beeroth, seven hundred and forty-three. <sup>27</sup> The sons of Ramah and Geba, six hundred and twenty-one. <sup>28</sup> The men of Michmas, a hundred and twenty-two. <sup>29</sup> The men of Beth-el and Ai, two hundred and twenty-three. <sup>30</sup> The sons of Nebo, fifty-two. <sup>31</sup> The sons of Magbish, a hundred and fifty-six. <sup>32</sup> The sons of the other Elam, a thousand two hundred and fifty-four. <sup>33</sup> The sons of Harim, three hundred and twenty. <sup>34</sup> The sons of Lod, Hadid, and Ono, seven hundred and twenty-five. <sup>35</sup> The sons of Jericho, three hundred and forty-five. <sup>36</sup> The sons of Senaah, three thousand six hundred and thirty. <sup>37</sup> The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three. <sup>38</sup> The sons of Immer, a thousand and fifty-two. <sup>39</sup> The sons of Pashhur, a thousand two hundred and forty-seven. <sup>40</sup> The sons of Harim, a thousand and seventeen. <sup>41</sup> The Levites: the sons of Jeshua and Kadmiel, of the sons of Hodaviah, seventy-four. <sup>42</sup> The singers: the sons of Asaph, a hundred and twenty-eight. <sup>43</sup> The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, in all a hundred and thirty-nine. <sup>44</sup> The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, <sup>45</sup> the sons of Keros, the sons of Siaha, the sons of Padon, <sup>46</sup> the sons of Lebanah, the sons of Hagabah, the sons of Akkub, <sup>47</sup> the sons of Hagab,

the sons of Shamlai, the sons of Hanan, <sup>48</sup> the sons of Giddel, the sons of Gahar, the sons of Reaiah, <sup>49</sup> the sons of Rezin, the sons of Nekoda, the sons of Gazzam, <sup>50</sup> the sons of Ussa, the sons of Paseah, the sons of Besai, <sup>51</sup> the sons of Asnah, the sons of Meunim, the sons of Nephisim, <sup>52</sup> the sons of Bakkuk, the sons of Hakupha, the sons of Harhur, <sup>53</sup> the sons of Bazluth, the sons of Mehida, the sons of Harsha, <sup>54</sup> the sons of Barkos, the sons of Sisera, the sons of Temah, <sup>55</sup> the sons of Nezhiah, the sons of Hatipha.

<sup>56</sup> The sons of Solomon's servants: the sons of Sotai, the sons of Hassophereth, the sons of Peruda, <sup>57</sup> the sons of Jaalah, the sons of Darkon, the sons of Giddel, <sup>58</sup> the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Ami. <sup>59</sup> All the Nethinim, and the sons of Solomon's servants, were three hundred and ninety-two.

<sup>60</sup> And these are they who went up from Tel-melah, Tel-harsha, Cherub, Addan, [and] Immer; but they could not make known their fathers' houses, and their seed, whether they were of Israel: <sup>61</sup> the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and fifty-two. <sup>62</sup> And of the sons of the priests: the sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called after their name. <sup>63</sup> These sought their register [among] those that were reckoned by genealogy, but they were not found; they

Ver. 25. Kiriath-arim: in Neh. 7: 20, no doubt correctly, Kiriath-jearim.

Ver. 40. Hodaviah: in Neh. 7: 43, Hodevah.

Ver. 44. Siaha: in Neh. 7: 47, Sia.

Ver. 46. Shamlai: in Neh. 7: 48, Salmal.

Ver. 50. Meunim: *i. e.*, the Meunim. Cf. 1 Chron. 4: 41. Nephisim: *i. e.*, the Nephisim. Cf. Gen. 25: 25; in Neh. 7: 52, Nephushesim.

Ver. 52. Bazluth: in Neh. 7: 54, Bazlith.

Ver. 55. Hassophereth: in Neh. 7: 57, Sophereth. Peruda: in Neh. 7: 57, Perida.

Ver. 57. Ami: in Neh. 7: 59, Amon.

Ver. 61. Habaiah: in Neh. 7: 63, Hobaiah.

Ver. 62. Register: or, their writing in the genealogical lists.



were therefore degraded from the priesthood. <sup>63</sup> And the governor said to them, that they should not eat of the most holy things, till there should stand up a priest with Urim and Thummim.

<sup>64</sup> The whole congregation together was forty-two thousand three hundred and sixty, <sup>65</sup> besides their men-servants and their maid-servants, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred singing men and singing women. <sup>66</sup> Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five; <sup>67</sup> their camels, four hundred and thirty-five; [their] asses, six thousand seven hundred and twenty.

<sup>68</sup> And some of the heads of fathers' [houses], when they came to the house of Jehovah which is in Jerusalem, offered willingly for the house of God to set it up in its place; <sup>69</sup> according to their ability they gave into the treasury of the work sixty-one thousand darics of gold, and five thousand manehs of silver, and one hundred priests' garments. <sup>70</sup> So the priests, and the Levites, and some of the people, and the singers, and the gatekeepers, and the Nethinim, dwelt in their cities, and all Israel in their cities.

### CHAPTER III

<sup>1</sup> And when the seventh month was come, the children of Israel being in the cities, the people gathered themselves together as one man to Jerusalem. <sup>2</sup> Then rose Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel,

and his brethren, and built the altar of the God of Israel, to offer on it burnt offerings, as it is written in the law of Moses the man of God. <sup>3</sup> And they set the altar on its base, for fear was on them because of the peoples of the lands; and they offered on it burnt offerings to Jehovah, burnt offerings morning and afternoon. <sup>4</sup> And they kept the feast of tabernacles, as it is written, and [offered] the daily burnt offerings by number, according to the ordinance; as the duty of every day required; <sup>5</sup> and afterward the continual burnt offering, and those of the new moons, and of all the set feasts of Jehovah that were consecrated, and of every one that willingly offered a freewill offering to Jehovah. <sup>6</sup> From the first day of the seventh month they began to offer burnt offerings to Jehovah; though the foundation of the temple of Jehovah had not been laid. <sup>7</sup> They gave money also to the masons and to the carpenters; and food and drink and oil to the Zidonians and to the Tyrians, to bring cedar trees from Lebanon to the sea, to Joppa, according to the grant that they had of Cyrus king of Persia.

<sup>8</sup> Now in the second year of their coming to the house of God at Jerusalem; in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all who had come out of the captivity to Jerusalem, and appointed the Levites, from twenty years old and upward, to oversee the work of the house of Jehovah. <sup>9</sup> Then stood Jeshua with his sons and his

Ver. 62. Degraded: Heb., polluted.

Ver. 63. Governor: Tirshatha, probably a Persian word meaning "the feared."

Ver. 69. Darics: the daric is supposed to have been worth a little over five dollars. Manehs: the maneh was worth about thirty dollars.

Ver. 4. As the duty of every day required: Heb., a day's portion in its day.

Ver. 7. Masons: or, hewers. Carpenters: or, cutters.

Ver. 8. Of their coming: *i. e.*, after their coming.

brethren, Kadmiel and his sons, the sons of Judah, as one man, to oversee the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites.<sup>10</sup> And when the builders laid the foundation of the temple of Jehovah, the priests stood in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel.<sup>11</sup> And they answered one another in praising and giving thanks to Jehovah, [saying], For he is good, for his lovingkindness is forever toward Israel. And all the people shouted with a great shout, in praising Jehovah, because the foundation of the house of Jehovah was laid.<sup>12</sup> But many of the priests and Levites and heads of fathers' [houses], the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy;<sup>13</sup> so that the people could not distinguish the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a great shout, and the noise was heard afar off.

#### CHAPTER IV

<sup>1</sup>Now when the adversaries of Judah and Benjamin heard that the exiles were building a temple to Jehovah, the God of Israel, <sup>2</sup>they drew near to Zerubbabel and to the heads of fathers' [houses], and said to them, Let us build with you; for, like you,

we seek your God, and to him we have been sacrificing since the days of Esar-haddon king of Assyria, who brought us up hither.<sup>3</sup> But Zerubbabel and Jeshua and the rest of the heads of fathers' [houses] of Israel said to them, Ye have nothing to do with us to build a house to our God; but we ourselves together will build to Jehovah, the God of Israel, as king Cyrus, the king of Persia, has commanded us.<sup>4</sup> Then the people of the land were weakening the hands of the people of Judah, and terrifying them from building, <sup>5</sup>also hiring counselors against them, to defeat their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.<sup>6</sup> And in the reign of Xerxes, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

<sup>7</sup>And in the days of Artaxerxes wrote Bishlam, Mithridates, Tabeel, and the rest of his associates, to Artaxerxes king of Persia; and the writing of the letter was written in Aramaic, and translated (Aramaic). <sup>8</sup>Rehum the governor and Shimshai the secretary wrote a letter against Jerusalem to Artaxerxes the king as follows:<sup>9</sup> then [wrote] Rehum the governor, and Shimshai the secretary, and the rest of their associates; the Dinaites, and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites,<sup>10</sup> and the rest of the nations whom the great and noble Osnappar carried into

Ver. 9. Judah: Judah is probably a copyist's error for Hodaviah Cf 2:40.

Ver. 10. Stood: so Sept. and Jerome and some MSS; Hebrew text, they appointed the priests. Trumpets: or, clarions, and so throughout book.

Ver. 12. The first house: or, the first house standing on its foundations, when this house was before their eyes, etc.

Ver. 1. Exiles: Heb., sons of the exile.

Ver. 2. To him we have been sacrificing: Hebrew text as written, we have not been sacrificing, etc.

Ver. 6. Xerxes: or, Ahasuerus Heb., Ahashverosh.

Ver. 7. Artaxerxes: Heb., Artahshashta. Mithridates: Heb., Mithredath. Associates: or, colleagues Aramaic: the word in parentheses perhaps inserted by copyist to indicate that what follows is in Aramaic.

Ver. 8. Governor: literally, lord of judgment. Secretary: or, scribe.

Ver. 10. Osnappar: probably, Assurbanipal.



exile, and settled in the city of Samaria, and [in] the rest [of the country] beyond the River, and so forth.<sup>11</sup> This is the copy of the letter that they sent to Artaxerxes the king: Thy servants the men beyond the River, and so forth.<sup>12</sup> Be it known to the king, that the Jews who came up from thee have come to us to Jerusalem; they are building the rebellious and wicked city, and have finished the walls, and are repairing the foundations.<sup>13</sup> Now be it known to the king, that if this city be built, and the walls finished, they will not pay tribute, custom, or toll, and in the end it will be hurtful to the kings.<sup>14</sup> Now because we eat the salt of the palace, and it is not proper for us to see the king's dishonor, for this reason have we sent and informed the king,<sup>15</sup> that search may be made in the book of the records of thy fathers; so shalt thou find in the book of records, and know that this city is a rebellious city and hurtful to kings and provinces, and that they have moved sedition therein of old: for this reason was this city laid waste.<sup>16</sup> We inform the king that if this city be built, and the walls finished, because of this thou shalt have no portion beyond the River.

<sup>17</sup> The king sent an answer to Rehum the governor, and to Shimshai the secretary, and to the rest of their associates that dwelt in Samaria and the rest [of the country] beyond the River, Peace, and so forth.<sup>18</sup> The letter which ye sent to us has been distinctly read before me.<sup>19</sup> And I decreed, and search has been made, and it is found that this city of old has made insurrection against kings, and that rebellion and sedition have been

made therein;<sup>20</sup> and that there have been mighty kings over Jerusalem, who also ruled over all [the country] beyond the River; tribute, custom, and toll being given to them.<sup>21</sup> Make ye now a decree to cause these men to cease, and that this city be not built, until a decree shall be made by me.<sup>22</sup> And take heed that ye be not slack concerning this: why should damage grow to the hurt of kings?<sup>23</sup> Then as soon as the copy of the letter of Artaxerxes the king was read before Rehum and Shimshai the secretary and their associates, they went in haste to Jerusalem to the Jews, and made them cease by force and power.<sup>24</sup> Then ceased the work of the house of God which is in Jerusalem; and it ceased until the second year of the reign of Darius king of Persia.

## CHAPTER V

<sup>1</sup> Now the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied to the Jews that were in Judah and in Jerusalem; in the name of the God of Israel [prophesied they] to them.<sup>2</sup> Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is in Jerusalem; and with them were the prophets of God, helping them.<sup>3</sup> At the same time came to them Tattenai, the governor beyond the River, and Shethar-bozenai, and their associates, and said thus to them, Who made you a decree to build this house, and to finish this wall?<sup>4</sup> Then spoke they to them after this manner, What are the names of the men who are erecting this building?<sup>5</sup> But the eye of their God was upon the elders of the Jews, and they did not make them cease,

Ver. 12 Finished the walls; text possibly corrupt.

Ver. 17 Governor; literally, lord of judgment.

Ver. 22 Be not slack: or, make no error.

Ver. 23 Associates; or, colleagues.

Ver. 4 Then spoke they; or, Hebrew text, Then spoke we; Sept. and Syriac, Then spoke they

Secretary; or, scribe. Associates; or, colleagues.

Ver. 23 Secretary; or scribe Associates; or, colleagues

till the matter should come to Darius, and then answer be returned by letter concerning it.

<sup>6</sup>The copy of the letter that Tatnai, the governor beyond the River, and Shethar-bozenai, and his associates the Apharsachites, who were beyond the River, sent to Darius the king: they sent a report to him, wherein was written thus: To Darius the king, all peace. <sup>7</sup>Be it known to the king, that we went into the province of Judah, to the house of the great God, which is being built with great stones, and timber is being laid in the walls, and this work is being done with diligence and is prospering in their hands. <sup>8</sup>Then asked we those elders, and said to them as follows: Who made you a decree to build this house, and to finish this wall? <sup>9</sup>We asked them their names also, to inform thee, that we might write the names of the men that were at the head of them. <sup>10</sup>And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and are building the house that was built many years ago, which a great king of Israel built and finished. <sup>11</sup>But because our fathers provoked the God of heaven to wrath, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, and this house he destroyed, and the people he carried into exile to Babylon. <sup>12</sup>But in the first year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of God. <sup>13</sup>And the gold and silver vessels also of the house of God, which Nebuchadnezzar had taken out of the temple that was in Jerusalem, and brought into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were

delivered to one whose name was Sheshbazzar, whom he had made governor; <sup>14</sup>and he said to him, Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be built in its place. <sup>15</sup>Then came this Sheshbazzar, [and] laid the foundations of this house of God which is in Jerusalem: and from then even until now has it been in building, and is not completed. <sup>16</sup>Now therefore, if it seem good to the king, let search be made in the king's treasure house, which is there in Babylon, whether it be so, that a decree was made by Cyrus the king to build this house of God in Jerusalem; and the pleasure of the king concerning this matter let him send to us.

## CHAPTER VI

<sup>1</sup>Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up in Babylon. <sup>2</sup>And there was found in Achmetha, in the palace that is in the province of Media, a roll, and in it was thus written for a record: <sup>3</sup>In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the house of God in Jerusalem, let the house be built as a place where sacrifices may be offered, and let its foundations support it, its height sixty cubits, its breadth sixty cubits; <sup>4</sup>with three courses of great stones, and a course of new timber; and let the expenses be given out of the king's house; <sup>5</sup>and let the gold and silver vessels also of the house of God, which Nebuchadnezzar took out of the temple which is in Jerusalem and brought to Babylon, be restored, that they may come to the temple which is in Jerusalem, every one to its place, and

Ver. 12. Because our fathers provoked: or, after that our fathers had provoked.

Ver. 1. Archives: Aramaic, books. Ver. 2. Achmetha: that is, Ecbatana.

Ver. 3. As a place where sacrifices may be offered: or, the place where they offer sacrifices



thou shalt put them in the house of God.

<sup>6</sup> Now therefore, Tattenai, governor beyond the River, Shethar-bozenai, and your associates the Apharsachites, who are beyond the River, be ye far from there; <sup>7</sup> let the work of this house of God alone; let the governor of the Jews and the elders also of the Jews build this house of God in its place. <sup>8</sup> Moreover I make a decree what ye shall do to these elders of the Jews for the building of this house of God: that from the king's goods, even the tribute beyond the River, expenses be given with diligence to these men; for they must not be made to cease. <sup>9</sup> And whatever is needful, both young bullocks, and rams, and lambs, for burnt offerings to the God of heaven, wheat, salt, wine, and oil, according to the word of the priests who are in Jerusalem, let it be given them day by day without fail; <sup>10</sup> that they may offer sacrifices of sweet odor to the God of heaven, and pray for the life of the king, and of his sons. <sup>11</sup> Moreover I make a decree that whosoever alters this word, a beam be pulled out from his house, and he be lifted up and fastened on it; and his house be made a dunghill for this. <sup>12</sup> And the God who has caused his name to dwell there overthrow every king and people that shall put forth the hand to alter [the same], to destroy this house of God which is in Jerusalem. I Darius have made a decree; let it be done with diligence.

<sup>13</sup> Then Tattenai, the governor beyond the River, Shethar-bozenai, and their associates, because of that which Darius the king had sent, did accord-

ingly with diligence. <sup>14</sup> And the elders of the Jews were building and prospering, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished it, by the commandment of the God of Israel, and by the decree of Cyrus and Darius, and Artaxerxes king of Persia. <sup>15</sup> And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

<sup>16</sup> And the children of Israel, the priests and the Levites, and the rest of the exiles, kept the dedication of this house of God with joy. <sup>17</sup> And they offered for the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. <sup>18</sup> And they appointed the priests in their divisions, and the Levites in their courses, over the service of God, which is in Jerusalem, as it is written in the book of Moses.

<sup>19</sup> And the exiles kept the passover on the fourteenth day of the first month. <sup>20</sup> For the priests and the Levites had purified themselves as one man; all of them were pure: and they slew the passover for all the exiles, and for their brethren the priests, and for themselves. <sup>21</sup> And the children of Israel, who had returned from the exile, and all who had separated themselves to them from the uncleanness of the heathen of the land, to seek Jehovah, the God of Israel, did eat, <sup>22</sup> and kept the feast of unleavened bread seven days with joy; for Jehovah had made them joy-

Ver. 6. Your: Aram. and Sept., their.

Ver. 8. For they must not be made to cease: or, that they be not hindered.

Ver. 11. Word: or, decision. Fastened: or, impaled; Aramaic, smitten.

Ver. 13. Associates: or, colleagues. Because of that which Darius the king had sent: or, because Darius the king had sent.

Ver. 14. Commandment: or, decree.

Ver. 16, 19, 20. Exiles: Heb., sons of the exile.

Ver. 20. For the priests and the Levites had purified themselves as one man; all of them were pure: or, For the priests had purified themselves; and the Levites as one man were all of them pure.

ful, having turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house of God, the God of Israel.

## CHAPTER VII

<sup>1</sup> Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, <sup>2</sup> the son of Shallum, the son of Zadok, the son of Ahitub, <sup>3</sup> the son of Amariah, the son of Azariah, the son of Meraioth, <sup>4</sup> the son of Zerahiah, the son of Uzzi, the son of Bukki, <sup>5</sup> the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: <sup>6</sup> this Ezra went up from Babylon. And he was a scribe skilful in the law of Moses, which Jehovah, the God of Israel, had given; and the king granted him all his request, according to the hand of Jehovah his God on him. <sup>7</sup> And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the gatekeepers, and the Nethinim, to Jerusalem, in the seventh year of Artaxerxes the king. <sup>8</sup> And he came to Jerusalem in the fifth month, which was in the seventh year of the king. <sup>9</sup> For on the first [day] of the first month he determined to go up from Babylon, and on the first [day] of the fifth month he came to Jerusalem, according to the good hand of his God on him. <sup>10</sup> For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

<sup>11</sup> Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, even the scribe of the words of the commandments of Jehovah, and of his statutes to Israel: <sup>12</sup> Artaxerxes, king of kings,

to Ezra the priest, the scribe of the law of the God of heaven, perfect and so forth. <sup>13</sup> I make a decree, that every one of the people of Israel, and their priests and the Levites, in my realm, who offers himself freely to go to Jerusalem, may go with thee.

<sup>14</sup> Forasmuch as thou art sent from before the king and his seven counsellors, to inquire concerning Judah, and Jerusalem also, according to the law of thy God which is in thy hand; <sup>15</sup> and to carry the silver and gold, which the king and his counsellors have willingly offered to the God of Israel, whose habitation is in Jerusalem, <sup>16</sup> and all the silver and gold that thou canst find in all the province of Babylon, along with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; <sup>17</sup> for this reason thou shalt with diligence buy with this money bullocks, rams, lambs, with their meal offerings and their drink offerings, and shalt offer them on the altar of the house of your God which is in Jerusalem. <sup>18</sup> And whatever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do ye according to the pleasure of your God. <sup>19</sup> And the vessels that are given thee for the service of the house of thy God, deliver thou entire before the God of Jerusalem. <sup>20</sup> And whatever more shall be needful for the house of thy God, which thou shalt have occasion to give, give it out of the king's treasure house. <sup>21</sup> And I Artaxerxes the king, make a decree to all the treasurers who are beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, shall ask of you, be done with dili-

Ver. 6 Skilful: or, quick

Ver. 9 He determined to go up: or, he appointed the going up: Heb., pointed text, that was the foundation of the going up.



## CHAPTER VIII

gence,<sup>22</sup> to a hundred talents of silver, and to a hundred cors of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing how much.

<sup>23</sup> Whatever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?

<sup>24</sup> And we inform you, that as for all the priests and Levites, the singers, the gatekeepers, the Nethinim, and the servants of this house of God, it shall not be lawful to impose on them tribute, custom, or toll. <sup>25</sup> And thou, Ezra, after the wisdom of thy God that is in thy hand, appoint magistrates and judges, who may judge all the people that are beyond the River, even all who know the laws of thy God; and teach ye him who knows them not. <sup>26</sup> And whoever will not do the law of thy God, and the law of the king, let judgment be executed on him with diligence, whether to death, or to banishment, or to confiscation of goods, or to imprisonment.

<sup>27</sup> Blessed be Jehovah, the God of our fathers, who has put such a thing as this in the king's heart, to beautify the house of Jehovah which is in Jerusalem; <sup>28</sup> and has extended lovingkindness to me before the king and his counsellors, and before all the king's mighty princes. <sup>29</sup> And I was strengthened according to the hand of Jehovah my God on me, and I gathered together out of Israel chief men to go up with me.

<sup>1</sup> Now these are the heads of their fathers' [houses], and this is the genealogy of those who went up with me from Babylon, in the reign of Artaxerxes the king. <sup>2</sup> Of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush. <sup>3</sup> Of the sons of Shecaniah; of the sons of Parosh, Zechariah; and with him were reckoned by genealogy of the males a hundred and fifty. <sup>4</sup> Of the sons of Pahathmoab, Eliehoenai the son of Zerahiah; and with him two hundred males. <sup>5</sup> Of the sons of Shecaniah, the son of Jahaziel; and with him three hundred males. <sup>6</sup> And of the sons of Adin, Ebed the son of Jonathan; and with him fifty males. <sup>7</sup> And of the sons of Elam, Jeshaiah the son of Athaliah; and with him seventy males. <sup>8</sup> And of the sons of Shephatiah, Zebadiah the son of Michael; and with him eighty males. <sup>9</sup> Of the sons of Joab, Obadiah the son of Jehiel; and with him two hundred and eighteen males. <sup>10</sup> And of the sons of Shelomith, the son of Josiphiah; and with him a hundred and sixty males. <sup>11</sup> And of the sons of Bebai, Zechariah the son of Bebai; and with him twenty-eight males. <sup>12</sup> And of the sons of Azgad, Johanan the son Hakkatan; and with him a hundred and ten males. <sup>13</sup> And of the sons of Adonikam, [that were] the last; and these are their names: Eliphelet, Jeiel, and Shemaiah, and with them sixty males. <sup>14</sup> And of the

Ver. 22. Talents of silver: a talent of silver was worth about \$1,800. Cors: a cor contained about eight bushels. Baths: a bath contained about five gallons.

Ver. 23. Commanded: or, decreed.

Ver. 26. Banishment: Aramaic, rooting out.

Ver. 31. Of the sons of Shecaniah: Text of verses 2 and 3 probably corrupt. If we may follow Esdras 8: 20, read, of the sons of David, Hattush the son of Shecaniah.

Ver. 5. Of the sons of Shecaniah, the son of Jahaziel: Following Sept. and Esdras, we perhaps ought to read, Of the sons of Zattu, Shecaniah the son of Jahaziel.

Ver. 10. Of the sons of Shelomith, the son of Josiphiah: following Sept. and Esdras, we perhaps ought to read, Of the sons of Bani, Shelomith the son of Josiphiah.

sons of Bigvai, Uthai and Zaccur; and with them seventy males.

<sup>14</sup> And I gathered them together to the river that runs to Ahava; and we encamped there three days; and I viewed the people, and the priests, and found there none of the sons of Levi. <sup>15</sup> Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joarib, and for Elnathan, teachers. <sup>16</sup> And I sent them forth to Iddo the chief at the place Casiphia, and put in their mouth words to speak to Iddo, [and] his brethren the Nethinim, at the place Casiphia, that they should bring to us ministers for the house of our God. <sup>17</sup> And according to the good hand of our God on us they brought us Ish-sechel, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; <sup>18</sup> and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; <sup>19</sup> and of the Nethinim, whom David and the princes had given for the service of the Levites, two hundred and twenty Nethinim; all of whom were expressed by name.

<sup>20</sup> Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us and for our little ones and for all our substance. <sup>21</sup> For I was ashamed to ask of the king a band of soldiers and

horsemen to help us against the enemy in the way; because we had spoken to the king, saying, The hand of our God is on all them that seek him, for good; but his power and his wrath are against all those who forsake him. <sup>22</sup> So we fasted and besought our God for this; and he was intreated of us.

<sup>23</sup> Then I separated twelve of the chiefs of the priests, besides Sherebiah, Hashabiah, and ten of their brethren with them, <sup>24</sup> and weighed to them the silver and the gold and the vessels, even the offering for the house of our God which the king and his counselors and his princes and all Israel there present had offered: <sup>25</sup> I even weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; of gold a hundred talents; <sup>26</sup> and twenty tankards of gold, worth a thousand darics; and two vessels of fine bright bronze, precious as gold. <sup>27</sup> And I said to them, Ye are holy to Jehovah; and the vessels are holy; and the silver and the gold are a freewill offering to Jehovah, the God of your fathers. <sup>28</sup> Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' [houses] of Israel, in Jerusalem, in the chambers of the house of Jehovah. <sup>29</sup> So the priests and the Levites received by weight the silver and the gold and the vessels, to bring them to Jerusalem to the house of our God.

<sup>30</sup> Then we departed from the river

Ver. 14. Zaccur: So Syriac, Jerome, and many Hebrew MSS.; Zabbud in many Hebrew MSS.

Ver. 15. Viewed: or, inspected.

Ver. 16. Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joarib, and for Elnathan, teachers: or, Then I sent Eliezer, Ariel, Shemaiah, and Elnathan, and Jarib, and Elnathan, and Nathan, and Zechariah, and Meshullam, chief men; also Joarib and Elnathan, teachers. Teachers: or, men of understanding.

Ver. 17. I sent them forth: So Hebrew text, Sept., and Jerome: I gave them commandment, according to Massoretic pointing and Syriac. Iddo, and his brethren: The Hebrew text as pointed has, Iddo, his brother.

Ver. 18. Ish-sechel, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah: or, a man of discretion, of the sons of Mahli, the son of Levi, the son of Israel, even Sherebiah.

Ver. 24. Sherebiah: or, even Sherebiah.

Ver. 27. Bronze: or, copper.



Ahava on the twelfth [day] of the first month, to go to Jerusalem; and the hand of our God was on us, and he delivered us from the hand of the enemy and the liar in wait by the way.<sup>32</sup> And we came to Jerusalem, and abode there three days.<sup>33</sup> And on the fourth day were the silver and the gold and the vessels weighed in the house of our God into the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them were Jozabab the son of Jeshua, and Noadiah the son of Binnui, the Levites;<sup>34</sup> the whole by number and by weight: and all the weight was written at that time.

<sup>35</sup> The exiles who had come out of captivity, offered burnt offerings to the God of Israel, twelve bullocks for all Israel, ninety-six rams, seventy-seven lambs, twelve he-goats for a sin offering; all this being a burnt offering to Jehovah.<sup>36</sup> And they delivered the king's orders to the king's satraps, and to the governors beyond the River: and they helped forward the people and the house of God.

## CHAPTER IX

<sup>1</sup> Now as soon as these things were completed, the princes drew near to me, saying, The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands, [doing] according to the abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.<sup>2</sup> For they have taken of their daughters for themselves and for their sons;

so that the holy seed have mingled themselves with the peoples of the lands; and the hand of the princes and deputies has been first in this trespass.<sup>3</sup> And when I heard this thing, I rent my garment and my mantle, and plucked off some of the hair of my head and of my beard, and sat down astonished.<sup>4</sup> Then were assembled to me every one that trembled at the words of the God of Israel, because of the trespass of the exiles; and I sat astonished until the afternoon oblation.

<sup>5</sup> And at the afternoon oblation I rose up from my humiliation, even with my garment and my mantle rent; and I fell on my knees, and spread out my hands to Jehovah my God; <sup>6</sup> and I said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our guilt is grown up to the heavens.<sup>7</sup> Since the days of our fathers we have been exceedingly guilty to this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoiling, and to shame of face, as it is this day.<sup>8</sup> And now for a brief moment has there been grace from Jehovah our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.<sup>9</sup> For bondmen are we; yet in our bondage our God has not forsaken us, but has extended loving-kindness to us before the kings of Persia, to give us a reviving, to erect

Ver. 33. Into: or, by.

Ver. 2. First: or, chief.

Ver. 4, 5. Oblation: or, meal offering.

Ver. 5. Humiliation: or, fasting.

or, and rending my tunic and my mantle, I fell on my knees.

Ver. 7. Exceedingly guilty: Heb., in great guilt.

Ver. 8. Lighten our eyes: or, cause to sparkle (or beam).

Ver. 35. Exiles: Heb., sons of the exile.

Ver. 3, 4. Astonished: or, desolate.

Even with my garment and my mantle rent; and I fell on my knees:

the house of our God, and to repair its ruins, and to give us a fence in Judah and in Jerusalem. <sup>10</sup> And now, O our God, what shall we say after this? for we have forsaken thy commandments, <sup>11</sup> which thou didst command by the hand of thy servants the prophets, saying, The land, which ye go to possess, is a filthy land through the filthiness of the peoples of the lands, through their abominations, which have filled it from end to end with their uncleanness. <sup>12</sup> Now therefore give not your daughters to their sons, neither take their daughters for your sons, nor seek their peace or their prosperity forever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children forever. <sup>13</sup> And after all that is come on us for our evil deeds, and for our great guilt, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such a remnant, <sup>14</sup> shall we again break thy commandments, and intermarry with the peoples that do these abominations? wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant, nor any to escape? <sup>15</sup> O Jehovah, the God of Israel, thou art righteous; for we are left a remnant that is escaped, as it is this day: behold, we are before thee in our guilt; for none can stand before thee because of this.

## CHAPTER X

<sup>1</sup> Now while Ezra prayed and made confession, weeping and casting himself down before the house of God, there was gathered together to him out of Israel a very great congrega-

tion of men and women and children; for the people wept very sore. <sup>2</sup> And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said to Ezra, We have trespassed against our God, and have married foreign women of the peoples of the land; yet now there is hope for Israel concerning this thing. <sup>3</sup> Now therefore let us make a covenant with our God to put away all the wives, and such as have been born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. <sup>4</sup> Arise; for the matter rests on thee, and we are with thee; be strong, and do it. <sup>5</sup> Then Ezra arose, and made the chiefs of the priests, the Levites, and all Israel, swear that they would do according to this word. So they swore. <sup>6</sup> Then Ezra rose up from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and [when] he had come thither, he ate no bread, nor drank water; for he was mourning because of the trespass of the exiles.

<sup>7</sup> And they made proclamation throughout Judah and Jerusalem to all the exiles, that they should gather themselves together to Jerusalem; <sup>8</sup> and that whoever came not within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of the exiles. <sup>9</sup> So all the men of Judah and Benjamin gathered themselves together to Jerusalem within the three days. It was the ninth month, on the twentieth [day] of the month, that all the people sat in the

Ver. 9. Ruins: or, waste places. Fence: *i. e.*, a protecting wall, or hedge, as about a vineyard.

Ver. 11. From end to end: Heb., from mouth to mouth.

Ver. 3. My lord: or, the Lord.

Ver. 6. And when he had come thither: according to Esdras and Syriac, and he lodged there.

Ver. 7, 16. Exiles: Heb., sons of the exile.

Ver. 8. Forfeited: Heb., devoted.



broad place before the house of God, trembling because of this matter, and by reason of the rains.<sup>10</sup> And Ezra the priest arose, and said to them, Ye have trespassed and have married foreign women, to add to the guilt of Israel.<sup>11</sup> Now therefore make confession to Jehovah, the God of your fathers, and do his pleasure; and separate yourselves from the peoples of the land, and from the foreign women.<sup>12</sup> Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.<sup>13</sup> But the people are many, and it is a time of much rain, when one cannot stand without; neither is this a work of one day or two; for we have greatly transgressed in this matter.<sup>14</sup> Now let our princes be appointed for all the congregation, and let all those who are in our cities who have married foreign women come at appointed times, and with them the elders of every city, and its judges, until the fierce anger of our God be turned from us, as touching this matter. (<sup>15</sup> Nevertheless Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this [matter]; and Meshullam and Shabbethai the Levite helped them.)<sup>16</sup> And the exiles did so. And Ezra the priest, [with] certain heads of fathers' [houses], after their fathers' houses, and all of them by their names, were separated; and they sat down in the first day of the tenth month to inquire into the matter.<sup>17</sup> And they were through with all the men that had married foreign women by the first day of the first month.<sup>18</sup> And among the sons of the priests

there were found those who had married foreign women: [namely], of the sons of Jeshua, the son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah.<sup>19</sup> And they gave their hand that they would put away their wives; and being guilty, [they offered] a ram of the flock for their guilt.<sup>20</sup> And of the sons of Immer: Hanani and Zebadiah.<sup>21</sup> And of the sons of Harim: Maaseiah and Elijah and Shemaiah and Jehiel and Uziah.<sup>22</sup> And of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasa.<sup>23</sup> And of the Levites: Jozabad and Shimei and Kelaiah (the same is Kelita), Pethahiah, Judah, and Eliezer.<sup>24</sup> And of the singers, Eliashib; and of the gatekeepers: Shallum and Telem and Uri.

<sup>25</sup> And of Israel. Of the sons of Parosh: Ramiah and Izziah and Malchijah and Mijamin and Eleazar and Malchijah and Benaiah.<sup>26</sup> And of the sons of Elam: Mattaniah, Zechariah and Jehiel and Abdi and Jeremoth and Elijah.<sup>27</sup> And of the sons of Zattu: Elioenai, Eliashib, Mattaniah and Jeremoth and Zabad and Aziza.<sup>28</sup> And of the sons of Bebai: Jehohanan, Hananiah, Zabbai, Athlai.<sup>29</sup> And of the sons of Bani: Meshullam, Malluch, and Adajiah, Jashub, and Sheal, Jeremoth.<sup>30</sup> And of the sons of Pahath-moab: Adna and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel and Binnui and Manasseh.<sup>31</sup> And [of] the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon.<sup>32</sup> Benjamin, Malluch, Shemariah.<sup>33</sup> Of the sons of Hashum: Mattenai, Mattattah, Za-

Ver. 11. Make confession: or, give thanks.

Ver. 12. As thou hast said, so must we do: or, as thou hast said concerning us, so must we do.

Ver. 14. Be appointed: Heb., stand. Until the fierce anger of our God be turned from us: or, in order to turn away the fierce wrath of our God from us. As touching this matter: or, until this matter be dispatched.

Ver. 15. Stood up against this: or, were appointed over this.

Ver. 17. Were through with all the men: or, finished with all the men.

Ver. 29. Jeremoth: Massoretic correction, and Ramoth.

bad, Eliphelet, Jeremai, Manasseh, Shimei, <sup>34</sup>Of the sons of Bani: Maadai, Amram and Uel, <sup>35</sup>Benaiah, Bedeiah, Cheluh, <sup>36</sup>Vaniah, Mere-moth, Eliashib, <sup>37</sup>Mattaniah, Mattenai and Jaasu <sup>38</sup>and Bani and Binnui, Shimei <sup>39</sup>and Shelemiah and Nathan and Adaiah, <sup>40</sup>Machnadebai, Shashai,

Sharai, <sup>41</sup>Azarel and Shelemiah, Shem-ariah, <sup>42</sup>Shallum, Amariah, Joseph, <sup>43</sup>Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Iddo and Joel, Benaiah. "All these had taken foreign wives: and some of the wives had borne children.

# NEHEMIAH

## CHAPTER I

"The words of Nehemiah the son of Hacaliah.

Now it came to pass in the month Chislev, in the twentieth year, as I was in Susa the castle, <sup>2</sup>that Hanani, one of my brethren, came, he and certain men from Judah; and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem. <sup>3</sup>And they said to me, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and its gates are burned with fire.

"And it came to pass, as soon as I heard these words, that I sat down and wept, and mourned for days; and I was fasting and praying before the God of heaven, <sup>5</sup>and I said, I beseech thee, O Jehovah, the God of heaven, the great and terrible God, keeping covenant and lovingkindness with those that love him and keep his commandments, <sup>6</sup>let thine ear now be

attentive, and thine eyes open, that thou mayest hearken to the prayer of thy servant, which I am praying before thee at this time, day and night, for the children of Israel thy servants, confessing the sins of the children of Israel, which we have sinned against thee; yea, I and my father's house have sinned. <sup>7</sup>We have done exceedingly wrong against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou didst command Moses thy servant. <sup>8</sup>Remember, I pray, the word that thou didst command Moses thy servant, saying, if ye trespass, I will scatter you among the peoples; <sup>9</sup>but if ye turn to me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, thence will I gather them, and bring them to the place where I have chosen to cause my name to dwell. <sup>10</sup>Now these are thy servants and thy people, whom thou hast redeemed by thy great power and by thy strong hand. <sup>11</sup>O Lord, I beseech thee, let now thine ear be attentive to

Ver. 35. Cheluh: Massoretic correction, Cheluh.

Ver. 37. Jaasu: Massoretic correction, Jaasai.

Ver. 43. Iddo: Massoretic correction, Jaddai.

Ver. 44. Some of the wives had borne children: or, some of them had wives by whom they had children.

Ver. 1. Words: or, history. Susa: Heb., Shushan; and so throughout the book. Castle: or, fortified palace; and so throughout the book.

Ver. 6. At this time: Heb., to-day.



the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy before this man. (Now I was cupbearer to the king.)

# CHAPTER II

<sup>1</sup> And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it to the king. Now I had not been [before this] sad in his presence. <sup>2</sup> And the king said to me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sadness of heart. Then I was very sore afraid. <sup>3</sup> And I said to the king, Let the king live forever! Why should not my countenance be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are consumed with fire? <sup>4</sup> Then the king said to me, For what then dost thou make request? So I prayed to the God of heaven. <sup>5</sup> And I said to the king, If it please the king, and if thy servant may find favor in thy sight, that thou wouldest send me to Judah, to the city of my fathers' tombs, that I may build it. <sup>6</sup> And the king said to me, (the queen also sitting by him,) For how long will thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. <sup>7</sup> Moreover I said to the king, If it please the king, let letters be given me to the governors beyond the river, that they may let me pass through till I come to Judah; <sup>8</sup> and a letter to Asaph the keeper of the king's park, that he may give me timber to frame the gates of the castle which belongs to the house, and for the wall of the city, and for the house that I shall

enter into. And the king gave them to me, according to the good hand of my God on me.

<sup>9</sup> Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen. <sup>10</sup> And when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, that a man had come to seek the welfare of the children of Israel. <sup>11</sup> So I came to Jerusalem, and was there three days.

<sup>12</sup> And I arose by night, I and a few men with me; nor did I tell any man what my God had put into my heart to do for Jerusalem; nor was there any animal with me, except the animal on which I rode. <sup>13</sup> And I went out by night by the valley gate, even toward the dragon's fountain, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and its gates were consumed with fire. <sup>14</sup> Then I went on to the fountain gate and to the king's pool; but there was no place for the animal that was under me to pass. <sup>15</sup> Then I went up by night in the ravine, and viewed the wall; and I turned back, and entered by the valley gate, and so returned. <sup>16</sup> But the deputies knew not whither I had gone, nor what I was doing; since I had not as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the deputies, nor to the rest that did the work.

<sup>17</sup> Then I said to them, Ye see the evil case that we are in, how Jerusalem lies waste, and its gates are burned with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach. <sup>18</sup> And I told them of the hand of my God which was good upon me; as also of

the king's words that he had spoken to me. And they said, Let us rise up and build. So they strengthened their hands for the good [work].<sup>19</sup> But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed at us and despised us, and said, What is this thing that ye are doing? Are ye about to rebel against the king? <sup>20</sup> Then I answered them, and said to them, The God of heaven, he will prosper us, and we his servants will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem.

### CHAPTER III

<sup>1</sup> Then Eliashib the high priest rose up with his brethren the priests, and built the sheep gate; they sanctified it, and set up its doors; even to the tower of Hammeah they sanctified it, to the tower of Hananel. <sup>2</sup> And next to him built the men of Jericho. And next to them built Zaccur the son of Imri. <sup>3</sup> And the fish gate did the sons of Hassenaah build; they framed it, and set up its doors, its bolts, and its bars. <sup>4</sup> And next to them repaired Meremoth the son of Uriah, the son of Hakkoz. And next to him repaired Meshullam the son of Berechiah, the son of Meshezabel. And next to him repaired Zadok the son of Baana. <sup>5</sup> And next to him the Tekoites repaired; but their nobles put not their necks to the work of their Lord. <sup>6</sup> And the gate of the old [city] repaired Joiada the son of Paseah and Meshullam the son of Besodeiah; they framed it, and set up its doors and its bolts and its bars. <sup>7</sup> And next to them repaired Melatiah the Gibeonite and

Jadon the Meronothite, the men of Gibeon and of Mizpah, to the throne of the governor beyond the River. <sup>8</sup> Next to them repaired Uzziel the son of Harhaiah, goldsmiths. And next to him repaired Hananiah one of the perfumers, and they fortified Jerusalem even to the broad wall. <sup>9</sup> And next to them repaired Rephaiah the son of Hur, the ruler of half the district of Jerusalem. <sup>10</sup> And next to him repaired Jedaiah the son of Harumaph, even opposite his house. And next to him repaired Hattush the son of Hashabneiah. <sup>11</sup> Malchijah the son of Harim, and Hasshub the son of Pahath-moab, repaired another portion, and the tower of the furnaces. <sup>12</sup> And next to them repaired Shallum the son of Hallohesh, the ruler of half the district of Jerusalem, he and his daughters. <sup>13</sup> The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up its doors, its bolts, and its bars, and a thousand cubits of the wall to the dung gate. <sup>14</sup> And the dung gate repaired Malchijah the son of Rechab, the ruler of the district of Beth-haccherem; he built it, and set up its doors, its bolts, and its bars. <sup>15</sup> And the fountain gate repaired Shallun the son of Colhozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up its doors, its bolts, and its bars, and the wall of the pool of Shelah by the king's garden, even to the stairs that go down from the city of David. <sup>16</sup> After him repaired Nehemiah the son of Azbuk, the ruler of half the district of Beth-zur, to the place opposite the tombs of David, and to the pool that was made, and to the house of the mighty men. <sup>17</sup> After

Ver. 1. Hammeah: or, The hundred.

Ver. 4. Repaired: Heb., strengthened; and so throughout the chapter. Next to them: Heb., at their hand.

Ver. 5. Lord: or, lords.

Ver. 6. Old city: or, old wall.

Ver. 7. To the throne: or, which belonged to the throne.

Ver. 8. Fortified: or, left.

Ver. 15. Shelah: see Isa. 8: 6, and John 9: 7.



him repaired the Levites, Rehum the son of Bani. Next to him repaired Hashabiah, the ruler of half the district of Keilah, for his district. <sup>17</sup> After him repaired their brethren, Bavvai the son of Henadad, the ruler of half the district of Keilah. <sup>18</sup> And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another portion, opposite the ascent to the armory at the turning [of the wall.] <sup>19</sup> After him Baruch the son of Zabbai earnestly repaired another portion, from the turning [of the wall] to the door of the house of Eliashib the high priest. <sup>20</sup> After him repaired Meremoth the son of Uriah the son of Hakkoz another portion, from the door of the house of Eliashib even to the end of the house of Eliashib. <sup>21</sup> And after him repaired the priests, the men of the Circuit. <sup>22</sup> After them repaired Benjamin and Hasshub opposite their house. After them repaired Azariah the son of Maaseiah the son of Ananiah beside his own house. <sup>23</sup> After him repaired Binnui the son of Henadad another portion, from the house of Azariah to the turning [of the wall], and to the corner. <sup>24</sup> Palal the son of Uzai [repaired] opposite the turning [of the wall], and the tower that stands out from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parosh [repaired]. (Now the Nethinim were dwelling in Ophel, at the place opposite the water gate toward the east, and the tower that stands out.) <sup>25</sup> After him the Tekoites repaired another portion, opposite the great

tower that stands out, and as far as the wall of Ophel. <sup>26</sup> Above the horse gate repaired the priests, every one opposite his own house. <sup>27</sup> After them repaired Zadok the son of Immer opposite his own house. And after him repaired Shemaiah the son of Shecaniah, the keeper of the east gate. <sup>28</sup> After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another portion. After them repaired Meshullam the son of Berechiah opposite his chamber. <sup>29</sup> After him repaired Malchijah one of the goldsmiths to the house of the Nethinim, and of the merchants, opposite the gate of Hammiphkad, and to the ascent of the corner. <sup>30</sup> And between the ascent of the corner and the sheep gate repaired the goldsmiths and the merchants.

#### CHAPTER IV

<sup>1</sup> But it came to pass that, when Sanballat heard that we were building the wall, he was angry and greatly provoked, and mocked the Jews. <sup>2</sup> And he spoke before his brethren and the army of Samaria, and said, What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned? <sup>3</sup> Now Tobiah the Ammonite was beside him, and he said, Even that which they build—if a fox go up, he will break down their stone wall. <sup>4</sup> Hear, O our God; for we are despised; and turn back their reproach upon their own head, and give them up for a spoil in a land of

Ver. 20. Zabbai: Jerome and Syriac, Zaccai.

Ver. 22. The Circuit: Perhaps referring to the district round about Jerusalem.

Ver. 23. Them: Heb., him.

Ver. 25. The tower: or, the upper tower that stands out from the house of the king. Pedaiah: or, Pedalah the son of Parosh (now the Nethinim were dwelling in Ophel) repaired to the place, etc.

Vers. 31, 32. Ascent of the corner: or, upper chamber.

Ver. 2. Will they fortify: or, will men let them alone?

Ver. 3. Fox: or, jackal.

captivity; <sup>8</sup> and cover not their iniquity; and let not their sin be blotted out from before thee; for they have provoked [thee] to anger before the builders. <sup>9</sup> So we built the wall; and all the wall was joined together to half its [height]; for the people had a mind to work.

But it came to pass that when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem went forward, (for the breaches began to be stopped,) then they were very angry; <sup>8</sup> and they conspired all of them together to come and fight against Jerusalem; and to cause confusion in it.

<sup>9</sup> But we prayed to our God, and set a watch against them day and night, because of them. <sup>10</sup> And Judah said, The strength of the bearers of burdens fails, and there is much rubbish; so that we are not able to build on the wall. <sup>11</sup> And our adversaries said, They will not know, nor see, till we come into the midst of them, and kill them, and cause the work to cease.

<sup>12</sup> And it came to pass that, when the Jews who dwelt beside them came, they said to us ten times from all places, Ye must return to us. <sup>13</sup> Therefore I set at the lowest parts of the place, in the open places behind the wall, I even set the people according to their families with their swords, their spears, and their bows. <sup>14</sup> And I looked, and rose up, and said to the nobles and to the deputies and to the rest of the people, Be not afraid of them; remember the Lord, who is great and terrible; and fight for your brethren, your sons and your daughters, your wives and your

houses. <sup>15</sup> And it came to pass, when our enemies heard that it was known to us; and God had brought their counsel to nought, that we returned all of us to the wall, every one to his work. <sup>16</sup> And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields and the bows and the coats of mail, while the rulers were behind all the house of Judah. <sup>17</sup> That were building the wall. And they that bore burdens laded themselves, every one with one of his hands working, while the other held his weapon; <sup>18</sup> and the builders, every one had his sword girded by his side, and so they were building. And he that sounded the trumpet was beside me. <sup>19</sup> And I said to the nobles, and to the deputies and to the rest of the people, The work is great and wide, and we are separated on the wall, one far from another: <sup>20</sup> in whatever place ye hear the sound of the trumpet, gather together thither to us; our God will fight for us. <sup>21</sup> So we wrought in the work, half of them holding the spears from the rising of the dawn till the stars came out. <sup>22</sup> Likewise at the same time I said to the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day. <sup>23</sup> So neither I nor my brethren nor my servants nor the men of the guard that followed me, none of us put off our clothes; every one [went with] his weapon [to] the water.

## CHAPTER V

<sup>1</sup> Then there arose a great cry of the people and of their wives against

Ver. 6. Mind: Heb., heart.

Ver. 12. From all places, Ye must return to us; or, from all places whence ye shall return they will be upon us.

Ver. 16. House: or, all the house of Judah. They that were building the wall, and they that bore burdens laded themselves.

Ver. 23. The text is probably corrupt.



their brethren the Jews. <sup>2</sup> For there were some that said, We, our sons and our daughters, are many; let us get grain, that we may eat and live.

<sup>3</sup> Some also there were that said, We are mortgaging our fields and our vineyards and our houses, that we may get grain during the famine. <sup>4</sup> There were others also that said, We have borrowed money for the king's tribute [on] our fields and our vineyards. <sup>5</sup> Yet now our flesh is as

the flesh of our brethren, our children as their children; and, lo, we are bringing into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage [already]; neither is it in our power [to help it]; for our fields and our vineyards belong to others. <sup>6</sup> And I was very angry when I heard their cry and these words.

<sup>7</sup> Then I consulted with myself, and contended with the nobles and the deputies, and said to them, Ye exact interest, every one of his brother. And I held a great assembly against them. <sup>8</sup> And I said to them, We, to the extent of our ability, have bought our brethren the Jews, who were sold to the heathen; and would ye even sell your brethren, and should they be sold to us? Then they held their peace, and found never a word.

<sup>9</sup> Also I said, The thing that ye do is not good. Ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

<sup>10</sup> And I likewise, my brethren and my servants, have been lending them money and grain on interest. I pray you, let us leave off this interest.

<sup>11</sup> Restore, I pray you, to them, even this day, their fields, their vineyards, their oliveyards, and their houses, also the per cent of the money, and of the grain, the new wine, and the oil, that

ye have been exacting of them.

<sup>12</sup> Then they said, We will restore them, and will demand nothing of them; so will we do, even as thou sayest.

Then I called the priests, and took an oath of them, that they would do according to this promise. <sup>13</sup> Also I shook out my lap, and said, So let God shake out every man from his house, and from his labor, that performs not this promise; even thus be he shaken out and emptied.

And all the congregation said, Amen! and praised Jehovah. And the people did according to this promise. <sup>14</sup> More-

over from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, [that is],

twelve years, I and my brethren ate not the bread of the governor. <sup>15</sup> But the former governors that were before

me laid burdens on the people, and took from them bread and wine, besides forty shekels of silver; yea, even their servants ruled over the people; but I

did not do so, because of the fear of God. <sup>16</sup> Yea, also to the work of this wall I held fast, neither bought we any field; all my servants also being

gathered there to the work. <sup>17</sup> Moreover there were at my table of the Jews and the deputies a hundred and

fifty men, besides those who came to us from among the heathen that were round about us. <sup>18</sup> Now that which

was prepared for one day was one ox and six choice sheep; also fowls were prepared for me, and once in

ten days all sorts of wine in abundance; yet for all this I demanded not the bread of the governor, be-

cause the bondage was heavy upon this people. <sup>19</sup> Remember to me, O my God, for good, all that I have

done for this people.

CHAPTER VI

<sup>1</sup> Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and to the rest of our enemies, that I had built the wall, and that there was no breach left in it (though even up to that time I had not set up the doors in the gates), <sup>2</sup> that Sanballat and Geshem sent to me, saying, Come, let us meet together in [one of] the villages in the plain of Ono. But they intended to do me mischief. <sup>3</sup> And I sent to them messengers, saying, I am doing a great work, so that I cannot come down; why should the work cease, while I leave it and come down to you? <sup>4</sup> And they sent to me after this manner four times; and I answered them after the same manner. <sup>5</sup> Then Sanballat sent his servant to me in like manner the fifth time, with an open letter in his hand; <sup>6</sup> in which was written, It is reported among the nations, and Gashmu says it, that thou and the Jews intend to rebel; for which cause thou art building the wall; and thou art about to become their king, according to these words. <sup>7</sup> And thou hast also appointed prophets to preach of thee in Jerusalem, saying, There is a king in Judah. And now it shall be reported to the king according to these words. Come now therefore, and let us take counsel together. <sup>8</sup> Then I sent to him, saying, There have been no such things done as thou sayest, but out of thine own heart thou art inventing them. <sup>9</sup> For they all would have made us afraid, saying, Their hands shall be weakened from the work, that it be not done. But now, [O God,] strengthen thou my hands.

<sup>10</sup> And I went to the house of She-

maiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to kill thee; yea, to-night will they come to kill thee. <sup>11</sup> And I said, Should such a man as I flee? and who is there, that, being such as I, could go into the temple and live? I will not go in. <sup>12</sup> And I discerned, and, lo, it was not God that sent him; but he pronounced this prophecy against me, because Tobiah and Sanballat had hired him. <sup>13</sup> For this cause was he hired, in order that I might be afraid, and do so, and sin, and so they might have matter for an evil report, in order that they might reproach me. <sup>14</sup> Remember, O my God, Tobiah and Sanballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets, who would have put me in fear.

<sup>15</sup> So the wall was finished in the twenty-fifth [day] of [the month] Elul, in fifty-two days. <sup>16</sup> And it came to pass, when all our enemies heard it, that all the heathen that were about us feared, and were much cast down in their own eyes; for they perceived that this work was wrought by our God. <sup>17</sup> Moreover in those days the nobles of Judah sent many letters to Tobiah, and [the letters] of Tobiah came to them. <sup>18</sup> For there were many in Judah sworn to him, because he was son-in-law of Shecaniah the son of Arah; and his son Jehohanan had taken to wife the daughter of Meshullam the son of Berechiah. <sup>19</sup> Also of his good deeds they spoke before me, and my words they reported to him. Tobiah sent letters to put me in fear.

Ver. 6. Nations : or, Gentiles. Gashmu : in verse 1, and elsewhere, Geshem.

Ver. 10. To-night : or, in the night.

Ver. 11. Could go : or, would go into the temple to save his life.



CHAPTER VII

<sup>1</sup> Now it came to pass, when the wall was built, and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed, <sup>2</sup> that I gave my brother Hanani, and Hananiah the captain of the castle, charge over Jerusalem; for he was a trustworthy man, and feared God above many. <sup>3</sup> And I said to them, Let not the gates of Jerusalem be opened until the sun be hot; and while they are yet standing [on guard], let them shut the doors, and bar ye them; and appoint watchmen from the inhabitants of Jerusalem, every one in his watch, and every one opposite his house.

<sup>4</sup> Now the city was wide and large; but the people were few within it, and the houses were not built. <sup>5</sup> And my God put into my heart to gather together the nobles and the deputies and the people, that they might be reckoned by genealogy. And I found the book of the genealogy of those who came up at the first; and I found written in it:

<sup>6</sup> These are the sons of the province, that came up out of the captivity of the exiles, whom Nebuchadnezzar the king of Babylon had carried into exile, and that returned to Jerusalem and to Judah, every one to his city; <sup>7</sup> who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.

The number of the men of the people of Israel: <sup>8</sup> the sons of Parosh, two thousand one hundred and seventy-two. <sup>9</sup> The sons of Shephathiah, three hundred and seventy-two. <sup>10</sup> The sons of Arah, six hundred and fifty-two. <sup>11</sup> The sons of Pahath-moab, of

the sons of Jeshua and Joab, two thousand eight hundred and eighteen. <sup>12</sup> The sons of Elam, a thousand two hundred and fifty-four. <sup>13</sup> The sons of Zattu, eight hundred and forty-five. <sup>14</sup> The sons of Zaccai, seven hundred and sixty. <sup>15</sup> The sons of Binnui, six hundred and forty-eight. <sup>16</sup> The sons of Bebai, six hundred and twenty-eight. <sup>17</sup> The sons of Azgad, two thousand three hundred and twenty-two. <sup>18</sup> The sons of Adonikam, six hundred and sixty-seven. <sup>19</sup> The sons of Bigvai, two thousand and sixty-seven. <sup>20</sup> The sons of Adin, six hundred and fifty-five. <sup>21</sup> The sons of Ater, of Hezekiah, ninety-eight. <sup>22</sup> The sons of Hashum, three hundred and twenty-eight. <sup>23</sup> The sons of Bezai, three hundred and twenty-four. <sup>24</sup> The sons of Hariph, a hundred and twelve. <sup>25</sup> The sons of Gibeon, ninety-five. <sup>26</sup> The men of Beth-lehem and Netophah, a hundred and eighty-eight. <sup>27</sup> The men of Anathoth, a hundred and twenty-eight. <sup>28</sup> The men of Beth-azmaveth, forty-two. <sup>29</sup> The men of Kiriath-jearim, Chephirah and Beeroth, seven hundred and forty-three. <sup>30</sup> The men of Ramah and Geba, six hundred and twenty-one. <sup>31</sup> The men of Michmas, a hundred and twenty-two. <sup>32</sup> The men of Beth-el and Ai, a hundred and twenty-three. <sup>33</sup> The men of the other Nebo, fifty-two. <sup>34</sup> The sons of the other Elam, a thousand two hundred and fifty-four. <sup>35</sup> The sons of Harim, three hundred and twenty. <sup>36</sup> The sons of Jericho, three hundred and forty-five. <sup>37</sup> The sons of Lod, Hadid, and Ono, seven hundred and twenty-one. <sup>38</sup> The sons of Senaah, three thousand nine hundred and thirty. <sup>39</sup> The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred

Ver. 2. Trustworthy: Heb., man of truth.

Ver. 3. Every one in his watch: or, the one in his post, the other over against his house.

Ver. 4. Built, i. e., so as to fill all the space within the walls.

and seventy-three. <sup>40</sup> The sons of Immer, a thousand and fifty-two. <sup>41</sup> The sons of Pashhur, a thousand two hundred and forty-seven. <sup>42</sup> The sons of Harim, a thousand and seventeen.

<sup>43</sup> The Levites: the sons of Jeshua, of Kadmiel, of the sons of Hodevah, seventy-four.

<sup>44</sup> The singers: the sons of Asaph, a hundred and forty-eight.

<sup>45</sup> The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, a hundred and thirty-eight.

<sup>46</sup> The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, <sup>47</sup> the sons of Keros, the sons of Sia, the sons of Padon, <sup>48</sup> the sons of Lebana, the sons of Hagaba, the sons of Salmai, <sup>49</sup> the sons of Haran, the sons of Giddel, the sons of Gahar, <sup>50</sup> the sons of Reaiah, the sons of Rezin, the sons of Nekoda, <sup>51</sup> the sons of Gazzam, the sons of Uzza, the sons of Paseah, <sup>52</sup> the sons of Besai, the sons of Meunim, the sons of Nephushesim, <sup>53</sup> the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, <sup>54</sup> the sons of Bazlith, the sons of Mehida, the sons of Harsha, <sup>55</sup> the sons of Barkos, the sons of Sisera, the sons of Temah, <sup>56</sup> the sons of Nezhiah, the sons of Hatipha.

<sup>57</sup> The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida, <sup>58</sup> the sons of Jaala, the sons of Darkon, the sons of Giddel, <sup>59</sup> the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Amon.

<sup>60</sup> All the Nethinim, and the sons of Solomon's servants, were three hundred and ninety-two.

<sup>61</sup> And these were they who went up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer; but they could not make known their father's houses, nor their seed, whether they were of Israel: <sup>62</sup> the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two.

<sup>63</sup> And of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called after their name.

<sup>64</sup> These sought their register [among] those that were reckoned by genealogy, but it was not found; and they were therefore degraded from the priesthood. <sup>65</sup> And the governor said to them, that they should not eat of the most holy things, till there should stand up the priest with Urim and Thummim.

<sup>66</sup> The whole congregation together was forty-two thousand three hundred and sixty, <sup>67</sup> besides their menservants and their maidservants, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred and forty-five singing men and singing women. <sup>68</sup> Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five; <sup>69</sup> [their] camels, four hundred and thirty-five; [their] asses, six thousand seven hundred and twenty.

<sup>70</sup> And some from among the heads of fathers' [houses] gave to the work. The governor gave to the treasury a thousand darics of gold, fifty basins, five hundred and thirty priests' garments. <sup>71</sup> And some of the heads of fathers' [houses] gave into the treasury of the work twenty thousand dar-

Ver. 43. Hodevah: as otherwise read, Hodeyah, or Hodeiah.

Ver. 64. Degraded: Heb., polluted.

Ver. 65. Governor: Heb., Tirshatha.

Ver. 68. So Sept., Jerome, and parallel passages in Ezra and 1 Esdras; many Heb. MSS. omit the entire verse.

Ver. 70. Darics: The daric was worth slightly more than five dollars.



ics of gold, and two thousand two hundred manehs of silver. <sup>72</sup> And that which the rest of the people gave was twenty thousand darics of gold, and two thousand manehs of silver, and sixty-seven priests' garments. <sup>73</sup> So the priests, and the Levites, and the gatekeepers, and the singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities.

And when the seventh month was come, the children of Israel being in their cities,

### CHAPTER VIII

'all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke to Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel. <sup>2</sup> And Ezra the priest brought the law before the congregation, both men and women, and all that could hear with understanding, in the first day of the seventh month. <sup>3</sup> And he read in it before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women and of those that could understand; and the ears of all the people were [attentive] to the book of the law. <sup>4</sup> And Ezra the scribe stood upon a high pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah, on his right hand; and on his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, [and] Meshullam. <sup>5</sup> And Ezra opened [the book] in the sight of all the people (for

he was above all the people); and as he opened it, all the people stood up. <sup>6</sup> And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands; and they bowed their heads, and worshiped Jehovah with their faces to the earth. <sup>7</sup> Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, even the Levites, caused the people to understand the law; and the people [stood] in their place. <sup>8</sup> And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading. <sup>9</sup> And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said to all the people, This day is holy to Jehovah your God; mourn not, nor weep. For all the people were weeping, when they heard the words of the law. <sup>10</sup> Then he said to them, Go, eat fat things, and drink sweet things, and send portions to him for whom nothing is prepared; for this day is holy to our Lord: neither be ye grieved; for the joy of Jehovah is your stronghold. <sup>11</sup> So the Levites were stilling all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. <sup>12</sup> And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared to them.

<sup>13</sup> And on the second day were gathered together the heads of fathers' [houses] of all the people, the priests, and the Levites, to Ezra the scribe,

Ver. 72. Manehs: The maneh was worth about thirty dollars.

Ver. 3. From early morning: Heb., from the light.

Ver. 7. Even: Heb. and Syriac have, and, or, even. Sept. omits latter part of verse. Jerome omits even.

Ver. 8. Distinctly: or, with an interpretation.

Ver. 9. Governor: Heb., Tirshatha.

Ver. 4. Pulpit: Heb., tower.

Ver. 10. Stronghold: or, strength.

even to give attention to the words of the law. <sup>14</sup> And they found written in the law, that Jehovah had commanded by the hand of Moses, that the children of Israel should dwell in booths in the feast of the seventh month; <sup>15</sup> and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth to the mount, and bring in olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. <sup>16</sup> So the people went forth and brought them, and made themselves booths, every one on the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim. <sup>17</sup> And all the congregation who had returned out of the captivity made booths, and dwelt in the booths. Surely since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness. <sup>18</sup> Also he read in the book of the law of God day by day, from the first day to the last day. And they kept the feast seven days; and on the eighth day was a closing festival, according to the ordinance.

## CHAPTER IX

<sup>1</sup> Now in the twenty-fourth day of this month the children of Israel gathered themselves together with fasting, and with sackcloth, and earth upon them. <sup>2</sup> And the seed of Israel separated themselves from all foreigners, and stood and confessed their sins and the iniquities of their fathers. <sup>3</sup> And they stood up in their place, and read in the book of the law of Jehovah their God a fourth part of the

day; and [another] fourth part they were confessing, and worshiping Jehovah their God. <sup>4</sup> Then stood up on the stairs of the Levites, Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, [and] Chenani, and cried with a loud voice to Jehovah their God. <sup>5</sup> And the Levites, Jeshua and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, [and] Pethahiah, said:

Stand up [and] bless Jehovah your God from everlasting to everlasting; and let them bless thy glorious name, which is exalted above all blessing and praise. <sup>6</sup> Thou art Jehovah, even thou alone; thou hast made the heavens, the heaven of heavens, with all their host, the earth and all things that are on it, the seas and all that is in them, and thou preservest them all; and the host of heaven worship thee. <sup>7</sup> Thou art Jehovah the God, who didst choose Abram, and broughtest him forth from Ur of the Chaldees, and gavest him the name of Abraham; <sup>8</sup> and foundest his heart faithful before thee, and madest with him the covenant to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it to his seed, and hast performed thy words; for thou art righteous. <sup>9</sup> And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea, <sup>10</sup> and didst show signs and wonders on Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them; and didst make for thyself a name, as it is this day. <sup>11</sup> And the sea thou didst cleave before them, so that they went through the midst of the sea on the dry land; but their pursuers

Ver. 17. Joshua : Heb., Jeshua.

Ver. 18. Closing festival : or, solemn assembly.

Ver. 6. Preservest : Heb., preservest alive.



thou didst cast into the depths, as a stone into the mighty waters.<sup>12</sup> Moreover in a pillar of cloud thou leddest them by day, and in a pillar of fire by night, to give them light in the way in which they should go.<sup>13</sup> Also upon Mount Sinai thou camest down and didst speak with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments;<sup>14</sup> and thy holy sabbath thou madest known to them, and commandments and statutes and a law thou didst command them, by the hand of Moses thy servant;<sup>15</sup> and bread from heaven thou gavest them for their hunger, and water from the rock thou broughtest forth to them for their thirst, and commandedst them that they should go in to possess the land which thou hadst sworn to give them.<sup>16</sup> But they, even our fathers, dealt proudly, and hardened their neck, and hearkened not to thy commandments,<sup>17</sup> and refused to obey, nor remembered thy wonders that thou didst among them; but hardened their neck, and in their rebellion appointed a captain to return to their bondage.<sup>18</sup> But thou art a God ready to pardon, gracious and full of compassion, slow to anger, and plenteous in lovingkindness, and forsookest them not.<sup>19</sup> Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations,<sup>20</sup> yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from over them by day, to lead them in the way; nor the pillar of fire by night, to give them light in the way in which they should go.<sup>21</sup> Also thy good Spirit thou gavest to

instruct them, and thy manna thou didst not withhold from their mouth, and water thou gavest them for their thirst.<sup>22</sup> Yea, forty years didst thou sustain them in the wilderness; they lacked nothing; their clothes became not old, and their feet swelled not.<sup>23</sup> Moreover thou gavest them kingdoms and peoples, and didst distribute them into [every] corner; so they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan.<sup>24</sup> Their children also thou didst multiply as the stars of heaven, and broughtest them into the land concerning which thou hadst said to their fathers that they should go in to possess it.<sup>25</sup> So the sons went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hand, with their kings and the peoples of the land, to do with them as they would.<sup>26</sup> And they took fortified cities and fertile ground, and possessed houses full of all good things, cisterns hewn out, vineyards, and oliveyards, and fruit trees in abundance; so they did eat and were filled and became fat and delighted themselves in thy great goodness.<sup>27</sup> Nevertheless they were disobedient and rebelled against thee, and cast thy law behind their back, and killed thy prophets who admonished them to turn them again to thee, and they wrought great provocations.<sup>28</sup> Therefore thou deliveredst them into the hand of their adversaries, who distressed them. And in the time of their distress, whenever they cried to thee, thou heardest from heaven; and according to thy manifold mercies thou gavest them saviours who re-

Ver. 15. Sworn: Heb., lifted up thy hand.

Ver. 17. A God ready to pardon: Heb., a God of forgivenesses.

Ver. 22. Distribute: or, which thou didst allot after their portions.

peatedly saved them out of the hand of their adversaries.<sup>28</sup> But as soon as they had rest, they did evil again before thee; therefore thou didst leave them in the hand of their enemies, so that they had dominion over them. Yet when they returned, and cried to thee, thou heardest from heaven; and many times didst thou deliver them according to thy mercies;<sup>29</sup> and didst admonish them, that thou mightest bring them again to thy law; yet they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear.<sup>30</sup> Yet many years didst thou bear with them, and didst admonish them by thy Spirit by the hand of thy prophets; yet they would not give ear: therefore thou gavest them into the hand of the people of the lands.<sup>31</sup> Nevertheless in thy manifold mercies thou didst not make a full end of them, nor forsake them; for thou art a gracious and a merciful God.<sup>32</sup> Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and lovingkindness, let not all the travail seem little before thee, that has come on us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, from the days of the kings of Assyria until this day.<sup>33</sup> Howbeit thou art just in all that has come upon us; for thou hast dealt truly, but we have done wickedly;<sup>34</sup> neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened to thy commandments and thy testimonies, with which thou didst admonish them.<sup>35</sup> For they have not served thee in

their kingdom, and in thy great goodness that thou gavest them, and in the broad and fertile land which thou gavest before them, neither turned they from their wicked deeds.<sup>36</sup> Behold, we are servants this day, and as for the land that thou gavest to our fathers to eat its fruit and its good, behold, we are servants in it.<sup>37</sup> And it is yielding much increase to the kings whom thou hast set over us because of our sins; also they have power over our bodies, and over our cattle, at their pleasure, and we are in great distress.<sup>38</sup> And yet for all this we make a faithful covenant, and write it; and our princes, our Levites, [and] our priests, seal it.

## CHAPTER X

<sup>1</sup> Now those that sealed were: Nehemiah the governor, the son of Hachaliah, and Zedekiah, <sup>2</sup> Seraiah, Azariah, Jeremiah, <sup>3</sup> Pashhur, Amariah, Malchijah, <sup>4</sup> Hattush, Shebaniah, Maluch, <sup>5</sup> Harim, Meremoth, Obadiah, <sup>6</sup> Daniel, Ginnethon, Baruch, <sup>7</sup> Meshullam, Abijah, Mijamin, <sup>8</sup> Maaziah, Bilgai, Shemaiah; these were the priests. <sup>9</sup> And the Levites: Jeshua the son of Azaniah, Binneti of the sons of Henadad, Kadmiel; <sup>10</sup> and their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, <sup>11</sup> Mica, Rehob, Hashabiah, <sup>12</sup> Zaccur, Sherebiah, Shebaniah, <sup>13</sup> Hodiah, Bani, Beninu. <sup>14</sup> The chiefs of the people: Parosh, Pahath-moab, Elam, Zattu, Bani, <sup>15</sup> Bunni, Azgad, Bebai, <sup>16</sup> Adonijah, Bigvai, Adin, <sup>17</sup> Ater, Hezekiah, Azzur, <sup>18</sup> Hodiah, Hashum, Bezai, <sup>19</sup> Hariph, Anathoth, Nobai, <sup>20</sup> Magpiash, Meshullam, Hezir, <sup>21</sup> Meshezabel, Zadok, Jaddua, <sup>22</sup> Pelatiah, Hanan, Ananiah, <sup>23</sup> Hoshéa, Hananiah, Hasshub, <sup>24</sup> Halloresh, Pilha, Shobek, <sup>25</sup> Rehum, Hashabnah, Maasei-

Ver. 38. Seal it: Heb., are at the sealing.

Ver. 19. Nobai: Syriac and Jerome and Massoretic correction read, Nebai.

Ver. 1. Governor: Heb., Tirshatha.



ah, <sup>26</sup> and Ahiah, Hanan, Anan, <sup>27</sup> Mal-luch, Harim, Baanah. <sup>28</sup> And the rest of the people, the priests, the Levites, the gatekeepers, the singers, the Nethinim, and all they that had separated themselves from the peoples of the lands to the law of God, their wives, their sons, and their daughters, every one that had knowledge and understanding, <sup>29</sup> were holding to their brethren, their nobles, even entering into a curse, and into an oath, to walk in God's law, which was given by the hand of Moses the servant of God, and to observe and do all the commandments of Jehovah our Lord, and his ordinances and his statutes; <sup>30</sup> and that we would not give our daughters to the peoples of the land, nor take their daughters for our sons; <sup>31</sup> and if the peoples of the land bring wares or any grain on the sabbath day to sell, that we would not buy of them on the sabbath, or on a holy day; and that we would forego the seventh year, and the exaction of every debt. <sup>32</sup> Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; <sup>33</sup> for the show bread, and the continual meal offering, and for the continual burnt offering, the sabbaths, the new moons, for the set feasts, and for the holy things, and for the sin offerings to make atonement for Israel, and all the work of the house of our God. <sup>34</sup> And we cast lots, the priests, the Levites, and the people, for the offering of wood, to bring it to the house of our God, according to our fathers' houses, at times appointed, year by year, to burn on the altar of Jehovah our God, as it is written in the law; <sup>35</sup> and to bring in the firstfruits of our ground, and the firstfruits of all fruit of all manner

of trees, year by year, to the house of Jehovah; <sup>36</sup> also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, to the priests that minister in the house of our God; <sup>37</sup> and that we would bring the firstfruits of our dough, and our heave offerings, and fruit of all manner of trees, new wine and oil, to the priests, to the chambers of the house of our God; and the tithe of our ground to the Levites; for they, the Levites, take the tithes in all the cities of our tillage. <sup>38</sup> And the priest the son of Aaron shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithe to the house of our God, to the chambers, into the treasure house. <sup>39</sup> For the children of Israel and the sons of Levi shall bring the heave offering of the grain, of the new wine, and of the oil, to the chambers, where are the vessels of the sanctuary, and the priests that minister, and the gatekeepers, and the singers; and we will not forsake the house of our God.

## CHAPTER XI

<sup>1</sup> Now the princes of the people dwelt in Jerusalem; and the rest of the people cast lots, to bring one out of ten to dwell in Jerusalem the holy city, and nine parts in the [other] cities. <sup>2</sup> And the people blessed all the men who willingly offered themselves to dwell in Jerusalem. <sup>3</sup> Now these are the chiefs of the province who dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, [to-wit], Israel, the priests, and the Levites, and the Nethinim, and the sons of Solomon's servants. <sup>4</sup> And

Ver. 37. Dough : or, coarse meal.

in Jerusalem dwelt certain of the sons of Judah, and of the sons of Benjamin. Of the sons of Judah: Athaliah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the sons of Perez; <sup>8</sup> and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite. <sup>9</sup> All the sons of Perez that dwelt in Jerusalem were four hundred and sixty-eight valiant men. <sup>10</sup> And these were the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah. <sup>11</sup> And after him Gabbai, Sallai, nine hundred and twenty-eight. <sup>12</sup> And Joel the son of Zichri was their overseer; and Judah the son of Hassenuah was second over the city. <sup>13</sup> Of the priests: Jedaiah, the son of Joiarib, Jachin, <sup>14</sup> Seraiah the son of Hilkiah, the son of Meshullam the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God, <sup>15</sup> and their brethren that did the work of the house, eight hundred and twenty-two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, <sup>16</sup> and his brethren, chiefs of fathers' [houses], two hundred and forty-two: and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, <sup>17</sup> and their brethren, mighty men of valor, a hundred and twenty-eight;

and their overseer was Zabdiel, the son of Haggadolim. <sup>18</sup> And of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; <sup>19</sup> and Shabbethai and Jozabad, of the chiefs of the Levites, who had the oversight of the outward business of the house of God; <sup>20</sup> and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun. <sup>21</sup> All the Levites in the holy city were two hundred and eighty-four. <sup>22</sup> Moreover the gatekeepers, Akkub, Talmon, and their brethren, who kept watch at the gates, were a hundred and seventy-two. <sup>23</sup> And the rest of Israel, of the priests, the Levites, were in all the cities of Judah, every one in his inheritance. <sup>24</sup> But the Nethinim dwelt in Ophel; and Ziha and Gishpa were over the Nethinim. <sup>25</sup> The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, over the business of the house of God. <sup>26</sup> For the commandment of the king was upon them, and a sure ordinance concerning the singers, as every day required. <sup>27</sup> And Pethahiah the son of Meshezabel, of the sons of Zerah the son of Judah, was at the king's hand in all matters concerning the people. <sup>28</sup> And as for the villages, with their fields, some of the sons of Judah dwelt in Kiriath-arba and its

Ver. 8. Gabbai: or, Gabbai-Sallai. Text probably corrupt.

Ver. 9. Overseer: or, chief officer.

Ver. 10. The Hebrew text, Sept., and Jerome support the reading as given. And yet it would seem from 1 Chron. 9: 10 that the son of was inserted by some copyist.

Ver. 14. The son of Haggadolim: or, one of the great men.

Ver. 15. Ophel: or, the mound.

Ver. 23. Or, there was a commandment from the king concerning them, and a sure ordinance concerning the singers, as every day required.



towns, and in Dibon and its towns, and in Jekabzeel and its villages, <sup>26</sup> and in Jeshua, and in Moladah, and in Beth-pelet, <sup>27</sup> and in Hazar-shual, and in Beer-sheba and its towns, <sup>28</sup> and in Ziklag, and in Meconah and in its towns, <sup>29</sup> and in En-rimmon, and in Zorah, and in Jarmuth, <sup>30</sup> Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its towns. So they encamped from Beer-sheba even to the valley of Hinnom. <sup>31</sup> The sons of Benjamin also [dwelt] from Geba [onward] at Michmash and Ajija, and at Beth-el and its towns, <sup>32</sup> at Anathoth, Nob, Ananiah, <sup>33</sup> Hazor, Ramah, Gittaim, <sup>34</sup> Hadid, Zeboim, Neballat, <sup>35</sup> Lod, and Ono, the valley of craftsmen. <sup>36</sup> And of the Levites, certain courses in Judah [were joined] to Benjamin.

# CHAPTER XII

<sup>1</sup> Now these are the priests and the Levites who came up with Zerubabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, <sup>2</sup> Amariah, Malluch, Hattush, <sup>3</sup> Shecaniah, Rehumi, Meremoth, <sup>4</sup> Iddo, Ginnethoi, Abijah, <sup>5</sup> Mijamin, Maadiah, Bilgah, <sup>6</sup> Shemaiah, and Joiarib, Jedaiah, <sup>7</sup> Sallu, Amok, Hilkiah, Jedaiah. These were the chiefs of the priests and of their brethren in the days of Jeshua. <sup>8</sup> And the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, [and] Mattaniah, who was over the thanksgiving, he and his brethren. <sup>9</sup> Also Bakkukiah and Unno, their brethren, were before them in wards. <sup>10</sup> And Jeshua begot Joiakim, and Joiakim begot Eliashib, and Eliashib

begot Joiada, <sup>11</sup> and Joiada begot Jonathan, and Jonathan begot Jaddua. <sup>12</sup> And in the days of Joiakim were priests, heads of fathers' [houses]: of Seraiah, Meraiah, of Jeremiah, Hananiah; <sup>13</sup> of Ezra, Meshullam; of Amariah, Jehohanan; <sup>14</sup> of Malluchi, Jonathan; of Shebeniah, Joseph; <sup>15</sup> of Harim, Adna; of Meraioth, Helkai; <sup>16</sup> of Iddo, Zechariah; of Ginneton, Meshullam; <sup>17</sup> of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; <sup>18</sup> of Bilgah, Shammua; of Shemaiah, Jehonathan; <sup>19</sup> and of Joiarib, Mattaniah, of Jedaiah, Uzzi; <sup>20</sup> of Sallai, Kallai; of Amok, Eber; <sup>21</sup> of Hilkiah, Hashabiah; of Jedaiah, Nethanel. <sup>22</sup> The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded heads of fathers' [houses]; also the priests, in the reign of Darius the Persian. <sup>23</sup> The sons of Levi, heads of fathers' [houses], were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. <sup>24</sup> And the chiefs of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren opposite them, to praise [and] give thanks, according to the commandment of David the man of God, ward against ward. <sup>25</sup> Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, were gatekeepers, keeping the ward at the storehouses of the [gates]. <sup>26</sup> These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest the scribe.

Ver. 25ff. Towns: Heb., daughters.

Ver. 35. The valley of craftsmen: or, Ge-haharashim.

Ver. 8. Thanksgiving: or, choirs.

Ver. 12. Seraiah, i. e., of the course of Seraiah.

Ver. 14. Malluchi: Jerome favors Massoretic correction into, Melicu. Sept. supports Hebrew text. Syriac has, Melachio.

Ver. 17. Miniamin: The name of the representative of the house of Miniamin has fallen out in the process of copying.

Ver. 24. Jeshua the son of Kadmiel: almost certainly a mistake of the copyist for, Jeshua, Bani, Kadmiel.

<sup>27</sup> And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. <sup>28</sup> And the sons of the singers gathered themselves together, both out of the Circuit around about Jerusalem, and from the villages of the Netophathites; <sup>29</sup> also from Beth-gilgal, and out of the fields of Geba and Azmaveth; for the singers had built them villages round about Jerusalem. <sup>30</sup> And the priests and the Levites purified themselves; and they purified the people, and the gates, and the wall. <sup>31</sup> Then I brought up the princes of Judah upon the wall, and appointed two great companies that gave thanks and went in procession; [of which one went] on the right hand upon the wall toward the dung gate; <sup>32</sup> and after them went Hoshaiah, and half of the princes of Judah, <sup>33</sup> and Azariah, Ezra, and Meshullam, <sup>34</sup> Judah, and Benjamin, and Shemaiah, and Jeremiah; <sup>35</sup> and certain of the priests' sons with trumpets; Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph, <sup>36</sup> and his brethren, Shemaiah, and Azarel, Milalai, Gilalai, Maai, Nethanel, and Judah, Hanani, with the musical instruments of David the man of God, Ezra the scribe being before them. <sup>37</sup> And by the fountain gate, and straight before them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even to the water gate eastward.

<sup>38</sup> And the other company of those that gave thanks, which went to meet them, and I after them, with the half of the people, [went] upon the wall, above the tower of the furnaces, even to the broad wall, <sup>39</sup> and above the gate of Ephraim, and by the old gate, and by the fish gate, and the tower of Hananel, and the tower of Hammeah, even to the sheep gate; and they stood still in the gate of the guards. <sup>40</sup> So stood the two companies of those that gave thanks in the house of God, and I, and the half of the deputies with me; <sup>41</sup> and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elieonai, Zechariah, and Hananiah, with trumpets, <sup>42</sup> and Maaseiah and Shemaiah and Eleazar and Uzzi and Jehohanan and Malchijah and Elam and Ezer. <sup>43</sup> And the singers sang loud, with Jezrahiah their leader. <sup>44</sup> And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced; so that the joy of Jerusalem was heard afar off. <sup>45</sup> And on that day were men appointed over the chambers for the treasures, for the heave offerings, for the firstfruits, and for the tithes, to gather into them, according to the fields of the cities, the portions appointed by the law for the priests and for the Levites; for Judah rejoiced for the priests and for the Levites that were ministering. <sup>46</sup> And they kept the ward of their God, and the ward of the purification, and [so did] the singers and the gatekeepers, according to the commandment of David and of Solomon his son. <sup>47</sup> For in the days of David and Asaph of

Ver. 27. Keep: Heb., to make dedication and gladness.

Ver. 31. Companies: Heb., two great thanksgivings and processions.

Ver. 39. Hammeah: or, The hundred.

Ver. 44. For: or, of the treasures. Appointed by: Heb., of the law. Ministering: Heb., were standing.

Ver. 45. Ward: or, watch.



old there was a chief of the singers, and songs of praise and thanksgiving to God. <sup>4</sup>And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the gatekeepers, as every day required; and they set apart for the Levites, and the Levites set apart for the sons of Aaron.

CHAPTER XIII

<sup>1</sup>On that day they read in the book of Moses in the hearing of the people; and in it was found written, that an Ammonite and a Moabite should not enter into the congregation of God forever; <sup>2</sup>because they met not the children of Israel with bread and water, but hired against them Balaam, to curse them—though our God turned the curse into a blessing. <sup>3</sup>And it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

<sup>4</sup>Now before this, Eliashib the priest, who was appointed over the chambers of the house of our God, being allied to Tobiah, <sup>5</sup>had prepared for him a great chamber, where formerly they laid the meal offerings, the frankincense, and the vessels, and the tithe of the grain, the new wine, and the oil, which were given by commandment to the Levites and the singers and the gatekeepers, and the heave offerings for the priests. <sup>6</sup>But in all this [time] I was not at Jerusalem; for in the thirty-second year of Artaxerxes king of Babylon I went to the king. And after certain days I asked leave of the king; <sup>7</sup>and when I had come to Jerusalem, I observed the evil that Eliashib had done for Tobiah, in preparing him a cham-

ber in the courts of the house of God. <sup>8</sup>And it grieved me exceedingly; therefore I cast forth all the household stuff of Tobiah out of the chamber. <sup>9</sup>Then I commanded, and they cleansed the chambers; and I brought back thither the vessels of the house of God, with the meal offerings and the frankincense. <sup>10</sup>And I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, who did the work, were fled every one to his field. <sup>11</sup>Then I contended with the deputies, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. <sup>12</sup>Then brought all Judah the tithe of the grain and the new wine and the oil to the treasuries. <sup>13</sup>And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and their business was to distribute to their brethren. <sup>14</sup>Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for its observances.

<sup>15</sup>In those days I saw in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I warned [them] in the day in which they sold food. <sup>16</sup>There dwelt men of Tyre also therein, who brought in fish, and all manner of merchandise, and sold on the sabbath to the sons of Judah,

Ver. 46. A chief : Jerome supports Massoretic correction, there were chiefs. Songs : or, both to sing praise and to give thanks to God.

Ver. 1. They read : Literally, it was read.

Ver. 4. Chambers : Heb., chamber.

Ver. 5. Which were given by commandment : or, the due of the Levites.

Ver. 9. Cleansed : or, purified.

Ver. 14. Good deeds : Heb., kindnesses.

and in Jerusalem. <sup>17</sup> Then I contended with the nobles of Judah, and said to them, What evil thing is this that ye do, profaning the sabbath day? <sup>18</sup> Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. <sup>19</sup> And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened until after the sabbath; and some of my servants I set over the gates, that no burden should be brought in on the sabbath day. <sup>20</sup> So the merchants and sellers of all kind of merchandise lodged without Jerusalem once or twice. <sup>21</sup> Then I warned them, and said to them, Why lodge ye before the wall? if ye do so again, I will lay hands on you. From that time forth they came no more on the sabbath. <sup>22</sup> And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember to me, O my God, this also, and spare me according to the abundance of thy lovingkindness.

<sup>23</sup> In those days also I saw the Jews that had married women of Ashdod, of Ammon, [and] of Moab; <sup>24</sup> and of

their children, half spoke the speech of Ashdod, and could not speak the Jews' language, but according to the language of each people. <sup>25</sup> And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, [saying,] Ye shall not give your daughters to their sons, nor take of their daughters for your sons, or for yourselves. <sup>26</sup> Did not Solomon king of Israel sin by these things? yet among many nations there was no king like him, and he was beloved of his God, and God made him king over all Israel; nevertheless even him did the foreign women cause to sin. <sup>27</sup> Shall we then hearken to you to do all this great evil, to trespass against our God in marrying foreign women? <sup>28</sup> And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; therefore I chased him from me. <sup>29</sup> Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood and of the Levites. <sup>30</sup> Thus I cleansed them from all foreigners, and appointed wards for the priests and for the Levites, every one in his work; <sup>31</sup> and for the offering of wood, at times appointed, and for the firstfruits. Remember me, O my God, for good.

## ESTHER

### CHAPTER I

<sup>1</sup> Now it came to pass in the days of Xerxes (this is Xerxes who

reigned, from India even to Ethiopia, over a hundred and twenty-seven provinces), <sup>2</sup> that in those days, when king Xerxes sat on the throne of his

Ver. 23. Had married: Heb., had caused to dwell with them.

Ver. 24. Of their children, etc.: or, their children spoke half in the speech of Ashdod.

Ver. 25. Cursed: or, reviled.

Ver. 30. All foreigners: or, everything foreign.

Ver. 1. Xerxes: Heb., Ahashverosh, and so throughout the book.



kingdom, which was in Susa the castle, <sup>2</sup>in the third year of his reign, he made a banquet for all his princes and his servants; the power of Persia and Media, the nobles and the princes of the provinces, being before him; <sup>3</sup>when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and eighty days. <sup>4</sup>And when these days were fulfilled, the king made a banquet for all the people that were found in Susa the castle, both great and small, seven days, in the court of the garden of the king's palace. <sup>5</sup>[There were awnings of] white [cloth, of] cotton, and [of] blue, fastened with cords of fine linen and purple to rings of silver and pillars of marble; couches of gold and silver, on a pavement of porphyry and white marble and alabaster and black marble. <sup>6</sup>And they gave them drink in vessels of gold (the vessels differing one from another); and royal wine in abundance, according to the bounty of the king. <sup>7</sup>And the drinking was according to the law; none could compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. <sup>8</sup>Also Vashti the queen made a banquet for women in the royal house which belonged to king Xerxes.

<sup>9</sup>On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs that ministered in the presence of Xerxes the king, <sup>10</sup>to bring in Vashti the queen before the king with the

royal crown, to show the peoples and the princes her beauty; for she was fair in appearance. <sup>11</sup>But queen Vashti refused to come in at the king's command, which was [delivered] by the eunuchs; so the king was exceedingly wroth, and his wrath burned in him. <sup>12</sup>Then the king said to the wise men, who knew the times (for so was the king's manner toward all that knew law and judgment; <sup>13</sup>now the next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, [and] Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom), <sup>14</sup>According to law what should be done with queen Vashti, because she has not done the bidding of king Xerxes by the eunuchs? <sup>15</sup>And Memucan answered before the king and the princes, Not to the king alone has Vashti the queen done wrong, but to all the princes; and to all the peoples that are in all the provinces of king Xerxes. <sup>16</sup>For the deed of the queen will go abroad to all women, to make their husbands contemptible in their eyes, when it shall be reported, King Xerxes commanded Vashti the queen to be brought in before him, but she came not. <sup>17</sup>And this day will the princesses of Persia and Media who have heard the word of the queen say [the like] to all the king's princes. So [shall there arise] much contempt and wrath. <sup>18</sup>If it please the king, let there go forth a royal command from him, and let it be written among the laws of Persia and Media, that it be not altered, that Vashti come in no more before king Xerxes; and

Ver. 2. Susa : Heb., Shushan, and so throughout the book. Castle : or, fortified palace.

Ver. 3. The power : i. e., military power, army.

Ver. 6. Porphyry : or, of red, and white, and yellow, and black marble. Meaning doubtful.

Ver. 7. Bounty : Heb., hand of the king.

Ver. 10. Eunuchs : or, chamberlains, and so throughout the book.

Ver. 18. Heard the word : or, heard of the deed. Say the like : or, tell it. Shall there arise : or, And there will be contempt and wrath enough!

Ver. 19. That it be not altered : Heb., that it pass not away.

her royal estate let the king give to another that is better than she.<sup>20</sup> And when the king's decree which he shall make is published throughout all his kingdom (for it is great), all the women will give honor to their husbands, both to great and small.<sup>21</sup> And the saying pleased the king and the princes; and the king did according to the word of Memucan; and he sent letters to all the king's provinces, to every province according to its writing, and to every people according to their language, that every man should be ruler in his own house, and should speak according to the language of his own people.

## CHAPTER II

<sup>1</sup>After these things, when the wrath of king Xerxes had subsided, he remembered Vashti, and what she had done, and what was decreed against her.<sup>2</sup> Then said the king's servants that ministered to him, Let them seek for the king young virgins, fair in appearance;<sup>3</sup> and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins, fair in appearance, to Susa the castle, to the house of the women, to the custody of Hegai the king's eunuch, keeper of the women; and let their things for purification be given them; and let the maiden who pleases the king be queen instead of Vashti. And the thing pleased the king; and he did so.

<sup>4</sup>There was a certain Jew in Susa the castle, whose name was Mordecai, the son of Jair, the son of Shimei,

the son of Kish, a Benjamite,<sup>5</sup> who had been carried into exile from Jerusalem with the exiles who had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried into exile.<sup>6</sup> And he brought up Hadasah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was beautiful in form and fair in appearance; and when her father and mother were dead, Mordecai took her for his own daughter.<sup>7</sup> So it came to pass, when the king's command and his decree were heard, and when many maidens were gathered together to Susa the castle, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women.<sup>8</sup> And the maiden pleased him, and she obtained kindness before him; so that he speedily gave her her things for purification, with her portions, and the seven maidens who were meet to be given to her, out of the king's house; and he removed her and her maidens to the best part of the house of the women.<sup>9</sup> Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known.<sup>10</sup> And every day Mordecai walked before the court of the house of the women, to know how Esther did, and what was being done with her.<sup>11</sup> Now when the turn of each maiden came to go in to king Xerxes, after it had been done to her according to the law for the women twelve months (for so were the days of their purifications fulfilled, [to wit,]

Ver. 19. To another: Heb., to her companion.

Ver. 1. Had subsided: or, was allayed.

Ver. 3. Hegai: Heb., Hege.

Ver. 5. Castle: or, fortified palace.

Ver. 6. Jeconiah: A. V., Jehoiachin. See 2 Kings 24: 6.

Ver. 7. Brought up: Heb., was acting as foster-father for Hadasah.

Ver. 9. Meet to be given: or, proper.

Ver. 11. How Esther did: or, of Esther's welfare.



six months with oil of myrrh, and six months with spices, and with the things for the purifying of the women), <sup>13</sup> then in this manner went the maiden to the king: whatever she spoke for was given her to go with her out of the house of the women to the king's house. <sup>14</sup> In the evening she went in, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's eunuch, the keeper of the concubines: she came in to the king no more, unless the king delighted in her, and she was called by name.

<sup>15</sup> Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, came to go in to the king, she made request for nothing except what Hegai the king's eunuch, the keeper of the women, appointed. And Esther obtained favor in the sight of all who saw her. <sup>16</sup> So Esther was taken to king Xerxes into his royal house in the tenth month, which is the month Tebeth, in the seventh year of his reign. <sup>17</sup> And the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown on her head, and made her queen instead of Vashti. <sup>18</sup> Then the king made a great banquet for all his princes and his servants, even Esther's banquet; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

<sup>19</sup> And when virgins were gathered together a second time, then Mordecai was sitting in the king's gate.

<sup>20</sup> Esther had not yet made known her kindred nor her people, as Mordecai

had charged her; for Esther did the bidding of Mordecai, just as when she was brought up with him. <sup>21</sup> In those days, while Mordecai was sitting in the king's gate, Bigthan and Teresh, two of the king's eunuchs, of those who kept the threshold, were enraged, and sought to lay hands on king Xerxes. <sup>22</sup> And when the thing became known to Mordecai, he made it known to Esther the queen; and Esther told the king in Mordecai's name. <sup>23</sup> And when the matter was investigated, and was found to be so, they were both impaled on a stake: and it was written in the book of the chronicles before the king.

### CHAPTER III

<sup>1</sup> After these things king Xerxes promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. <sup>2</sup> And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. <sup>3</sup> Then the king's servants, that were in the king's gate, said to Mordecai, Why transgressest thou the king's commandment? <sup>4</sup> Now it came to pass, when they spoke daily to him, and he hearkened not to them, that they told Haman, to see whether Mordecai's words would stand; for he had told them that he was a Jew. <sup>5</sup> And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. <sup>6</sup> But he disdained to lay hands on Mordecai alone; for they had made known to

Ver. 18. Release: Heb., rest. Some translate, he granted a holiday. Bounty: Heb., hand.

Ver. 20. Brought up: or, in training with him.

Ver. 23. Impaled: or, hanged on a tree.

Ver. 4. Words: or, matters.

Ver. 6. Disdained; or, thought scorn. Even: or, as being the people of Mordecai.

him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Xerxes; even the people of Mordecai. <sup>7</sup>In the first month, which is the month Nisan, in the twelfth year of king Xerxes, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, [and the lot fell upon] the twelfth [month], which is the month Adar. <sup>8</sup>And Haman said to king Xerxes, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are different from [those of] every [other] people, while the laws of the king they keep not; so for the sake of the king, it is not fair to tolerate them. <sup>9</sup>If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the [king's] business, to bring it into the king's treasuries. <sup>10</sup>And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the adversary of the Jews. <sup>11</sup>And the king said to Haman, The silver is given to thee, the people also, to do with them as it seems good to thee. <sup>12</sup>Then were the king's secretaries called in the first month, on the thirteenth day, and there was written according to all that Haman commanded to the king's satraps, and to the governors that were over every province, and to the princes of every people, to every province according to its writing, and to every people according to their language; in the name of king

Xerxes was it written, and it was sealed with the king's ring. <sup>13</sup>And letters were sent by the couriers into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young men and old, little children and women, in one day, even on the thirteenth [day] of the twelfth month, which is the month Adar, and to take their spoil for a prey. <sup>14</sup>The copy of the writing, to be given out for a decree in every province, was published to all the peoples, that they should be ready against that day. <sup>15</sup>The couriers went forth in haste by the king's command, and the decree was given out in Susa the castle. And the king and Haman sat down to drink; but the city of Susa was perplexed.

## CHAPTER IV

<sup>1</sup>Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and going out into the midst of the city, cried with a loud and bitter cry; <sup>2</sup>and he came even before the king's gate; for none might enter within the king's gate, clothed with sackcloth. <sup>3</sup>And in every province, wherever the king's commandment and decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; sackcloth and ashes being spread under the most of them. <sup>4</sup>And when Esther's maidens and her eunuchs came and told her, the queen was exceedingly pained; and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he received it not. <sup>5</sup>Then Esther called for Hathach, one of the king's eunuchs, whom he had

Ver. 8. Dispersed: or, separated. For the sake of the king: or, it is not for the king's profit to suffer them.

Ver. 14. To be given out: or, that the decree should be given out.

Ver. 15. Castle: or, fortified palace. Perplexed: or, in confusion.

Ver. 3. Sackcloth: or, and many lay in sackcloth and ashes.



appointed to attend on her, and gave him commandment to Mordecai, to know what this was, and why it was.<sup>6</sup> So Hathach went forth to Mordecai to the broad place of the city, which was before the king's gate.<sup>7</sup> And Mordecai made known to him all that had happened to him, and the exact sum of money that Haman had promised to pay to the king's treasures for the Jews, to destroy them.<sup>8</sup> Also the copy of the writing of the decree that had been given out in Susa to destroy them he gave him to show to Esther, and to make it known to her; and to command her that she should go in to the king, to make supplication to him, and to intreat him, for her people.<sup>9</sup> And Hathach went in and told Esther the words of Mordecai.<sup>10</sup> Then Esther spoke to Hathach, and gave him a message to Mordecai, [saying]:<sup>11</sup> "All the king's servants and the people of the king's provinces do know that whoever, whether man or woman, shall come in to the king into the inner court, who is not called, there is one law for him, that he be put to death, except him to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in to the king these thirty days."<sup>12</sup> And they made known to Mordecai Esther's words.<sup>13</sup> Then Mordecai bade them return answer to Esther, Think not within thyself that thou shalt escape in the king's house, more than all the Jews.<sup>14</sup> For if thou art altogether silent at this time, then shall relief

and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knows whether thou art not come to the kingdom for such a time as this?<sup>15</sup> Then Esther bade them return answer to Mordecai,<sup>16</sup> Go, gather together all the Jews that are found in Susa, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and thus will I go in to the king, which is not according to the law; and if I perish, I perish.<sup>17</sup> So Mordecai went his way, and did according to all that Esther had commanded him.

## CHAPTER V

<sup>1</sup> Now it came to pass on the third day, that Esther put on royal apparel, and stood in the inner court of the king's house, in front of the king's house; the king being seated on his royal throne in the royal house, opposite the entrance of the house.<sup>2</sup> And it came to pass, as soon as the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.<sup>3</sup> Then said the king to her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.<sup>4</sup> And Esther said, If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared for him.<sup>5</sup> Then the king said, Cause Ha-

Ver. 5. Gave him commandment: or, charged him to go to Mordecai.

Ver. 6. Broad place: or, square.

Ver. 7. Pay: Heb., weigh. For the Jews, i. e., in exchange for the Jews.

Ver. 8. Command: or, charge. Intreat: or, make earnest request from before him.

Ver. 11. One law: or, invariable is his law—to put him to death, except only him to whom the king, etc.

Ver. 14. Art not come: or, hast attained to the kingdom.

Ver. 17. Went his way: Heb., crossed over, perhaps to the other side of the river, or canal, separating the castle from the city.

Ver. 3. Request: or, intreaty. Ver. 5. Cause Haman: or, Hasten Haman to perform the word of Esther.

man to make haste, that it may be done as Esther has said. So the king and Haman came in to the banquet that Esther had prepared. And the king said to Esther at the banquet of wine, What is thy petition? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them; and I will do tomorrow as the king has said. Then went Haman forth that day joyful and glad of heart; but when Haman saw Mordecai in the king's gate, that he stood not up nor trembled before him, Haman was filled with wrath against Mordecai. Nevertheless Haman restrained himself, and went home; and he sent and brought in his friends and Zeresh his wife. And Haman recounted to them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and tomorrow also I am invited by her together with the king. Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends to him, Let a stake be prepared, fifty

cubits high, and in the morning speak thou to the king that Mordecai may be impaled on it. Then go thou in merrily with the king to the banquet. And the thing pleased Haman; and he caused the stake to be prepared.

## CHAPTER VI

On that night the king could not sleep; and he commanded to bring the book of records of the chronicles, and they were being read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, of those that kept the threshold, who had sought to lay hands on the king Xerxes. And the king said, What honor and dignity has been done to Mordecai for this? Then said the king's servants that ministered to him, Nothing has been done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak to the king to impale Mordecai on the stake that he had prepared for him. And the king's servants said to him, Behold, Haman is standing in the court. And the king said, Let him come in. So Haman came in. And the king said to him, What shall be done to the man whom the king delights to honor? Now Haman said in his heart, To whom would the king delight to do honor more than to myself? And Haman said to the king, For the man whom the king delights to honor, let royal apparel be brought which the king has worn, and a horse on which the king has ridden, and on the head of which a

Ver. 12. By her: or, to her.

Ver. 13. Avails me nothing: Heb., is not equal to me.

Ver. 14. Stake: or, gallows; Heb., tree. Impaled: or, hanged.

Ver. 1. The king could not sleep: Heb., the king's sleep fled.

Ver. 4. Impale: or, hang. Stake: or, gallows; Heb., tree.

Ver. 8. Has worn: or, wears; and the horse on which the king rides, and the royal crown which is set on his head.



royal crown has been set; <sup>9</sup> and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man whom the king delights to honor, and cause him to ride on the horse through the broad place of the city, and proclaim before him, Thus shall it be done to the man whom the king delights to honor. <sup>10</sup> Then the king said to Haman, Make haste, take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, who sits in the king's gate: let nothing fail of all that thou hast spoken. <sup>11</sup> Then Haman took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the broad place of the city, and proclaimed before him, Thus shall it be done to the man whom the king delights to honor. <sup>12</sup> And Mordecai returned to the king's gate. But Haman hastened to his house, mourning and having his head covered. <sup>13</sup> And Haman recounted to Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife to him, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt utterly fall before him. <sup>14</sup> While they were yet talking with him, the king's eunuchs arrived, and hastened to bring Haman to the banquet that Esther had prepared.

## CHAPTER VII

<sup>1</sup> So the king and Haman went in to banquet with Esther the queen. <sup>2</sup> And the king said to Esther, on the

second day also, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be performed. <sup>3</sup> Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; <sup>4</sup> for we are sold, I and my people, to be destroyed, to be killed, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage. <sup>5</sup> Then spoke king Xerxes and said to Esther the queen, Who is he, and where is he, whose heart has prompted him to do so? <sup>6</sup> And Esther said, An adversary, and an enemy, this wicked Haman! Then Haman was greatly afraid before the king and the queen. <sup>7</sup> And the king arose in his wrath from the banquet of wine [and went] into the palace garden; and Haman stood up to make request for his life from Esther the queen; for he saw that there was evil determined against him by the king. <sup>8</sup> And as the king returned out of the palace garden into the hall of the banquet of wine, Haman was fallen on the couch on which Esther was. Then said the king, Will he even force the queen before me in the house? As the word went out of the king's mouth, they covered Haman's face. <sup>9</sup> Then said Harbonah, one of the eunuchs that were before the king, Behold also, the stake, which Haman made for Mor-

Ver. 9. Broad place: or, square.

Ver. 1. To banquet: Heb., to drink.

Ver. 4. Although the adversary: More literally, but the adversary is not equal to the damage of the king. Another rendering, for our affliction is not to be compared with the king's damage.

Ver. 5. Prompted: Heb., has filled him.

Ver. 9. Stake: or, gallows, Heb., tree.

Ver. 13. Utterly: or, surely.

Ver. 2. Request: or, intreaty.

Ver. 8. Hall: Heb., house.

decai, who spoke good for the king, is standing in the house of Haman, fifty cubits high. And the king said, Impale him on it.<sup>10</sup> So they impaled Haman on the stake that he had prepared for Mordecai. Then did the king's wrath subside.

## CHAPTER VIII

<sup>1</sup>On that day did king Xerxes give the house of Haman the adversary of the Jews to Esther the queen. And Mordecai came in before the king; for Esther had made known what he was to her.<sup>2</sup> And the king took off his ring, which he had taken away from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

<sup>3</sup>And Esther spoke yet again before the king, and falling down at his feet, besought him with tears to put away the evil of Haman the Agagite, and his device that he had devised against the Jews.<sup>4</sup> Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.<sup>5</sup> And she said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces; <sup>6</sup>for how can I bear to look on the evil that shall overtake my people? or how can I bear to look on the destruction of my kindred? <sup>7</sup>Then king Xerxes said to Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have impaled on the

stake, because he laid his hand on the Jews.<sup>8</sup> Write ye also concerning the Jews, as it pleases you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, cannot be reversed.

<sup>9</sup>Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the twenty-third [day]; and it was written according to all that Mordecai commanded to the Jews, and to the satraps, and the governors and princes of the provinces which [extended] from India to Ethiopia, a hundred and twenty-seven provinces, to every province according to its writing, and to every people according to their language, and to the Jews according to their writing, and according to their language.<sup>10</sup> And when he had written in the name of the king Xerxes, and sealed it with the king's ring, he sent letters by couriers on horses, riding on swift steeds that were used in the king's service, bred of the stud; <sup>11</sup>in which [letters] the king granted to the Jews who were in every city to gather themselves together, and to stand for their life, to destroy, to kill, and to cause to perish, every force of people and province that would assault them, [their] little ones and women, and to take their spoil for a prey, <sup>12</sup>on one day in all the provinces of king Xerxes, [namely], on the thirteenth [day] of the twelfth month, which is the month Adar.<sup>13</sup> The copy of the writing, to be given out as a decree in every province, was published to all the peoples, even that the Jews should be ready against

Ver. 9. Impale: or, hang.

Ver. 10. Impaled: or, hanged. Did the king's wrath subside: or, was the king's wrath allayed.

Ver. 3. Device: or, plot.

Ver. 7. Impaled: or, hanged. Stake: or, gallows; Heb., tree.

Ver. 10. Swift steeds: or, swift steeds, mules, and young dromedaries. Meaning extremely swift.



that day to avenge themselves on their enemies.<sup>14</sup> So the couriers that rode on swift steeds that were used in the king's service went out, being hastened and pressed on by the king's command; and the decree was given out in Susa the castle.<sup>15</sup> And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Susa shouted and was glad.<sup>16</sup> The Jews had light and gladness, and joy and honor.<sup>17</sup> And in every province, and in every city, wherever the king's commandment and his decree came, the Jews had gladness and joy, a banquet and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen on them.

## CHAPTER IX

<sup>1</sup> Now in the twelfth month, which is the month Adar, on the thirtieth day of the same, when the king's command and his decree drew near to be put into execution, in the day that the enemies of the Jews hoped to have rule over them (whereas it was turned about, so that the Jews themselves had rule over those that hated them),<sup>2</sup> the Jews gathered themselves together in their cities throughout all the provinces of king Xerxes, to lay hand on such as sought their hurt; and no man withstood them; for the fear of them was fallen on all the peoples.<sup>3</sup> And all the princes of the provinces, and the satraps, and the governors, and those who did the king's business, helped the Jews; because the fear of Mordecai was fallen on them.<sup>4</sup> For Mordecai was great in the

king's house, and his fame was going forth throughout all the provinces; for the man Mordecai became greater and greater.<sup>5</sup> And the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they would with those that hated them.<sup>6</sup> And in Susa the castle the Jews killed and destroyed five hundred men.<sup>7</sup> And Parshandatha and Dalphon and Aspatha<sup>8</sup> and Poratha and Adalia, and Aridatha<sup>9</sup> and Parmashta and Arisai and Aridai and Vaizatha,<sup>10</sup> the ten sons of Haman the son of Hammedatha, the adversary of the Jews, they killed; but on the spoil they laid not their hand.<sup>11</sup> On that day the number of those that were killed in Susa the castle was brought before the king.<sup>12</sup> And the king said to Esther the queen, In Susa the castle the Jews have killed and destroyed five hundred men, and the ten sons of Haman; what then have they done in the rest of the king's provinces? But what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done.<sup>13</sup> Then said Esther, If it please the king, let it be granted to the Jews who are in Susa to do tomorrow also according to this day's decree, and let them impale Haman's ten sons on the stake.<sup>14</sup> And the king commanded that it should be so done; and a decree was given out in Susa; and they impaled Haman's ten sons.<sup>15</sup> And the Jews that were in Susa gathered themselves together on the fourteenth day also of the month Adar, and killed three hundred men in Susa; but on the spoil they laid not their hand.<sup>16</sup> And the rest of the Jews that were in the king's provinces gathered themselves together,

Ver. 14. Castle : or, fortified palace.

Ver. 6. Castle : or, fortified palace.

Ver. 13. Impale; or, hang. Stake; or, gallows; Heb., tree.

Ver. 14. Impaled; or, hanged.

and stood for their lives, and had rest from their enemies, and killed among those that hated them seventy-five thousand; but on the spoil they laid not their hand. <sup>27</sup> [This was done] on the thirteenth day of the month Adar; and on the fourteenth day of the same they rested, and made it a day of banqueting and gladness. <sup>28</sup> But the Jews that were in Susa assembled together on the thirteenth [day] thereof, and on the fourteenth thereof; and on the fifteenth [day] of the same they rested, and made it a day of banqueting and gladness. <sup>29</sup> Therefore the Jews of the villages, that dwell in the unwall'd towns, make the fourteenth day of the month Adar [a day of] gladness and banqueting, and a good day, and of sending presents to one another.

<sup>30</sup> And Mordecai wrote these things, and sent letters to all the Jews that were in all the provinces of king Xerxes, both near and far, <sup>31</sup> to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, <sup>32</sup> as the days in which the Jews had rest from their enemies, and the month which was turned to them from sorrow to gladness, and from mourning to a good day; to make them days of banqueting and gladness, and of sending presents to one another, and gifts to the poor. <sup>33</sup> And the Jews adopted what they had begun to do, and what Mordecai had written to them; <sup>34</sup> because Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is the lot, to discomfit them, and to destroy

them; <sup>35</sup> but when [the matter] came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return on his own head, and that he and his sons should be impaled on the stake. <sup>36</sup> Wherefore they called these days Purim, after the name of Pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come to them, <sup>37</sup> the Jews ordained and took on them and on their seed, and on all those who should join themselves to them, without fail to keep these two days according to their writing and according to their appointed time every year, <sup>38</sup> and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. <sup>39</sup> Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim. <sup>40</sup> And he sent letters to all the Jews, to the hundred and twenty-seven provinces of the kingdom of Xerxes, [with] words of peace and truth, <sup>41</sup> to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had ordained for them; and as they had ordained for themselves and for their seed, in the matter of the fastings and their cry. <sup>42</sup> And the command of Esther confirmed these matters of Purim; and it was written in the book.

Ver. 22. To make them; or, by making them.

Ver. 23. Adopted: or, undertook to do as they had begun, and as Mordecai had written to them.

Ver. 24. Devised: or, plotted. Discomfit: or, overthrow.

Ver. 28. Perish: Heb., come to an end.

Ver. 29. Authority: Heb., power.



CHAPTER X

<sup>1</sup>And king Xerxes laid a tribute on the land, and the islands of the sea. <sup>2</sup>And all the acts of his power and of his might, and the full account of the greatness of Mordecai, to which the king advanced him, are

they not written in the book of the chronicles of the kings of Media and Persia? <sup>3</sup>For Mordecai the Jew was second to king Xerxes, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people, and speaking peace to all his seed.

# THE BOOK OF JOB

CHAPTER I

<sup>1</sup>There was a man in the land of Uz, whose name was Job. This man was perfect, and one who feared God and shunned evil. <sup>2</sup>There were born to him seven sons and three daughters. <sup>3</sup>His substance was seven thousand sheep and goats, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and very many servants. And this man was great, above all the sons of the East.

<sup>4</sup>Now his sons went and held a feast, at the house of each, on his day; and they sent, and invited their three sisters, to eat and to drink with them. <sup>5</sup>And when they had let the feast-days go round, Job sent and purified them. And he rose early in the morning, and offered burnt offerings, according to the number of them all; for Job said, It may be that my sons have sinned, and have forsaken God in their hearts. Thus did Job continually.

<sup>6</sup>Now it was the day, when the

sons of God came to present themselves before Jehovah; and Satan also came among them. <sup>7</sup>And Jehovah said to Satan, Whence comest thou? And Satan answered Jehovah and said, From roaming over the earth, and from walking about upon it. <sup>8</sup>And Jehovah said to Satan, Hast thou observed my servant Job, that there is none like to him on the earth, a perfect and upright man, one that feareth God and shunneth evil? <sup>9</sup>And Satan answered Jehovah and said, For naught, doth Job fear God? <sup>10</sup>Hast not thou hedged him about, and his house, and all that he has, on every side? The work of his hands thou hast blessed, and his substance is spread abroad in the earth. <sup>11</sup>But, put forth now thy hand and touch all that he has,—if he will not renounce thee, to thy face! <sup>12</sup>And Jehovah said to Satan, Lo, all that he has is in thy power; only, against himself do not put forth thy hand. And Satan went out from the presence of Jehovah.

<sup>13</sup>Now it was the day, that his

Ver. 5. Forsaken: renounced.

Ver. 11. Touch: smite; if he will not: verily, he will.

sons and his daughters were eating, and drinking wine, in the house of their brother, the first-born. <sup>14</sup> And there came a messenger to Job, and said, The cattle were ploughing, and the she-asses were grazing beside them; <sup>15</sup> and Sabæans fell upon and took them; and the servants they have smitten with the edge of the sword, and only I alone escaped to tell thee.

<sup>16</sup> Whilst he was still speaking, there came another, and said, The fire of God fell from heaven, and burned the flocks and the servants, and consumed them; and only I alone escaped to tell thee.

<sup>17</sup> Whilst he was still speaking, there came another; and said, Chaldeans formed three bands, and set upon the camels and took them; and the servants they have smitten with the edge of the sword, and only I escaped to tell thee.

<sup>18</sup> Whilst he was still speaking, there came another, and said, Thy sons and thy daughters were eating, and drinking wine, in the house of their brother, the first-born. <sup>19</sup> And lo, there came a great wind from beyond the wilderness, and struck upon the four corners of the house, so that it fell on the young men, and they died; and only I alone escaped to tell thee.

<sup>20</sup> Then Job arose, and rent his garment, and shaved his head; and he fell to the earth, and worshiped.

<sup>21</sup> And he said, Naked came I forth from my mother's womb, and naked shall I return thither. Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah!

<sup>22</sup> In all this Job sinned not, nor uttered folly against God.

## CHAPTER II

<sup>1</sup> Now it was the day, when the Sons of God came to present them-

selves before Jehovah; and Satan also came among them, to present himself before Jehovah. <sup>2</sup> Then said Jehovah to Satan, Whence comest thou? Satan answered Jehovah, and said, From roaming over the earth, and from walking about upon it. <sup>3</sup> Then said Jehovah to Satan, Hast thou observed my servant Job, that there is none like to him on the earth, a man perfect and upright, one that feareth God and shunneth evil? And still he holds fast his integrity, though thou didst move me against him, to destroy him without cause.

<sup>4</sup> Satan answered Jehovah, and said, Skin for skin; and all that a man has will he give for his life.

<sup>5</sup> But, stretch forth now thy hand and touch his bone and his flesh; if he will not renounce thee, to thy face!

<sup>6</sup> And Jehovah said to Satan, Lo, he is in thy hand; only, spare his life.

<sup>7</sup> And Satan went out from the presence of Jehovah, and smote Job with grievous ulcers, from the sole of his foot to his crown. <sup>8</sup> And he took a potsherd to scrape himself therewith, as he sat among the ashes. <sup>9</sup> Then said his wife to him, Dost thou still hold fast thy integrity? Bless God, and die! <sup>10</sup> And he said to her, Thou speakest as one of the foolish women speaks. The good shall we receive from God, and shall we not receive the evil? In all this, Job sinned not with his lips.

<sup>11</sup> Now three friends of Job heard of all this evil that had come upon him. And they came each from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had concerted together to go and mourn with him, and comfort him. <sup>12</sup> They raised their eyes afar off, and knew him not; and they wept aloud, and rent each one his garment, and strewed dust above their heads toward

Ver. 3. Though, etc.: and thou didst move me against him, to destroy him, in vain.  
Ver. 9. Bless: renounce, or curse.



heaven. <sup>13</sup> And they sat down with him upon the earth, seven days and seven nights; and none spoke a word to him, for they saw that the affliction was very great.

### CHAPTER III

<sup>1</sup> Afterward, Job opened his mouth, and cursed his day. <sup>2</sup> And Job answered, and said,

<sup>3</sup> Perish the day, wherein I was born;

And the night, which said, A man-child is conceived!

<sup>4</sup> That day, let it be darkness:

Let not God from above seek for it,  
Nor light shine forth upon it.

<sup>5</sup> Let darkness and death-shade reclaim it;

Let clouds rest upon it;

Let darkenings of the day affright it.

<sup>6</sup> That night, thick darkness seize upon it!

Let it not rejoice among the days of the year,

Nor come into the number of the months.

<sup>7</sup> Lo, let that night be barren,  
And no sound of joy enter therein.

<sup>8</sup> Let them that curse days, curse it;  
They that are skilled to rouse up the leviathan.

<sup>9</sup> Let the stars of its twilight be dark;

Let it wait for light, and there be none;

Neither let it behold the eyelids of the morning.

<sup>10</sup> Because it did not shut the doors of the womb that bore me,

And hide sorrow from my eyes.

<sup>11</sup> Wherefore did I not die from the womb—

Come forth from the womb, and expire?

<sup>12</sup> Why were knees ready for me,  
And why breasts, that I might suck?

<sup>13</sup> For now, I had lain down and should be at rest;

I had slept, then would there be repose for me:

<sup>14</sup> With kings, and counsellors of the earth,

Who have built themselves ruins;

<sup>15</sup> Or with princes, who had gold,

Who filled their houses with silver;

<sup>16</sup> Or like a hidden untimely birth, I should not be;

As infants that never see light.

<sup>17</sup> There, the wicked cease from tumult,

And there, the weary are at rest.

<sup>18</sup> The prisoners all are at ease;

They hear not the taskmaster's voice.

<sup>19</sup> Small and great, both are there;

And the servant is free from his master.

<sup>20</sup> Wherefore gives He light to the wretched,

And life to the sorrowful in heart;

<sup>21</sup> Who long for death, and it comes not,

And search for it more than for hidden treasures;

<sup>22</sup> Who are joyful, even to exulting,

Are glad, when they find the grave:—

<sup>23</sup> To a man, whose way is hidden,  
And God hedgeeth about him?

<sup>24</sup> For with my food, comes my sighing;

And my moans are poured forth as water.

<sup>25</sup> For the evil which I fear overtakes me,

And that which I dread comes upon me.

<sup>26</sup> I have no ease, nor quiet;

I have no rest, yet trouble comes.

### CHAPTER IV

<sup>1</sup> Then answered Eliphaz the Temanite, and said,

<sup>2</sup> Should one venture a word to thee, wilt thou be offended?

But who can forbear speaking!

<sup>3</sup> Lo, thou hast admonished many,  
And hast strengthened the feeble  
hands.

<sup>4</sup> Thy words have confirmed the fal-  
tering,  
And the sinking knees thou hast  
made strong.

<sup>5</sup> But now, it is come to thee and  
thou faintest;  
It touches thee, and thou art con-  
founded.

<sup>6</sup> Is not thy fear thy confidence?  
Thy hope, the uprightness of thy  
ways?

<sup>7</sup> Remember now, who that was  
guiltless has perished?  
And where were the righteous cut  
off?

<sup>8</sup> As I have seen, they that plough  
iniquity,  
And that sow mischief, reap it.

<sup>9</sup> By the breath of God they perish;  
And by the blast of his anger are  
they consumed.

<sup>10</sup> The lion's cry, and the voice of  
the roaring lion,  
And the teeth of the young lions,  
are broken.

<sup>11</sup> The strong lion perishes for lack  
of prey,  
And the lioness' whelps are scat-  
tered.

<sup>12</sup> Now a word was stealthily  
brought to me,  
And my ear caught the whisper  
thereof.

<sup>13</sup> In thoughts from visions of the  
night,  
When deep sleep falls upon men;

<sup>14</sup> Fear came upon me, and trem-  
bling,  
Which made all my bones to shake.

<sup>15</sup> Then a spirit passed before me:  
The hair of my flesh rose up.

<sup>16</sup> It stood still, but I could not dis-  
cern its form:

An image was before my eyes;  
There was silence; and I heard a  
voice:—

<sup>17</sup> Shall man be more just than  
God?

Shall a man be more pure than his  
Maker?

<sup>18</sup> Lo, he trusts not in his servants,  
And to his angels he imputes folly.

<sup>19</sup> Much more, they who dwell in  
houses of clay,  
Whose foundation is in the dust,  
Who are crushed like the moth.

<sup>20</sup> From morning to evening they  
are destroyed,  
So that, unheeded, they perish for-  
ever.

<sup>21</sup> Is not their excellency taken  
away with them?  
They die, and without wisdom.

## CHAPTER V

<sup>1</sup> Call now; is there any that will  
answer thee?  
And to whom, of the holy, wilt thou  
turn?

<sup>2</sup> For grief slays the foolish,  
And envy kills the simple.

<sup>3</sup> I have myself seen the wicked tak-  
ing root;  
But soon, I cursed his habitation.

<sup>4</sup> His children are far from safety;  
They are oppressed in the gate, and  
there is no deliverer.

<sup>5</sup> Whose harvest the hungry devour,  
And take it, even out from the  
thorns;  
And the snare is gaping for their  
substance.

<sup>6</sup> For evil goes not forth from the  
dust,  
Nor does trouble sprout up from  
the ground;

<sup>7</sup> For man is born to trouble,  
Even as sparks fly upward.

<sup>8</sup> But I, to God would I seek;  
And to God commit my cause.

<sup>9</sup> Who does great things, and un-  
searchable;  
Things wonderful, without number.

<sup>10</sup> Who gives rain on the face of the  
earth,

Ver. 21. Is not their excellency; is not their cord in them torn away?  
Ver. 5. The snare is gaping: the thirsty long. Ver. 7. Sparks: birds of prey.



And sends water on the face of the fields.

<sup>11</sup> He sets the humble on high,  
And the mourning are raised to prosperity.

<sup>12</sup> He breaks up the devices of the crafty,  
That their hands shall not do the thing purposed.

<sup>13</sup> He ensnares the wise in their craftiness,  
And the counsel of the cunning is made hasty.

<sup>14</sup> By day, they meet darkness;  
And grope at noonday, as in the night.

<sup>15</sup> So he rescues the victim from their mouth,  
And the needy from the hand of the strong.

<sup>16</sup> Thus there is hope to the weak,  
And iniquity shuts her mouth.

<sup>17</sup> Lo, happy is the man whom God corrects;  
Therefore, spurn not thou the chastening of the Almighty.

<sup>18</sup> He smites, and his hands make whole.

<sup>19</sup> In six troubles, he will deliver thee;  
Yea in seven, there shall no evil befall thee.

<sup>20</sup> In famine, he will free thee from death,  
And in war, from the power of the sword.

<sup>21</sup> From the scourge of the tongue thou shalt be hidden,  
And shalt not be afraid of destruction when it comes.

<sup>22</sup> At destruction and at famine thou shalt laugh;  
And of the beasts of the earth thou needst not be afraid.

<sup>23</sup> For with the stones of the field shalt thou be in league,  
And the beasts of the field shall be at peace with thee.

<sup>24</sup> So shalt thou know that thy tent is in peace,

And shalt visit thy pastures, and miss nothing.

<sup>25</sup> And thou shalt know that numerous is thy seed,  
And thy offspring as the green herb of the earth.

<sup>26</sup> Thou shalt come to the grave in hoary age,  
As the sheaf is gathered in, in its season.

<sup>27</sup> Lo this, we have searched it out; so it is;  
Hear it, and know thou, for thyself.

## CHAPTER VI

<sup>1</sup> Then answered Job, and said,  
<sup>2</sup> Oh, that my grief could be fully weighed,  
And my calamity be laid in the balances with it.

<sup>3</sup> For now, it would be heavier than the sand of the sea;  
For this cause, my words have been rash.

<sup>4</sup> For the arrows of the Almighty are within me,  
Whose poison my spirit drinks up.  
The terrors of God array themselves against me.

<sup>5</sup> Does the wild-ass bray by the fresh grass;  
Or lows the ox at his fodder?

<sup>6</sup> Can that which is tasteless be eaten without salt,  
Or is there any relish in the white of an egg?

<sup>7</sup> My soul refuses to touch!  
They are as food which I loathe.

<sup>8</sup> Oh, that my request might come,  
That God would grant my longing,  
<sup>9</sup> And that it would please God to destroy me,

That he would let loose his hand,  
and cut me off!

<sup>10</sup> For it should still be my solace,  
Yea I would exult in pain that spares not,  
That I have not denied the words of the Holy One.

<sup>11</sup> What is my strength, that I should hope,

And what is my end, that I should  
be yet patient?  
<sup>12</sup> Is my strength the strength of  
stones,  
 Or is my flesh of bronze?  
<sup>13</sup> Is not my help within me gone,  
 And recovery driven away from me?  
<sup>14</sup> To the despairing, kindness is  
due from his friend;  
 To him that is ready to forsake the  
fear of the Almighty.  
<sup>15</sup> My brethren are deceitful, like the  
brook,  
 As the channel of brooks that pass  
away;  
<sup>16</sup> That become turbid, from ice;  
 The snow hides itself in them.  
<sup>17</sup> At the time they are poured off,  
 they fail;  
 When it is hot, they are consumed  
from their place.  
<sup>18</sup> The caravans, along their way,  
 turn aside;  
 They go up into the wastes, and  
perish.  
<sup>19</sup> The caravans of Tema looked;  
 The companies of Sheba hoped for  
them;  
<sup>20</sup> They were ashamed that they had  
trusted;  
 They came thither, and were con-  
founded.  
<sup>21</sup> For now, ye are become noth-  
ing:  
 Ye see a terror, and are dismayed.  
<sup>22</sup> Have I said, Give for me;  
 And of your wealth make a present  
for me,  
<sup>23</sup> And deliver me from an enemy's  
hand,  
 And from the hand of the violent  
set me free?  
<sup>24</sup> Teach ye me,—and I will keep  
silence;  
 And make me know wherein I have  
erred.  
<sup>25</sup> How forcible are right words?  
 But what does your decision decide?  
<sup>26</sup> Do ye intend to censure words,

When the words of the despairing  
are as wind?  
<sup>27</sup> Ye would even cast lots for the  
orphan,  
 And dig a pit for your friend.  
<sup>28</sup> And now, consent to look upon  
me;  
 For I will not speak falsely to your  
face.  
<sup>29</sup> Return I pray; let there be no  
wrong;  
 Yea return; I yet have a righteous  
cause.  
<sup>30</sup> Is there wrong in my tongue?  
 Cannot my taste discern what is  
perverse?

# CHAPTER VII

<sup>1</sup> Has not man a term of warfare  
on the earth,  
 And are not his days as the days of  
a hireling?  
<sup>2</sup> As the servant pants for the  
shadow,  
 And as the hireling longs for his  
wages;  
<sup>3</sup> So I am allotted months of  
wretchedness,  
 And wearisome nights are appointed  
me.  
<sup>4</sup> When I lie down, I say,  
 When shall I arise, and the night be  
gone!  
 And I am wearied with tossings, till  
the morning.  
<sup>5</sup> My flesh is clothed with rotten-  
ness and clods of earth;  
 My skin closes up, and breaks out  
afresh.  
<sup>6</sup> My days are swifter than a weav-  
er's shuttle,  
 And consume away without hope.  
<sup>7</sup> Remember that my life is a  
breath;  
 My eye shall not again see good.  
<sup>8</sup> The eye of him that sees me, shall  
behold me no more:  
 Thine eyes will seek me, but I shall  
not be.

Ver. 4. For long is the night.



<sup>9</sup> The cloud consumes away, and is gone;  
So he that goes down to the underworld, shall not come up.  
<sup>10</sup> He shall not return again to his house,  
And his place shall know him no more.  
<sup>11</sup> As for me, I will not restrain my mouth;  
I will speak, in the anguish of my spirit;  
I will complain in the bitterness of my soul.  
<sup>12</sup> Am I a sea, or a monster of the deep,  
That thou shouldst set a watch over me?  
<sup>13</sup> When I say, My bed shall comfort me,  
My couch shall lighten my complaining,  
<sup>14</sup> Then thou scarest me with dreams,  
And terrifiest me by visions.  
<sup>15</sup> So that my soul chooses strangling,—  
Death, rather than my bones!  
<sup>16</sup> I waste away; I shall not always live;  
Cease from me; for my days are a vapor.  
<sup>17</sup> What is man, that thou shouldst magnify him,  
And set thy thoughts upon him;  
<sup>18</sup> That thou shouldst visit him every morning,  
Shouldst, every moment, try him?  
<sup>19</sup> How long wilt thou not look away from me,  
Nor let me alone, till I can swallow my spittle?  
<sup>20</sup> If I sin, what do I to thee, thou observer of men?  
Wherefore hast thou made me thy mark,  
That I should become a burden to myself?  
<sup>21</sup> And why wilt thou not pardon my transgression,

And remit my iniquity?  
<sup>22</sup> For soon, I shall lie down in the dust;  
And thou wilt seek me,—but I shall not be.

## CHAPTER VIII

<sup>1</sup> Then answered Bildad, the Shuhite, and said,  
<sup>2</sup> How long wilt thou speak these things,  
And the words of thy mouth be a strong wind?  
<sup>3</sup> Will God pervert right,  
Or will the Almighty pervert justice?  
<sup>4</sup> If thy sons sinned against him,  
He gave them into the power of their transgression:  
<sup>5</sup> If thou thyself wouldst seek God,  
And make supplication to the Almighty;  
<sup>6</sup> If thou wert pure and upright;  
Surely even now, he would awake for thee,  
And make thy righteous dwelling secure.  
<sup>7</sup> Then, though thy beginning be small,  
Thy end shall be exceeding great.  
<sup>8</sup> For enquire, I pray, of the former generation,  
And note what their fathers have searched out.  
<sup>9</sup> For we are of yesterday, and know nothing,  
And our days on earth are a shadow.  
<sup>10</sup> Will not they instruct thee, and tell thee,  
And utter words from their heart:—  
<sup>11</sup> Does the paper-rush shoot up, except in the marsh?  
Will the marsh-grass grow without water?  
<sup>12</sup> While yet in its greenness, and they cut it not,  
It dries up, sooner than any herb.  
<sup>13</sup> So are the ways of all who forget God;

Ver. 6. Awake for: watch over.

The hope of the impure shall perish.

<sup>14</sup> For his confidence shall be cut off;

And his trust, it is a spider's-web.

<sup>15</sup> He shall lean upon his house, but it shall not abide;

He shall lay hold on it, but it shall not stand.

<sup>16</sup> It, in the face of the sun, is green, And its sprouts shoot forth over its garden.

<sup>17</sup> Over a stone-heap are its roots entwined;

It sees the habitation of stones.

<sup>18</sup> When it shall be destroyed from its place,

It shall deny it, I have not seen thee.

<sup>19</sup> Lo, that is the joy of its way, And from the dust shall others sprout up.

<sup>20</sup> Lo, God will not spurn the upright,

Nor take hold of the hand of the wicked.

<sup>21</sup> While he fills thy mouth with laughter,

And thy lips with rejoicing,

<sup>22</sup> They that hate thee shall be clothed with shame:

But the habitation of the wicked,— it comes to naught.

## CHAPTER IX

<sup>1</sup> Then answered Job, and said,

<sup>2</sup> Of a truth, I know that it is so; But how can man be just with God?

<sup>3</sup> If he should desire to contend with him,

He could not answer him one of a thousand,

<sup>4</sup> Wise in heart, and strong in power! Who withstands him, and is secure?

<sup>5</sup> He that removes mountains, ere they are aware;

Who overturns them in his anger.

<sup>6</sup> He that makes the earth to tremble from its place;

And the pillars thereof are shaken.

<sup>7</sup> He that bids the sun, and it shines not,

And seals up the stars.

<sup>8</sup> He spreads out the heavens, alone. And treads upon the heights of the sea.

<sup>9</sup> He made the Bear, Orion, and the Pleiads,

And the secret chambers of the South.

<sup>10</sup> He does great things, beyond searching out,

And wonders, without number.

<sup>11</sup> Lo, he goes by me, but I see him not;

He passes along, but I do not perceive him.

<sup>12</sup> Lo, he seizes the prey; who shall hinder him?

Who will say to him, What doest thou?

<sup>13</sup> God will not turn away his anger; Proud helpers bow beneath it.

<sup>14</sup> Should I then answer him,— Choose out my words against him?

<sup>15</sup> Whom, though I be righteous, I would not answer;

I would make supplication to my judge.

<sup>16</sup> If I called, and he answered me, I would not believe that he listened to my voice.

<sup>17</sup> For he dashes me in pieces with a tempest,

And multiplies my wounds, without cause.

<sup>18</sup> He will not suffer me to recover my breath;

But fills me with bitter plagues.

<sup>19</sup> If it be of the might of the strong:—

Lo, here am I;

And if of right:—Who will appoint me a time?

<sup>20</sup> Though I were righteous, my own mouth would condemn me;

If I were perfect, it would show me perverse.

Ver. 11. Goes by: assails.

Ver. 17. For: He that dashes me in pieces: assails me.



<sup>21</sup> Though perfect, I should take no thought for myself,

Nor should I value my life.

<sup>22</sup> It is all the same; therefore I say,  
He consumes the righteous and the wicked.

<sup>23</sup> When the scourge shall suddenly destroy,  
He mocks at the distress of the innocent.

<sup>24</sup> The earth is given into the hand of the wicked;

The face of its judges he veils;

If not, who then is it?

<sup>25</sup> My days are swifter than a runner;

They are fled, and have seen no good.

<sup>26</sup> They have passed by, like the reed-skiffs;

As the eagle darts upon its prey.

<sup>27</sup> If I say, I will forget my complaining,

I will change my aspect, and be joyful:

<sup>28</sup> Then I shudder at all my woes;  
I know thou wilt not declare me innocent.

<sup>29</sup> I, I am accounted guilty;  
Why then should I weary myself in vain!

<sup>30</sup> Though I wash myself in snow-water,

And cleanse my hands with lye;

<sup>31</sup> Then, thou wilt plunge me into the pit,

And my clothes would abhor me.

<sup>32</sup> For he is not man, like me, that I should answer him;

That we would enter into judgment together.

<sup>33</sup> There is no arbiter between us,  
That might lay his hand upon us both.

<sup>34</sup> Let him turn away his rod from me,

That the dread of him may not overawe me:

<sup>35</sup> I will speak, and will not be afraid of him;

For not so am I, in myself.

## CHAPTER X

<sup>1</sup> My soul is weary of my life;  
I will give free course to my complaining;  
I will speak in the bitterness of my soul.

<sup>2</sup> I will say to God, Do not hold me guilty;  
Show me, wherefore thou contendest with me.

<sup>3</sup> Is it a good to thee, that thou shouldst oppress,  
Shouldst condemn the work of thy hands,  
And shine upon the counsel of the wicked?

<sup>4</sup> Hast thou eyes of flesh,  
Or seest thou as man seeth?

<sup>5</sup> Are thy days as man's days,  
Or are thy years as the days of a man?

<sup>6</sup> That thou shouldst seek after iniquity,  
And shouldst search for my sin;

<sup>7</sup> Though thou knowest I am not wicked,  
And none can deliver from thy hand.

<sup>8</sup> Thy hands have fashioned me, and made me,  
In every part; and yet thou dost destroy me!

<sup>9</sup> Remember now, that thou hast formed me, as with clay,  
And wilt thou bring me to dust again?

<sup>10</sup> Didst thou not make me flow as milk,  
And thicken like the curd;—

<sup>11</sup> Clothe me with skin and flesh,  
With bones and sinews interweave me?

<sup>12</sup> Life and favor thou hast granted me,

Ver. 26. Like robber-ships (V. R.).

Ver. 3. Is it a pleasure to thee; or, Is it seemly for thee.

And thy providence has preserved my spirit.

<sup>13</sup> Yet these things thou didst hide in thy heart;

I know that this was in thy mind.

<sup>14</sup> If I sin, thou observest me, And wilt not absolve me from my guilt.

<sup>15</sup> If I am wicked, woe to me! And if righteous, I may not lift my head,

Filled with shame, and the sight of my misery!

<sup>16</sup> If it lift itself up, thou dost hunt me, like the lion,

And show again thy wondrous power upon me.

<sup>17</sup> Thou renewest thy witnesses against me,

And increasest thy displeasure towards me.

<sup>18</sup> Why then didst thou bring me forth from the womb?

I should have died, and no eye would have seen me.

<sup>19</sup> I should be, as if I had not been;— Should have been borne from the womb to the grave.

<sup>20</sup> Are not my days few? Let him forbear!

Let him withdraw from me, that I may rejoice a little while

<sup>21</sup> Before I shall go, and not return; To the land of darkness and of death-shade;

<sup>22</sup> A land of gloom like the thick darkness,

Of death-shade, without order; And the light is as thick darkness.

## CHAPTER XI

<sup>1</sup> Then answered Zophar, the Naamathite, and said,

<sup>2</sup> Shall the multitude of words not be answered?

Or shall a man of talk be accounted right?

<sup>3</sup> Shall thy boastings put men to silence,

That thou mayest mock, and none make thee ashamed;

<sup>4</sup> And say, My doctrine is pure, And, I am clean in thy sight?

<sup>5</sup> But would that God would speak, And open his lips against thee;

<sup>6</sup> And would show thee the secrets of wisdom,

How manifold is understanding!

And know thou that God causes to be forgotten thy iniquity.

<sup>7</sup> Canst thou find out the deep things of God,

Or find out the Almighty, to perfection?

<sup>8</sup> It is high as heaven; what canst thou do?

Deeper than the under-world; what canst thou know?

<sup>9</sup> Longer than the earth, in its measure,

And broader than the sea!

<sup>10</sup> If he pass by, and apprehend, And call an assembly, who will answer him?

<sup>11</sup> For he, he knows evil men; And sees iniquity without intently observing it.

<sup>12</sup> But vain man is void of understanding;

A foal of the wild-ass, is man from his birth.

<sup>13</sup> And thou, if thou direct thy heart,

And spread forth thy hands, to him;—

<sup>14</sup> If iniquity is in thy hand, put it far away,

And let not wrong abide in thy dwellings;—

<sup>15</sup> Surely, then shalt thou lift thy face without spot,

And be steadfast, and shalt not fear.

<sup>16</sup> For thou shalt forget sorrow; As waters passed away, thou shalt remember it.

<sup>17</sup> And brighter than noon-day, shall life arise;

Ver. 6. How far they exceed comprehension.

Ver. 7. Or reach the perfection of the Almighty.



The darkness shall become as the morning.  
<sup>18</sup> Then wilt thou trust, because there is hope;  
 Yea, thou wilt search, and lie down without fear.  
<sup>19</sup> Thou shalt repose, and none make thee afraid;  
 Yea, many shall make their court to thee.  
<sup>20</sup> But the eyes of the wicked shall waste away;  
 Refuge vanishes from them;  
 And their hope; it is the breathing out of life.

# CHAPTER XII

<sup>1</sup> Then Job answered, and said,  
<sup>2</sup> Of a truth, ye are the people; I And with you, wisdom will die!  
<sup>3</sup> I also have understanding, as well as you;  
 I am not inferior to you;  
 And who has not such things as these?  
<sup>4</sup> I am become one that is a mockery to his friends;  
 Who has called upon God and he answered him;  
 A mockery is the just and the upright!  
<sup>5</sup> There is scorn for misfortune in the thought of the secure,  
 Ready for those who waver in their steps.  
<sup>6</sup> Peaceful are the tents of the spoilers,  
 And secure are they that provoke God,  
 He into whose hand God brings.  
<sup>7</sup> But ask now the beasts, and they will teach thee;  
 And the birds of heaven, and they will show thee.  
<sup>8</sup> Or speak to the earth, and it will teach thee;  
 And the fishes of the sea will tell it thee.  
<sup>9</sup> Who knows not, by all these,

That the hand of Jehovah does this;  
<sup>10</sup> In whose hand is the breath of all living,  
 And the spirit of all the flesh of man?  
<sup>11</sup> Does not the ear try words,  
 Even as the palate tastes food for itself?  
<sup>12</sup> Among the aged, is wisdom,  
 And in length of days is understanding.  
<sup>13</sup> With Him are wisdom and might;  
 To him belong counsel and understanding.  
<sup>14</sup> Lo, he casts down, and it shall not be built up;  
 He shuts up a man, and he shall not be free.  
<sup>15</sup> Lo, he withholds the waters, and they dry away;  
 And he sends them forth, and they lay waste the earth.  
<sup>16</sup> With him are strength and counsel;  
 The erring and he that causes to err are his.  
<sup>17</sup> He leads counsellors captive,  
 And judges he makes fools.  
<sup>18</sup> The girdle of kings he looses,  
 And binds a cord upon their loins.  
<sup>19</sup> Priests he leads captive;  
 And the long established he overthrows.  
<sup>20</sup> The trusted he deprives of speech,  
 And takes away the wisdom of the aged.  
<sup>21</sup> He pours contempt upon nobles,  
 And looses the girdle of the strong.  
<sup>22</sup> Deep things he reveals out of the darkness,  
 And the shadow of death he brings forth to light.  
<sup>23</sup> He gives the nations growth, and he destroys them;  
 He extends the bounds of nations,  
 and he leads them away.  
<sup>24</sup> The leaders of the people of the land he deprives of understanding,

And makes them wander in a pathless waste.

<sup>25</sup> They grope in darkness, and there is no light;

He makes them reel like a drunken man.

### CHAPTER XIII

<sup>1</sup> Lo, my eye has seen it all;

My ear has heard, and perceived it.

<sup>2</sup> What ye know, I know also;

I am not inferior to you.

<sup>3</sup> But I, to the Almighty, will I speak;

To God I desire to make my plea;

<sup>4</sup> But ye, forgers of lies,

Botchers of vanities, are ye all.

<sup>5</sup> Would that ye would be altogether silent;

For it would be your wisdom.

<sup>6</sup> Hear now my defense,

And listen to the pleadings of my lips.

<sup>7</sup> Will ye, for God, speak that which is wrong,

And for him will ye utter deceit?

<sup>8</sup> Will ye regard his person,

Or will ye contend for God?

<sup>9</sup> Is it well, that he should search you out?

Or, as a man is deceived, can ye deceive him?

<sup>10</sup> He will surely rebuke you,

If ye secretly have regard for persons.

<sup>11</sup> Shall not his majesty make you afraid,

And the dread of him fall upon you?

<sup>12</sup> Your wise sayings,—they are maxims of ashes;

Your towers of defense are towers of clay.

<sup>13</sup> Keep silence before me, that I now may speak;

And let come upon me what will.

<sup>14</sup> Why do I take my flesh in my teeth,

And put my life in my hand?

<sup>15</sup> Behold, he will slay me, I may not hope;

Yet, in his presence, I will defend my ways.

<sup>16</sup> And this too will be my deliverance;

For the impure shall not come before him.

<sup>17</sup> Hear attentively, my speech,

And that which I declare in your ears.

<sup>18</sup> Behold now, I have made ready my cause;

I know that I am innocent.

<sup>19</sup> Who is he that can contend with me?

For then would I be silent, and die.

<sup>20</sup> Only, two things do not thou to me,

Then will I not hide myself from thee.

<sup>21</sup> Thy hand remove thou from upon me,

And let not thy terror make me afraid.

<sup>22</sup> Then call thou, and I will answer;

Or I will speak, and answer thou me.

<sup>23</sup> How many are my iniquities and sins?

My transgression and my sin make known to me.

<sup>24</sup> Wherefore dost thou hide thy face,

And regard me as thine enemy?

<sup>25</sup> A driven leaf wilt thou put in fear,

And pursue the dry chaff?

<sup>26</sup> For thou writest bitter things against me,

And makest me inherit the sins of my youth;

<sup>27</sup> And puttest my feet in the stocks,

And watchest all my paths;

Thou settest a bound to the soles of my feet.

<sup>28</sup> And he, as rottenness shall waste away;

As a garment, which the moth consumes.

### CHAPTER XIV

<sup>1</sup> Man, of woman born,  
Is of few days and full of trouble.



<sup>2</sup> Like a flower he goes forth, and  
is cut off;  
He flees as the shadow, and abides  
not.  
<sup>3</sup> And on such an one openest thou  
thine eyes,  
And me dost thou bring into judg-  
ment with thee?  
<sup>4</sup> Who can show a clean thing out  
of the unclean?  
There is not one!  
<sup>5</sup> If his days are determined,  
If the number of his months is be-  
fore thee;  
If thou hast set his bounds, that he  
can not pass;  
<sup>6</sup> Look away from him, that he may  
rest,  
So that he may enjoy, as a hireling,  
his day.  
<sup>7</sup> For there is hope for the tree,  
If it be cut down, that it will flourish  
again,  
And that its sprout will not fail.  
<sup>8</sup> Though its root become old in the  
earth,  
And its trunk die in the ground;  
<sup>9</sup> Through the scent of water it will  
bud,  
And put forth boughs like a sapling.  
<sup>10</sup> But man dies, and wastes away;  
Yea, man expires, and where is he!  
<sup>11</sup> Waters fail from the pool,  
And the stream decays and dries up:  
<sup>12</sup> So man lies down, and will not  
rise;  
Till the heavens are no more, they  
will not awake,  
Nor be aroused from their sleep.  
<sup>13</sup> Oh, that thou wouldst hide me in  
the underworld,  
Wouldst conceal me till thy wrath is  
past,  
Wouldst appoint me a time, and re-  
member me.  
<sup>14</sup> If a man die, will he live again?  
All the days of my appointed time  
would I wait,  
Until my change come.

<sup>15</sup> Thou wilt call, and I will answer  
thee;  
Thou wilt yearn toward the work of  
thy hands.  
<sup>16</sup> For now, thou numberest my  
steps;  
Dost thou not watch for my sin?  
<sup>17</sup> My transgression is sealed up in a  
package,  
And thou sewest up my iniquity.  
<sup>18</sup> But the mountain falling crum-  
bles,  
And the rock is removed out of its  
place.  
<sup>19</sup> Water wears out the stones;  
Its floods sweep away the dust of  
the earth;  
So thou destroyest the hope of man.  
<sup>20</sup> Thou assailest him continually, and  
he goes hence;  
Thou changest his countenance, and  
sendest him away.  
<sup>21</sup> His sons come to honor, and he  
knows it not;  
And they are brought low, but he  
heeds them not.  
<sup>22</sup> Only, his flesh for itself shall have  
pain,  
And his soul for itself shall mourn.

## CHAPTER XV

<sup>1</sup> Then answered Eliphaz, the Te-  
manite, and said,  
<sup>2</sup> Shall a wise man answer with  
windy knowledge,  
And fill his breast with the east-  
wind;  
<sup>3</sup> Reproving, with speech that helps  
not,  
With words wherein is no profit?  
<sup>4</sup> Yea, thou thyself dost cast off fear,  
And withholdest prayer before God.  
<sup>5</sup> For thy mouth teaches thine in-  
iquity,  
Although thou choosest the tongue  
of the crafty.  
<sup>6</sup> Thy mouth condemns thee, and not  
I;  
And thy lips testify against thee.

Ver. 10. And is at an end.  
Ver. 3. Reproving: arguing.

<sup>7</sup> Art thou the first man born,  
And before the hills wast thou  
brought forth?  
<sup>8</sup> Hast thou listened in the council of  
God;  
And reservest thou wisdom to thy-  
self?  
<sup>9</sup> What dost thou know, and we  
know it not,  
Or understand, and we have not the  
same?  
<sup>10</sup> The aged also, and the hoary-  
headed, is with us,  
Older than thy father.  
<sup>11</sup> Are the consolations of God too  
little for thee;  
And the word that gently deals with  
thee?  
<sup>12</sup> Why does thy heart carry thee  
away;  
And why twinkle thine eyes;  
<sup>13</sup> That against God thou dost turn  
thy spirit,  
And utter words from thy mouth?  
<sup>14</sup> What is man; that he should be  
pure,  
One born of woman, that he should  
be righteous?  
<sup>15</sup> Lo He trusts not in his holy ones,  
And the heavens are not clean in his  
eyes.  
<sup>16</sup> Much more, the abominable and  
polluted;  
Man, that drinks in iniquity like water.  
<sup>17</sup> I will show thee, listen thou to me  
And that which I have seen I will de-  
clare;  
<sup>18</sup> What the wise make known,  
And have not hidden,—from their  
fathers,  
<sup>19</sup> To whom alone the land was given,  
And no stranger passed among  
them.  
<sup>20</sup> All the days of the wicked man,  
he is in pain,  
And the number of years that are  
laid up for the oppressor.  
<sup>21</sup> Sounds of fear are in his ears;  
In peace, the destroyer comes upon  
him:

<sup>22</sup> He trusts not that he shall escape  
out of darkness;  
And he is destined for the sword.  
<sup>23</sup> He wanders about for bread;  
Where is it?  
He knows that a day of darkness is  
ready, at his hand.  
<sup>24</sup> Trouble and distress make him  
afraid—  
Overpower him, as a king ready for  
battle.  
<sup>25</sup> Because he stretched out his hand  
against God,  
And proudly set himself against the  
Almighty;  
<sup>26</sup> Run upon him, with stiffened neck,  
With the thick bosses of his buck-  
lers.  
<sup>27</sup> Because he covered his face with  
his fatness,  
And gathered fat upon his loins;  
<sup>28</sup> And abode in desolated cities,  
Whose houses none inhabit,  
Which are destined for stoneheaps.  
<sup>29</sup> He shall not be rich, nor shall his  
wealth endure;  
Nor shall their possessions spread  
abroad in the earth.  
<sup>30</sup> He shall not escape out of dark-  
ness;  
A flame shall dry up his branches;  
And by the breath of His mouth  
shall he pass away.  
<sup>31</sup> Let him not trust in evil; he is  
deceived,  
For evil shall be his reward.  
<sup>32</sup> Before his time, it is fulfilled,  
And his plume no longer green.  
<sup>33</sup> He shall shake off, like the vine,  
his unripe grapes,  
And, like the olive, cast away his  
blossoms.  
<sup>34</sup> For the household of the impure  
is desolate,  
And a fire devours the tents of  
bribery.  
<sup>35</sup> They conceive mischief, and bring  
forth vanity;  
And their womb matures falsehood.



CHAPTER XVI

<sup>1</sup> Then answered Job, and said,  
<sup>2</sup> I have heard many such things;  
 Miserable comforters are ye all.  
<sup>3</sup> Is there any end to words of wind?  
 Or what emboldens thee, that thou  
 shouldst answer?  
<sup>4</sup> I also could speak as ye do,  
 Were your soul in place of mine;  
 I could frame words against you,  
 And could shake my head at you.  
<sup>5</sup> I would strengthen you with my  
 mouth,  
 And the comfort of my lips should  
 uphold!  
<sup>6</sup> If I speak, my grief is not as-  
 suaged;  
 And if I forbear, does it at all de-  
 part from me?  
<sup>7</sup> But now, He has wearied me out;  
 Thou hast made all my household  
 desolate;  
<sup>8</sup> And me hast thou seized—it is be-  
 come a witness;  
 And my leanness rises up against me,  
 It bears witness, to my face.  
<sup>9</sup> His anger rends, and it pursues me;  
 He gnashes on me with his teeth;  
 My enemy sharpens his eyes at me.  
<sup>10</sup> They gape upon me with their  
 mouth;  
 With scorn, they smite me on the  
 cheek;  
 Together they combine against me.  
<sup>11</sup> God delivers me up to the unright-  
 eous,  
 And casts me into the hands of the  
 wicked.  
<sup>12</sup> I was at rest,—and he shattered  
 me;  
 He laid hold of my neck, and shook  
 me in pieces,  
 And set me up for his mark.  
<sup>13</sup> His strong ones beset me round;  
 He cleaves my reins, and does not  
 spare;  
 And pours out my gall upon the  
 earth.  
<sup>14</sup> He breaks me, with breach upon  
 breach;

He runs upon me like a warrior.  
<sup>15</sup> I have sewed sack-cloth upon my  
 skin,  
 And have thrust my horn into the  
 dust.  
<sup>16</sup> My face is inflamed with weeping,  
 And death-shade is on my eyelids;  
<sup>17</sup> Although no violence is in my  
 hands,  
 And my prayer is pure.  
<sup>18</sup> Earth, cover not thou my blood!  
 And let my cry have no resting-  
 place!  
<sup>19</sup> Even now, behold my witness is in  
 heaven,  
 And my attestor is on high.  
<sup>20</sup> My mockers are my friends;  
 To God my eye pours tears;  
<sup>21</sup> That he would do justice to a  
 man with God,  
 As a son of man to his fellow.  
<sup>22</sup> For a few years will pass,  
 And I shall go the way that I return  
 not.

CHAPTER XVII

<sup>1</sup> My breath is consumed,  
 My days are extinct;  
 The graves are my portion.  
<sup>2</sup> Of a truth, mockeries beset me;  
 And my eye must dwell on their  
 provocation.  
<sup>3</sup> Give a pledge, I pray thee;  
 Be thou my surety with thee.  
 Who is there that will strike hands  
 with me?  
<sup>4</sup> For their heart thou hast kept back  
 from wisdom;  
 Therefore, thou wilt not exalt them.  
<sup>5</sup> Whoso betrays friends for a prey,  
 Even the eyes of his children shall  
 fail.  
<sup>6</sup> And me has He set for the peoples'  
 by-word;  
 I am become one to be spit upon in  
 the face.  
<sup>7</sup> My eye is bedimmed with grief,  
 And my members, all of them, are  
 as the shadow.  
<sup>8</sup> The upright will be astonished at  
 this,

And the innocent will be roused  
against the impure:

<sup>9</sup> Yet will the righteous hold on his  
way,

And he that is of clean hands will  
increase in strength.

<sup>10</sup> But as for them all, — come on  
again I pray;

For I find not a wise man among  
you.

<sup>11</sup> My days are passed; my plans  
are broken off,

The treasures of my heart!

<sup>12</sup> Night they make day;

Light is just before darkness.

<sup>13</sup> Lo, I wait my abode in the under-  
world,

In the darkness have I spread my  
couch;

<sup>14</sup> I have called to corruption, My  
father art thou;

To the worm, My mother and my  
sister!

<sup>15</sup> And where then is my hope?

Yea my hope, who shall see it!

<sup>16</sup> It will go down to the bars of the  
underworld,

So soon as there is rest in the dust.

### CHAPTER XVIII

<sup>1</sup> Then answered Bildad, the Shu-  
hite, and said,

<sup>2</sup> How long will ye hunt for words?  
Understand, and afterward let us  
speak.

<sup>3</sup> Wherefore are we accounted as the  
brute,

And are impure in your eyes?

<sup>4</sup> One that tears himself in his rage!  
For thee, shall the earth be for-  
saken,

And the rock remove out of its  
place?

<sup>5</sup> Yea, the light of the wicked shall  
go out,

And the flame of his fire shall not  
shine.

<sup>6</sup> The light darkens in his tent,

And his lamp above him goes out.

<sup>7</sup> His strong steps become straitened,

And his own counsel casts him  
down.

<sup>8</sup> For he is driven into a net by his  
own feet,

And he walks upon snares.

<sup>9</sup> The trap will seize by the heel,

The snare will take fast hold of him;

<sup>10</sup> Hidden is its cord in the earth,

And its noose upon the pathway.

<sup>11</sup> On every side, terrors affright him,

And pursue him, at his footsteps.

<sup>12</sup> His strength becomes famished;

And destruction is ready, at his side.

<sup>13</sup> It devours the parts of his skin;

His limbs the firstborn of death de-  
vours.

<sup>14</sup> He shall be torn from the security  
of his tent,

And beled away to the king of ter-  
rors.

<sup>15</sup> There shall dwell in his tent they  
that are not his;

Brimstone shall be showered upon  
his habitation.

<sup>16</sup> Beneath, his roots shall dry up;

And above, his branch shall be cut  
off.

<sup>17</sup> His memory perishes from earth;

And he has no name on the face of  
the fields.

<sup>18</sup> He shall be thrust forth from light  
into darkness,

And shall be driven from the habita-  
ble world.

<sup>19</sup> He has no offspring, and no  
progeny among his people,

And no survivor in his dwellings.

<sup>20</sup> They that come after are aston-  
ished at his day;

And they that were before are ter-  
ror-stricken.

<sup>21</sup> Such only are the habitations of  
the wicked,

And such the place of him that  
knows not God.

### CHAPTER XIX

<sup>1</sup> Then answered Job, and said,

<sup>2</sup> How long will ye vex my soul,

And break me in pieces with words?

Ver. 10. But as for you all (V. R.).

Ver. 2. Will ye set snares for words. Others: How long, ere ye make an end of words.



<sup>3</sup> These ten times do ye reproach me;  
Without shame, ye stun me.

<sup>4</sup> And even if, in truth, I have erred,  
My error abides with myself.

<sup>5</sup> If, indeed, against me ye will make  
your boast,

And plead against me to my re-  
proach;

<sup>6</sup> Know now, that God has wrested  
my cause;

And his net he has cast around me.

<sup>7</sup> Lo, I cry out for wrong, and am  
not answered;

I call aloud, and there is no justice.

<sup>8</sup> My way he has hedged up, that I  
cannot pass,

And has put darkness over my paths.

<sup>9</sup> He has stripped me of my glory,

And taken the crown from my head.

<sup>10</sup> He breaks me down on every side,  
and I perish;

My hope he uproots like the tree,

<sup>11</sup> He makes his anger burn against  
me;

As his adversary he regards me.

<sup>12</sup> Together come all his bands;

They cast up their way against me,  
And encamp around my tent.

<sup>13</sup> My brethren he has removed far  
from me;

And they that know me are wholly  
estranged from me.

<sup>14</sup> My kinsmen stand aloof;

And my acquaintances have forgot-  
ten me.

<sup>15</sup> Sojourners in my house, even my  
maid-servants, count me a  
stranger;

I am become an alien in their eyes.

<sup>16</sup> I call to my servant, and he an-  
swers not;

With my mouth I entreat him.

<sup>17</sup> My breath is strange to my wife;

I am offensive to the sons of the  
same womb.

<sup>18</sup> Yea, children spurn at me;

If I would rise up, they speak  
against me.

<sup>19</sup> All my familiar friends abhor me;

And they whom I love are turned  
against me.

<sup>20</sup> My bone cleaves to my skin and to  
my flesh;

So that I am escaped with the skin  
of my teeth.

<sup>21</sup> Have pity on me, have pity on me,  
ye my friends;

For the hand of God has touched me.

<sup>22</sup> Why do ye pursue me as God,  
And are not satiated apart from my  
flesh!

<sup>23</sup> Oh, that my words were written!  
Oh, that they were inscribed in a  
book!

<sup>24</sup> That with an iron stile, and lead,  
They were graven in the rock for-  
ever!

<sup>25</sup> But I, I know my redeemer  
lives,

And in after time will stand upon the  
earth;

<sup>26</sup> And after this my skin is de-  
stroyed,

And without my flesh, I shall see  
God.

<sup>27</sup> Whom I, for myself, shall see,  
And my eyes behold, and not an-  
other,

When my reins are consumed within  
me.

<sup>28</sup> If ye say, How will we pursue him!  
And the root of the matter is found  
in me,

<sup>29</sup> Be ye afraid of the sword;  
For wrath [bringeth] the punish-  
ments of the sword,

That ye may know there is a judgment.

## CHAPTER XX

<sup>1</sup> Then answered Zophar, the  
Naamathite, and said,

<sup>2</sup> For this, do my thoughts give an-  
swer to me,

And because of my eager haste with-  
in me.

<sup>3</sup> My shameful chastisement must I  
hear;

Ver. 17. Is strange, rather, is loathsome.

Ver. 25. My deliverer; or, my avenger.

Ver. 27. And not as an enemy.

And the spirit, from my understanding, will answer for me.  
<sup>4</sup> Dost thou know this to have been from of old,  
 Since man was placed upon the earth;  
<sup>5</sup> That the triumphing of the wicked is short,  
 And the joy of the impure for a moment?  
<sup>6</sup> Though his height mount up to the heavens,  
 And his head reach to the clouds;  
<sup>7</sup> According to his greatness, so shall he perish forever;  
 They that saw him shall say, Where is he?  
<sup>8</sup> As a dream shall he fly, and not be found;  
 And be chased away, as a vision of the night.  
<sup>9</sup> The eye that saw him shall see him no more,  
 And his place shall no more behold him.  
<sup>10</sup> His sons the weak shall oppress;  
 And his hands shall make restitution of his wealth.  
<sup>11</sup> His bones are full of his youth,—  
 But it shall lie down with him in the dust.  
<sup>12</sup> Though evil be sweet in his mouth,  
 Though he hide it under his tongue;  
<sup>13</sup> Though he be sparing of it, and will not let it go,  
 And hold it in his palate;  
<sup>14</sup> His food is turned in his bowels,  
 The gall of asps within him!  
<sup>15</sup> He swallows down riches, but shall disgorge them;  
 God will dispossess them from his belly.  
<sup>16</sup> He shall suck in the poison of asps;  
 The tongue of the adder will slay him.  
<sup>17</sup> He shall not look on the water-courses,  
 The flowing streams of honey and milk.

<sup>18</sup> The fruit of toil he restores, and shall not devour,  
 As his borrowed possession, and shall not rejoice in it.  
<sup>19</sup> Because he oppressed, abandoned the weak,  
 The houses he has plundered he shall not build up.  
<sup>20</sup> Because he knew no rest in his bosom,  
 Of all his delights he shall save nothing.  
<sup>21</sup> His greedy appetite nothing escaped,  
 Therefore his prosperity shall not endure.  
<sup>22</sup> In the fulness of his superfluity he shall be straitened;  
 Every hand of the wretched shall come upon him.  
<sup>23</sup> His belly shall be filled!  
 God shall cast on him the fury of his wrath,  
 And shall rain his food upon him!  
<sup>24</sup> If he flee from the iron weapon,  
 The bow of bronze shall strike him through.  
<sup>25</sup> He plucks it out; it comes forth from his body,  
 The gleaming weapon, from his gall!  
 Terrors come upon him!  
<sup>26</sup> All darkness is hoarded up for his treasures;  
 A fire not blown shall consume them;  
 It shall devour the remnant in his tent.  
<sup>27</sup> Heaven shall reveal his iniquity,  
 And earth stand up against him.  
<sup>28</sup> The increase of his house shall depart,  
 Shall flow away, in the day of His wrath.  
<sup>29</sup> This is the portion of a wicked man from God,  
 And his appointed lot from the Mighty One.

## CHAPTER XXI

<sup>1</sup> Then answered Job, and said,  
<sup>2</sup> Hear ye attentively my speech;



And let your consolations be this.  
<sup>3</sup> Suffer me, that I may speak;  
 And after I have spoken, mock on.  
<sup>4</sup> As for me, is my complaint to man?  
 Or wherefore should I not be impatient?  
<sup>5</sup> Look upon me, and be astonished,  
 And lay the hand upon the mouth!  
<sup>6</sup> For when I remember, I am dismayed;  
 And trembling seizes my flesh.  
<sup>7</sup> Wherefore do the wicked live,  
 Grow old, yea become mighty in power?  
<sup>8</sup> Their seed with them is established  
 in their sight,  
 And their offspring before their eyes.  
<sup>9</sup> Their houses are in peace, without fear,  
 And no scourge of God is upon them.  
<sup>10</sup> His cattle breed, and fail not;  
 His cows bring forth, and miscarry not.  
<sup>11</sup> They send out their little ones like the flock,  
 And their children dance.  
<sup>12</sup> They shout, with tabret and harp,  
 And rejoice, to the sound of the pipe.  
<sup>13</sup> In prosperity they spend their days,  
 And in a moment, go down to the underworld.  
<sup>14</sup> And they say to God, Depart from us;  
 For we desire not the knowledge of thy ways.  
<sup>15</sup> What is the Almighty, that we should serve him?  
 And what are we profited, if we pray to him?  
<sup>16</sup> Lo, their good is not in their hand!  
 Far from me is the counsel of the wicked.  
<sup>17</sup> How often does the lamp of the wicked go out,

And their destruction come upon them,  
 [Or] He, in his anger, distribute sorrows?  
<sup>18</sup> [Or] are they as stubble before the wind,  
 And as chaff, which the whirlwind snatches away?  
<sup>19</sup> Will God treasure up his iniquity for his sons?  
 On him let him requite it, that he may know!  
<sup>20</sup> Let his eyes see his destruction,  
 And let him drink of the wrath of the Almighty.  
<sup>21</sup> For what is his concern in his house after him,  
 When the number of his months is cut off?  
<sup>22</sup> Shall one teach God knowledge,  
 When it is he that judgeth the high?  
<sup>23</sup> One dies in his full prosperity;  
 He is wholly at ease, and secure.  
<sup>24</sup> His sides are full of fat,  
 And the marrow of his bones is moistened.  
<sup>25</sup> And another dies in bitterness of soul,  
 And has not tasted good.  
<sup>26</sup> Together they lie down in the dust,  
 And the worm covers them.  
<sup>27</sup> Lo, I know your devices,  
 And the plots with which ye would oppress me.  
<sup>28</sup> For ye say, Where is the house of the Noble;  
 And where the tent in which the wicked have dwelt?  
<sup>29</sup> Have ye not asked the wayfarers,  
 And do ye not know their tokens,  
<sup>30</sup> That the wicked is kept in the day of destruction;  
 They are brought on in the day of wrath?  
<sup>31</sup> Who, to his face, will declare his way?  
 And what he has done, who will requite him?  
<sup>32</sup> And he, to the grave is he borne away,

Ver. 22. That judgeth on high.

Ver. 26. And rottenness covers them.

And watch is held over the tomb.  
<sup>33</sup> Sweet to him are the clods of the valley;  
 And all men will draw after him,  
 As before him, without number.  
<sup>34</sup> How then comfort ye me in vain,  
 When in your answers there remains  
 only deception?

# CHAPTER XXII

<sup>1</sup> Then answered Eliphaz, the Temanite, and said,  
<sup>2</sup> Can a man profit God?  
 For it is himself the wise man profits.  
<sup>3</sup> Is it a pleasure to the Almighty,  
 that thou shouldst be righteous,  
 Or a gain, that thou shouldst make  
 thy ways perfect?  
<sup>4</sup> Will he, for thy fear, rebuke thee,  
 Enter into judgment with thee?  
<sup>5</sup> Is not thy wickedness great?  
 And there is no end to thy iniquities.  
<sup>6</sup> For thou hast taken a pledge of thy  
 brother for naught,  
 And stripped off the garments of the  
 naked.  
<sup>7</sup> The fainting thou gavest no water  
 to drink,  
 And from the hungry thou hast  
 withholden bread.  
<sup>8</sup> But the man of might, his was the  
 land;  
 And the honored one, he dwelt  
 therein.  
<sup>9</sup> Widows thou hast sent empty away,  
 And the arms of the orphans were  
 broken.  
<sup>10</sup> Therefore snares are round about  
 thee,  
 And fear suddenly confounds thee;  
<sup>11</sup> Or darkness, that thou canst not  
 see;  
 And the flood of waters covers thee.  
<sup>12</sup> Is not God in the height of  
 heaven?  
 And behold the summit of the stars,  
 how high!  
<sup>13</sup> And thou sayest, How does God  
 know?

Can he judge through the thick  
 cloud?  
<sup>14</sup> Clouds are a covering to him, and  
 he sees not;  
 And he walks upon the vault of  
 heaven.  
<sup>15</sup> Wilt thou keep the old way,  
 Which wicked men have trodden?  
<sup>16</sup> Who were seized before the time;  
 Their foundation was poured away  
 in a flood.  
<sup>17</sup> Such as say to God, Depart from  
 us;  
 And, What can the Almighty do to  
 them?  
<sup>18</sup> When he their houses had filled  
 with good:  
 But far from me is the counsel of  
 the wicked!  
<sup>19</sup> The righteous look on, and re-  
 joice;  
 And the innocent mock at them:  
<sup>20</sup> Truly, our adversary is cut off;  
 And what is left to them a fire con-  
 sumes.  
<sup>21</sup> Now acquaint thyself with him,  
 and be at peace;  
 Thereby shall good come upon thee.  
<sup>22</sup> Take now the law from his mouth,  
 And lay up his words in thy heart.  
<sup>23</sup> If thou return to the Almighty,  
 thou shalt be built up,  
 If thou remove wickedness far from  
 thy dwellings.  
<sup>24</sup> And cast to the dust the precious  
 ore,  
 And the gold of Ophir to the stones  
 of the brooks;  
<sup>25</sup> For the Almighty will be thy pre-  
 cious ores,  
 And silver, sought with toil, for thee.  
<sup>26</sup> For then shalt thou have delight  
 in the Almighty,  
 And shalt lift up thy face to God.  
<sup>27</sup> Thou wilt pray to him, and he will  
 hear thee;  
 And thou wilt perform thy vows.  
<sup>28</sup> For thou wilt purpose a thing, and  
 it shall stand;  
 And light will shine upon thy ways.

Ver. 4. For thy piety; Others: Will he, for fear of thee, confute thee?



<sup>20</sup> When they are cast down, thou shalt say, There is lifting up!  
And the meek-eyed he will save.  
<sup>30</sup> He will deliver one that is not  
guiltless;  
And he shall be saved by the pure-  
ness of thy hands.

# CHAPTER XXIII

<sup>1</sup> Then answered Job, and said,  
<sup>2</sup> Even to-day, my complaining is  
frowardness!  
The hand upon me is heavier than  
my groaning.  
<sup>3</sup> Oh, that I knew how I might find  
him,  
Might come even to his seat!  
<sup>4</sup> I would array my cause before him,  
And fill my mouth with arguments.  
<sup>5</sup> I would know the words he would  
answer me,  
And mark what he would say to me.  
<sup>6</sup> Would he, with great power, con-  
tend with me?  
No! he surely would give heed to  
me.  
<sup>7</sup> There, the upright might reason  
with him;  
And I should be delivered forever  
from my judge.  
<sup>8</sup> Lo, I go toward the east, but he  
is not there,  
And toward the west, but I perceive  
him not;  
<sup>9</sup> Toward the north where he works,  
but I behold him not,  
He covers himself in the south, and  
I see him not.  
<sup>10</sup> But he knows the way that I take;  
When he tries me, I shall come forth  
as the gold.  
<sup>11</sup> My foot has held fast to his step;  
His way have I kept, and not turned  
aside.  
<sup>12</sup> The commandment of his lips, I  
put it not away;  
Above my own law, I prized the  
words of his mouth.  
<sup>13</sup> But he is the same, and who can  
turn him?

And what his soul desires he will do.  
<sup>14</sup> Truly, the purpose concerning me  
he will accomplish;  
And many such things are with him.  
<sup>15</sup> Therefore do I tremble before him,  
I consider, and am afraid of him.  
<sup>16</sup> And God makes my heart soft,  
And the Almighty confounds me.  
<sup>17</sup> For I should not be dumb because  
of darkness,  
Because thick darkness covers me.

# CHAPTER XXIV

<sup>1</sup> Why are not times appointed by  
the Almighty,  
And why do not they that know him  
see his days?  
<sup>2</sup> Landmarks they remove;  
Flocks they seize upon, and feed.  
<sup>3</sup> The orphans' ass they drive away;  
They take the widow's ox for a  
pledge.  
<sup>4</sup> They turn aside the needy from the  
way;  
All the oppressed of the land are  
made to hide themselves.  
<sup>5</sup> Lo, as wild-asses in the wilderness,  
They go forth to their toil, search-  
ing for the prey;  
The desert to him is bread for the  
children.  
<sup>6</sup> In the field they reap his fodder,  
And glean the vineyard of the  
wicked.  
<sup>7</sup> Naked they pass the night, without  
clothing,  
And with no shelter in the cold.  
<sup>8</sup> They are wet with the mountain  
storm,  
And cling to the rock for want of  
refuge.  
<sup>9</sup> The orphan is torn from the  
breast,  
And on the sufferer is imposed a  
pledge.  
<sup>10</sup> Naked they go about, without  
clothing;  
And hungry they bear the sheaves:  
<sup>11</sup> Prepare oil between their walls;  
Tread the winepresses,—and thirst.

<sup>12</sup> For anguish do the dying groan,  
And the soul of the wounded cries  
out;

And God heeds not the prayer.

<sup>13</sup> There are they who rebel against  
light;

They know not its ways,  
And they abide not in its paths.

<sup>14</sup> At the dawn, the murderer rises  
up;

He slays the poor and needy;  
And by night, he will be as the thief.

<sup>15</sup> And the eye of the adulterer  
watches for the twilight,

Saying, No eye will see me!  
And puts a veil over the face.

<sup>16</sup> They break through houses in the  
darkness;

By day they shut themselves up;  
They know not the light.

<sup>17</sup> For morning is death-shade to  
them all:

When one can discern, it is the ter-  
rors of death-shade!

<sup>18</sup> Light is he on the face of the  
waters;

Accursed is the portion of such in  
the earth;

He turns not into the way to fruit-  
ful fields.

<sup>19</sup> Drought and heat bear off the  
snow-water,—

The underworld them that sin.

<sup>20</sup> The womb will forget him,  
When the worm feeds sweetly on  
him;

He will no more be remembered,  
And iniquity will be broken, as the  
tree.

<sup>21</sup> He despoils the barren that  
bears not;

And shows no kindness to the  
widow.

<sup>22</sup> And he removes the strong by his  
might;

He rises up, and no one is sure of  
life:

<sup>23</sup> He grants to them safety, and they  
are at rest;

And his eyes are upon their ways.

<sup>24</sup> They rise high; a little while, and  
they are gone!

They are brought low; like all are  
they gathered,

And are cut off like the topmost ears  
of grain.

<sup>25</sup> And if it be not so, who then  
will prove me false,

And make my words of no effect?

## CHAPTER XXV

<sup>1</sup> Then answered Bildad, the Shu-  
hite, and said,

<sup>2</sup> Dominion and fear are with him;  
He makes peace in his high places!

<sup>3</sup> Is there any number to his armies?  
And on whom does not his light  
arise?

<sup>4</sup> How then shall man be just with  
God,

And how shall he be pure that is  
born of woman?

<sup>5</sup> Lo, even the moon, it shines not,  
And the stars are not pure in his  
eyes.

<sup>6</sup> How much less man, a grub!  
And the son of man, a worm!

## CHAPTER XXVI

<sup>1</sup> Then answered Job, and said,

<sup>2</sup> How thou hast helped the power-  
less,

Succored the feeble arm!

<sup>3</sup> How thou hast counseled the un-  
wise;

And understanding thou has taught  
abundantly!

<sup>4</sup> By whom hast thou uttered words,  
And whose breath has come forth  
from thee?

<sup>5</sup> The shades tremble,  
Beneath the waters and their inhabi-  
tants!

<sup>6</sup> Naked is the underworld before  
him,

And destruction has no covering.

<sup>7</sup> He stretched out the north over  
empty space;

He hanged the earth upon nothing.



<sup>8</sup> He binds up the waters in his thick clouds,  
And the cloud is not rent under them.  
<sup>9</sup> He shuts up the face of the throne;  
He spreads upon it his cloud.  
<sup>10</sup> A circling bound he drew on the face of the waters,  
At the limits of light with darkness.  
<sup>11</sup> The pillars of heaven tremble,  
And are astonished, at his rebuke.  
<sup>12</sup> By his power he quells the sea;  
And by his wisdom he smites down pride.  
<sup>13</sup> By his spirit are the heavens adorned;  
His hand pierced the fleeing Serpent.  
<sup>14</sup> Lo, these are the borders of his ways;  
And what a whisper of a word is that we hear!  
But the thunder of his power who can comprehend?

## CHAPTER XXVII

<sup>1</sup> And again Job took up his discourse, and said,  
<sup>2</sup> As God lives, who has taken away my right,  
And the Almighty, who has afflicted my soul;  
<sup>3</sup> So long as my breath is in me,  
And the spirit of God is in my nostrils;  
<sup>4</sup> My lips shall not speak wickedness,  
And my tongue shall not utter deceit.  
<sup>5</sup> Far be it from me, that I should justify you;  
Till I die, I will not put away mine integrity from me.  
<sup>6</sup> My righteousness I hold fast, and will not let it go;  
My heart reproaches none of my days.  
<sup>7</sup> Let mine enemy be as the wicked,  
And he that rises up against me, as the unrighteous.  
<sup>8</sup> For what is the hope of the impure,  
though he despoil,

When God shall take away his soul?  
<sup>9</sup> Will God hear his cry,  
When distress shall come upon him?  
<sup>10</sup> Will he delight himself in the Almighty?  
Will he call on God at all times?  
<sup>11</sup> I will teach you concerning God's hand;  
What is with the Almighty I will not conceal.  
<sup>12</sup> Lo, all ye yourselves have seen it;  
And why then speak ye what is utterly vain?  
<sup>13</sup> This is the portion of a wicked man with God,  
And the heritage of oppressors,  
which they receive from the Almighty.  
<sup>14</sup> If his children multiply, it is for the sword;  
And his offspring shall not be satisfied with bread.  
<sup>15</sup> In the pestilence shall they that remain to him be buried,  
And his widows shall not bewail!  
<sup>16</sup> If he heap up silver, as the dust,  
And prepare raiment, as the clay;  
<sup>17</sup> He may prepare, but the just shall put it on,  
And the silver shall the innocent divide.  
<sup>18</sup> He builds, like the moth, his house;  
And as a booth, which the watchman makes.  
<sup>19</sup> The rich man shall lie down, and shall not be gathered;  
He opens his eyes, and he is gone!  
<sup>20</sup> Terrors, like the waters, shall overtake him;  
By night, the whirlwind snatches him away.  
<sup>21</sup> The East-wind carries him away,  
and he is gone;  
Yea, it hurls him out of his place.  
<sup>22</sup> For he shall cast at him, and will not spare:  
He would fain flee out of his hand.  
<sup>23</sup> They clap their hands at him,  
And hiss him out of his place.

CHAPTER XXVIII

<sup>1</sup> For there is a vein for the silver,  
And a place for the gold, which they  
refine.

<sup>2</sup> Iron is taken out of the dust,  
And stone is fused into copper.

<sup>3</sup> He puts an end to the darkness;  
And he searches out, to the very end,  
Stones of thick darkness and of  
death-shade.

<sup>4</sup> He drives a shaft away from man's  
abode;

Forgotten of the foot,  
They swing suspended, far from  
men!

<sup>5</sup> The earth, out of it goes forth  
bread,  
And under, it is destroyed as with  
fire.

<sup>6</sup> A place of sapphires, are its stones;  
And it has clods of gold.

<sup>7</sup> The path, no bird of prey has  
known it;

<sup>8</sup> Nor proud beasts trodden it,  
Nor roaring lion passed over it.

<sup>9</sup> Against the flinty rock he puts  
forth his hand;

He overturns mountains from the  
base.

<sup>10</sup> In the rocks he cleaves out rivers;  
And his eye sees every precious  
thing.

<sup>11</sup> He binds up streams, that they  
drip not;  
And the hidden he brings out to  
light.

<sup>12</sup> But wisdom, whence shall it be  
found?

And where is the place of under-  
standing?

<sup>13</sup> Man knows not its price;  
Nor is it found in the land of the  
living.

<sup>14</sup> The deep says, It is not in me;  
And the sea says, It is not with me.

<sup>15</sup> Choice gold shall not be given in  
exchange for it;

Nor shall silver be weighed for its  
price.

<sup>16</sup> It cannot be weighed with gold of  
Ophir,

With the precious onyx and sapphire.

<sup>17</sup> Gold and glass shall not be com-  
pared with it,

Nor vessels of fine gold be an ex-  
change for it.

<sup>18</sup> Corals and crystal shall not be  
named;

And the possession of wisdom is  
more than pearls.

<sup>19</sup> The topaz of Ethiopia shall not be  
compared with it;

It shall not be weighed with pure  
gold.

<sup>20</sup> But wisdom, whence comes it?  
And where is the place of under-  
standing?

<sup>21</sup> Since it is hidden from the eyes of  
all living,  
And covered from the birds of  
heaven.

<sup>22</sup> Destruction and death say,  
With our ears have we heard the  
fame of it.

<sup>23</sup> God understands the way to it,  
And he knows the place of it.

<sup>24</sup> For he, to the ends of the earth he  
looks;

And he sees under the whole heaven;

<sup>25</sup> To make the weight for the wind;  
And he meted out the waters by  
measure.

<sup>26</sup> When he made a decree for the  
rain,

And a track for the thunders' flash;

<sup>27</sup> Then he saw, and he declared it;  
He established it, yea and searched  
it out.

<sup>28</sup> And to man he said,  
Behold, the fear of the Lord, that is  
wisdom;

And to depart from evil is under-  
standing.

CHAPTER XXIX

<sup>1</sup> And again Job took up his dis-  
course and said,

<sup>2</sup> Oh, that I were as in months past,



As in days when God preserved me,  
<sup>3</sup> When his lamp shined over my head;

By his light I walked through darkness.

<sup>4</sup> As I was in mine autumn days,  
 When the favor of God was over my dwelling;

<sup>5</sup> While yet the Almighty was with me,  
 My children were round about me;

<sup>6</sup> When my steps were bathed in milk,  
 And the rock poured out by me streams of oil.

<sup>7</sup> When I went forth to the gate  
 by the city,

And placed my seat by the broad way;  
<sup>8</sup> Young men saw me, and hid themselves,

And old men rose, and stood up.

<sup>9</sup> Princes refrained from words,  
 And laid their hand upon their mouth.

<sup>10</sup> The voice of Nobles was hushed,  
 And their tongue cleaved to their palate.

<sup>11</sup> For the ear heard, and blessed me;  
 And the eye saw, and witnessed for me.

<sup>12</sup> Because I delivered the poor that cried,  
 And the orphan and him that had no helper.

<sup>13</sup> The blessing of the perishing came upon me,  
 And the heart of the widow I made to sing for joy.

<sup>14</sup> I put on righteousness; and it clothed itself with me;

As a mantle and a turban, was my rectitude.

<sup>15</sup> I was eyes to the blind,  
 And feet was I to the lame.

<sup>16</sup> I was a father to the needy;  
 And the cause of him I knew not, I searched it out.

<sup>17</sup> And I broke the fangs of the wicked,

And from his teeth I dashed the prey.

<sup>18</sup> And I said, Surely, I shall expire in my nest;

And as the sand, shall I multiply days;

<sup>19</sup> My root is open to the waters,  
 And the dew lies all night on my branch;

<sup>20</sup> My glory is fresh upon me,  
 And my bow is renewed in my hand.

<sup>21</sup> To me they gave ear, and waited;

They were silent for my counsel.

<sup>22</sup> After my word, they spoke not again;

And my speech distilled upon them.

<sup>23</sup> Yea, they waited for me as for the rain,

And opened wide their mouth, as for the latter rain.

<sup>24</sup> I smiled upon them, they believed it not;

Nor let the light of my countenance fall.

<sup>25</sup> Their way I chose, and sat as chief,  
 And dwelt as king in the host,

As one who comforts the mourning.

## CHAPTER XXX

<sup>1</sup> But now, they mock at me,  
 They who are inferior to me in years;

Whose fathers I disdained  
 To set with the dogs of my flock.

<sup>2</sup> Even the strength of their hands,  
 what is it to me,

They in whom old age is perishing?

<sup>3</sup> With want and with hunger famished!

Who feed on the desert, the darkness of utter desolation;

<sup>4</sup> Who pluck the salt-plant by the bushes,

And broom-roots are their food.

<sup>5</sup> From the midst are they driven forth;

They cry out against them, as against the thief;

<sup>6</sup> To dwell in gloomy gorges,

In holes of the earth and rocks.  
<sup>7</sup> They bray among the bushes;  
 Stretch themselves beneath the brambles.  
<sup>8</sup> Sons of the foolish, yea, sons of infamy!  
 They are beaten out of the land.  
<sup>9</sup> And now, I am become their song;  
 Yea, I am become a by-word for them.  
<sup>10</sup> They abhor me; they stand aloof from me;  
 They forbear not to spit before my face.  
<sup>11</sup> Because He has let loose his rein and humbled me,  
 They also cast off the bridle before me.  
<sup>12</sup> On the right hand rises up a brood;  
 My feet they thrust aside;  
 They cast up against me their ways of destruction.  
<sup>13</sup> They break up my path;  
 They aid on my fall;  
 There is no helper against them!  
<sup>14</sup> As at a wide breach, they come in;  
 They roll on beneath the ruin.  
<sup>15</sup> Terrors are turned against me;  
 They chase away, like the wind, my princely state,  
 And my prosperity has passed like the cloud.  
<sup>16</sup> And now, my soul is poured out within me;  
 The days of trouble have taken hold of me.  
<sup>17</sup> By night, my bones are pierced and severed from me  
 And my gnawers take no rest.  
<sup>18</sup> By sore violence, my covering is disfigured;  
 Like my inner garment it girds me round.  
<sup>19</sup> He has cast me into the mire,  
 And I am become like the dust and ashes.  
<sup>20</sup> I cry to thee, and thou answerest me not;

I stand, and thou observest me.  
<sup>21</sup> Thou art become cruel to me;  
 With thy strong hand thou liest in wait for me.  
<sup>22</sup> Thou dost lift me to the wind, and let me be borne away,  
 And be dissolved in the tempest's crash.  
<sup>23</sup> For I know thou wilt bring me to death,  
 And to the house appointed for all the living.  
<sup>24</sup> Yea, there is no prayer, when He stretches out the hand;  
 Nor, when he destroys, can they cry for help.  
<sup>25</sup> Verily, I have wept for him whose lot is hard,  
 And my soul has sorrowed for the needy.  
<sup>26</sup> When I looked for good, then evil came;  
 And I waited for light, but there came darkness.  
<sup>27</sup> My bowels are made to boil, and have no rest;  
 The days of trouble have overtaken me.  
<sup>28</sup> I go blackened, but not with sun-heat:  
 I stand up in the congregation, I implore help.  
<sup>29</sup> I am become a brother to Jackals,  
 And a companion to the Ostrich-brood.  
<sup>30</sup> My skin blackens and falls from me,  
 And my bones are dried up with heat.  
<sup>31</sup> And my harp is turned to mourning,  
 And my pipe to sounds of the weeping.

# CHAPTER XXXI

<sup>1</sup> I made a covenant for mine eyes;  
 How then should I look upon a maid?  
<sup>2</sup> For what is the portion God assigns from above,



And the allotment of the Almighty  
from on high?  
Is not destruction for the wicked,  
And calamity for the workers of in-  
iquity?  
He, does he not see my ways,  
And number all my steps?  
If I have walked with falsehood,  
And my foot has hastened towards  
deceit;  
He will weigh me in scales of jus-  
tice,  
Yea, God will know mine innocence.  
If my step has turned aside from  
the way,  
And my heart has gone after mine  
eyes,  
And a stain has cleaved to my hands;  
Let me sow and another eat,  
And let my products be rooted up!  
If my heart has been enticed  
towards a woman,  
And I have lain in wait at my neigh-  
bor's door;  
Let my wife grind for another,  
And let others lie with her.  
For that is wickedness;  
Yea, that is a crime for the judges.  
For it is a fire; to destruction will  
it consume,  
And root out all my increase.  
If I spurn my servant's and my  
handmaid's right,  
In their controversy with me;  
Then what shall I do, when God  
motarises?  
And when he visits, what shall I an-  
swer him?  
Did not he, who made me in the  
womb, make him?  
And has not One formed us in the  
womb?  
If I keep back the weak from their  
desire,  
And make the eyes of the widow  
consume away;  
And eat my morsel alone,  
And the orphan has not eaten of it;  
(For from my youth, he grew up  
to me as to a father,

And I have been her guide, from my  
mother's womb);  
If I see one perishing for want of  
clothes,  
And that the needy has no cover-  
ing;  
If his loins have not blessed me,  
And he has not been warmed from  
the fleece of my lambs;  
If I have shaken my hand at the  
orphan,  
Because I saw my helper in the gate;  
Let my shoulder fall from its  
shoulder-blade,  
And my fore-arm be broken from its  
bone!  
For to me, destruction from God  
is a terror;  
And before his majesty I am power-  
less.  
If I made gold my hope,  
And said to the fine gold, My trust!  
If I rejoiced, because my wealth  
was great,  
And because my hand has gotten  
much;  
If I saw the sun, how it shined,  
And the moon walking in majesty;  
And my heart in secret was be-  
guiled,  
And my hand my mouth has kissed;  
This too were a crime to be  
judged;  
For I should have been false to God  
on high.  
If I rejoiced in my enemy's  
calamity,  
And triumphed when evil befell him;  
(Yea, I suffered not my mouth to  
sin,  
To ask, with cursing, for his life);  
If the men of my tent have not  
said,  
Where is one that with his meat has  
not been filled!  
(The stranger passed not the night  
without;  
My doors I opened to the traveler);  
If I have covered like Adam my  
transgression,

To hide my iniquity in my bosom;  
<sup>34</sup> Then let me dread the great assembly,  
 And let the contempt of the tribes confound me;  
 And let me hold my peace, nor go forth at the door!  
<sup>35</sup> Oh, that I had one who would hear me!  
 Behold my sign; let the Almighty answer me,  
 And my adversary write a charge.  
<sup>36</sup> Verily, on my shoulder would I bear it;  
 I would bind it on, as a crown for me!  
<sup>37</sup> All my steps would I show him,  
 As to a prince would I go near him.  
<sup>38</sup> If my land cries out against me,  
 And all its furrows weep;  
<sup>39</sup> If I have eaten its fruits without pay,  
 And made its tenants sigh out their breath:  
<sup>40</sup> Let thorns come forth, in place of wheat,  
 And weeds, in place of barley.  
 The words of Job are ended.

### CHAPTER XXXII

<sup>1</sup> So these three men ceased from answering Job, because he was righteous in his own eyes.

<sup>2</sup> Then was kindled the anger of Elihu son of Barachel the Buzite, of the family of Ram. Against Job was his anger kindled, because he accounted himself more just than God; <sup>3</sup> and against his three friends was his anger kindled, because they had found no answer, and yet had condemned Job. <sup>4</sup> But Elihu had delayed answering Job, because they were older than he. <sup>5</sup> And Elihu saw that there was no answer in the mouth of the three men, and his anger was kindled.

<sup>6</sup> Then answered Elihu, son of Barachel the Buzite, and said,  
 Young am I in years,

And ye are men of age;  
 Therefore I was afraid,  
 And feared to show you my opinion.  
<sup>7</sup> I said, Days should speak,  
 And the multitude of years teach wisdom.  
<sup>8</sup> But a spirit there is in man;  
 And the breath of the Almighty gives them understanding.  
<sup>9</sup> Not the great are wise,  
 Nor do the old understand the right.  
<sup>10</sup> Therefore I said, Hearken to me;  
 I will show, I also, my opinion.  
<sup>11</sup> Behold, I have waited for your words;  
 Have given ear to your reasonings,  
 While ye searched out words.  
<sup>12</sup> And to you I gave heed;  
 And lo, Job has none that confutes him,  
 None of you that answers his words.  
<sup>13</sup> That ye may not say, We have found out wisdom;  
 That God may thrust him down, not man.  
<sup>14</sup> For he has not directed words against me;  
 Nor with your words will I answer him.  
<sup>15</sup> They were confounded, they answered no more;  
 Words were taken away from them.  
<sup>16</sup> And I waited, because they spoke not;  
 Because they stood still, and answered no more.  
<sup>17</sup> I, I also on my part will answer;  
 I will show, I also, my opinion.  
<sup>18</sup> For I am filled with words;  
 The spirit within me constrains me.  
<sup>19</sup> Behold, my breast is as wine that has no vent;  
 Like new bottles that are bursting.  
<sup>20</sup> I will speak, and be relieved;  
 I will open my lips, and will answer.  
<sup>21</sup> Let me not regard the person of man;  
 Nor will I give flattery to a man.  
<sup>22</sup> For I know not how to flatter;



Speedily would my Maker take me  
away!

CHAPTER XXXIII

<sup>1</sup> But hear now, O Job, my sayings,  
And give ear to all my words.

<sup>2</sup> Lo now, I have opened my mouth,  
My tongue has spoken in my palate.

<sup>3</sup> My words, they are the integrity  
of my heart,  
And my lips speak knowledge purely.

<sup>4</sup> The Spirit of God made me,  
And the breath of the Almighty  
gives me life.

<sup>5</sup> If thou art able, answer me;  
Array thyself against me, take thy  
stand.

<sup>6</sup> Lo, I am of God as thou art;  
I too was taken from the clay.

<sup>7</sup> Lo, the dread of me will not make  
thee afraid,

Nor my burden be heavy upon thee.

<sup>8</sup> But thou hast said in my ears,  
And the sound of the words I heard,

<sup>9</sup> I am pure, without transgression;  
I am clean, and have no guilt.

<sup>10</sup> Lo, he devises quarrels against me,  
He regards me as his enemy.

<sup>11</sup> He puts my feet in the stocks;  
He watches all my paths.

<sup>12</sup> Lo, in this thou art not just; I  
will answer thee;

For God is greater than man.

<sup>13</sup> Wherefore dost thou contend with  
him?

For of none of his affairs will he  
give account.

<sup>14</sup> For once does God speak,  
Yea twice—when one heeds it not;

<sup>15</sup> In a dream, a vision of the night,  
When deep sleep falls on men,  
In slumbers upon the bed.

<sup>16</sup> Then opens he the ear of men,  
And seals up their instruction,

<sup>17</sup> That man may put away a deed,  
And he may cover pride from man;

<sup>18</sup> May keep back his soul from the  
pit,

And his life from perishing by the  
dart.

<sup>19</sup> And he is chastened with pain  
upon his bed;

And with a strife in his bones con-  
tinually.

<sup>20</sup> And his spirit abhors bread,  
And his soul dainty food.

<sup>21</sup> His flesh wastes away from sight;  
And naked are his bones, that were  
not seen.

<sup>22</sup> And his soul comes nigh to the pit,  
And his life to the destroyers.

<sup>23</sup> If there be a messenger with him,  
An interpreter, one out of a thou-  
sand,

To show to man his right way:

<sup>24</sup> Then will He have mercy on him,  
and say,

Deliver him from going down to the  
pit;

I have found a ransom.

<sup>25</sup> His flesh becomes fresher than in  
childhood;

He shall return to the days of his  
youth.

<sup>26</sup> He shall pray to God; and he will  
accept him,

And cause him to behold his face  
with joy,

And will render back to man his  
righteousness.

<sup>27</sup> He will chant it before men, and  
say,

I have sinned, and have perverted  
the right,

And it was not requited me.

<sup>28</sup> He has redeemed my soul from go-  
ing into the pit,

And my life, that it may behold the  
light.

<sup>29</sup> Lo, all these things does God,  
Twice, yea thrice, with man.

<sup>30</sup> To bring back his soul from the  
pit,

That he may be lightened with the  
light of life.

<sup>31</sup> Attend, O Job; hearken to me;  
Keep silence, that I may speak.

Ver. 13. For of none of his words; Others: for none of his words will He answer.

Ver. 23. To show unto man His rectitude.

Ver. 27. And it availed me not.

<sup>32</sup> If there are words, answer me;  
 Speak, for I desire to justify thee.  
<sup>33</sup> If not, do thou hearken to me;  
 Keep silence, and I will teach thee  
 wisdom.

# CHAPTER XXXIV

<sup>1</sup> And Elihu answered, and said,  
<sup>2</sup> Hear ye wise men my words;  
 And ye knowing ones give ear to me.  
<sup>3</sup> For the ear tries words,  
 Even as the palate tastes to eat.  
<sup>4</sup> Let us examine for ourselves the  
 right,  
 Let us know among us what is good.  
<sup>5</sup> For Job has said, I am righteous;  
 And God has taken away my right;  
<sup>6</sup> Against my right, shall I speak  
 false?  
 My arrow is fatal, without trans-  
 gression.  
<sup>7</sup> Who is a man like Job,  
 That drinks in scoffing, like water;  
<sup>8</sup> And walks in company with evil-  
 doers,  
 And goes with wicked men?  
<sup>9</sup> For he has said, a man is not  
 profited,  
 When he takes delight with God.  
<sup>10</sup> Therefore, men of understand-  
 ing, hearken to me.  
 Far from God be wickedness,  
 And iniquity from the Almighty!  
<sup>11</sup> For man's work will he requite to  
 him,  
 And let each one receive according  
 to his way.  
<sup>12</sup> Yea, of a truth, God will not do  
 evil,  
 Nor will the Almighty pervert jus-  
 tice.  
<sup>13</sup> Who has committed to him the  
 earth?  
 And who founded the whole habit-  
 able world?  
<sup>14</sup> Should He set his thoughts upon  
 him,  
 Withdraw to himself his spirit and  
 his breath;  
<sup>15</sup> All flesh would expire together,

And man return to dust.  
<sup>16</sup> If now there is understanding,  
 hear thou this:  
 Give ear to the voice of my words.  
<sup>17</sup> Can he indeed bear rule, that  
 hates right?  
 Or wilt thou condemn the Just, the  
 Mighty?  
<sup>18</sup> Shall one say to a king, O Worth-  
 less!  
 O Wicked! to princes?  
<sup>19</sup> To Him who regards not the per-  
 sons of princes,  
 Nor knows the rich more than the  
 poor?  
 For they are all the work of his  
 hands.  
<sup>20</sup> In a moment they die;  
 At midnight, the people are smitten  
 and pass away,  
 And the mighty is removed without  
 hand.  
<sup>21</sup> For his eyes are on each one's  
 ways,  
 And he sees all his steps.  
<sup>22</sup> There is no darkness, and no  
 death-shade,  
 Where the workers of iniquity can  
 hide themselves.  
<sup>23</sup> For not again does He set his  
 thoughts upon one,  
 That he may go to God in judgment;  
<sup>24</sup> He breaks the mighty, without in-  
 quisition,  
 And sets up others in their stead.  
<sup>25</sup> He therefore knows their works;  
 And in a night he overturns, and  
 they are destroyed.  
<sup>26</sup> As the wicked does he smite them,  
 In the place where men look on.  
<sup>27</sup> Because they turned from after  
 him,  
 And regarded none of his ways;  
<sup>28</sup> To bring up to him the cry of the  
 weak,  
 And that he may hear the cry of the  
 afflicted.  
<sup>29</sup> For he gives rest, and who shall  
 condemn?  
 He hides his face, and who shall be-  
 hold it?



Toward a nation, and toward a man,  
alike;

<sup>30</sup> From the ruling of corrupt men,  
From snares of the people.

<sup>31</sup> Surely, to God it should be said,  
I have borne it; I will not be per-  
verse.

<sup>32</sup> Beyond what I see do thou teach  
me;  
If I have done evil, I will do it no  
more.

<sup>33</sup> Shall he according to thy mind re-  
quite it,  
That thou dost refuse,—  
That thou thyself wilt choose, and  
not I?  
Then what thou knowest speak.

<sup>34</sup> Men of understanding will say  
to me,  
Even the wise man who listens to  
me,

<sup>35</sup> Job speaks without knowledge,  
And his words are without wisdom.

<sup>36</sup> My desire is, that Job may be tried  
to the end,  
For answers in the manner of evil  
men.

<sup>37</sup> For he adds rebellion to his sin;  
In the midst of us he mocks,  
And multiplies his words against  
God.

## CHAPTER XXXV

<sup>1</sup> And Elihu answered, and said,  
<sup>2</sup> This dost thou regard as right,—  
My righteousness, thou saidst, is  
more than God's?

<sup>3</sup> For thou sayest, What will it profit  
thee;  
What shall I gain more than by my  
sin?

<sup>4</sup> I will make answer to thee,  
And to thy friends, with thee.  
<sup>5</sup> Look to the heavens, and see;  
And survey the skies, that are high  
above thee.

<sup>6</sup> If thou hast sinned, what dost thou  
against him?  
And are thy offenses many, what  
dost thou to him?

<sup>7</sup> If thou art righteous, what givest  
thou to him?

Or what will he take from thy hand?

<sup>8</sup> For a man, like thyself, is thy  
wrong;

And for a son of man, thy righteous-  
ness.

<sup>9</sup> For the multitude of oppressions  
they cry out;

They cry for help, because of the  
arm of the mighty.

<sup>10</sup> But they say not, Where is God  
my Maker,

Who gives songs in the night?

<sup>11</sup> Who has taught us more than the  
beasts of the earth,

And made us wiser than the birds of  
heaven.

<sup>12</sup> There cry they and he answers not,  
Because of the pride of evil men.

<sup>13</sup> Surely, vanity will God not hear,  
Nor will the Almighty regard it.

<sup>14</sup> Much less when thou sayest, Thou  
regardest him not!

The cause is before him; and wait  
thou for him.

<sup>15</sup> But now, because his anger visits  
not,

Nor does he strictly mark the of-  
fense;

<sup>16</sup> Therefore, Job fills his mouth with  
vanity,

He multiplies words without knowl-  
edge.

## CHAPTER XXXVI

<sup>1</sup> And Elihu added, and said,

<sup>2</sup> Wait for me a little, that I may  
show thee;

For there are yet words for God.

<sup>3</sup> I will bring my knowledge from  
afar;

And will render justice to my Maker.

<sup>4</sup> For verily, my words are not false-  
hood;

One perfect in knowledge is before  
thee.

<sup>5</sup> Lo, God is mighty, but he con-  
temns not;

Mighty in strength of understanding.

<sup>6</sup> He will not prosper the wicked;

And the right of the suffering he will grant.

<sup>7</sup> His eyes he withholds not from the righteous;  
And with kings on the throne,  
He makes them sit forever, and they are exalted.

<sup>8</sup> And when, bound with chains,  
They are held in the bonds of affliction;

<sup>9</sup> Then he shows to them their deed,  
And their transgressions, that they deal proudly;

<sup>10</sup> And opens their ears to the instruction,  
And commands that they turn from iniquity.

<sup>11</sup> If they hear and obey,  
Their days they shall spend in prosperity,

And their years in pleasures.  
<sup>12</sup> But if they hear not, by the dart they perish,

And expire without knowledge.  
<sup>13</sup> So the impure in heart lay up wrath;  
They cry not for help when he binds them.

<sup>14</sup> Their breath shall expire in youth,  
And their life with the unclean.

<sup>15</sup> The sufferer he delivers in his affliction,  
And in distress he opens their ear.

<sup>16</sup> Thee too, he lures from the jaws of the strait,  
To a broad place with no narrows beyond it;  
And thy table in peace, filled with fatness!

<sup>17</sup> But if thou art filled with the judgment of the wicked,  
Judgment and justice will lay hold of thee.

<sup>18</sup> For beware, lest anger stir thee up against chastisement,  
And a great ransom shall not deliver thee.

<sup>19</sup> Will he value thy riches without stint,

And all the might of wealth?

<sup>20</sup> Long not for that night,  
Where the nations are gathered to the world below them.

<sup>21</sup> Take heed, turn not to iniquity;  
For this thou choosest rather than affliction.

<sup>22</sup> Lo, God shows himself great in his power;

Who is a teacher like to him?

<sup>23</sup> Who appoints to him his way?  
And who says, Thou hast done wrong?

<sup>24</sup> Remember, that thou magnify his work,

Which men do sing;

<sup>25</sup> All men gaze thereon;  
Man beholds from afar.

<sup>26</sup> Lo, God is great, and we know him not;  
The number of his years, it is unsearchable.

<sup>27</sup> For he draws up the water-drops;

Rain of his vapor they refine,

<sup>28</sup> With which the skies flow down;  
They distill on man abundantly.

<sup>29</sup> Yea, can one comprehend the bursting of the cloud,  
The crash of his pavilion?

<sup>30</sup> Lo, around him he spreads his light,

And covers over with ocean-depths.

<sup>31</sup> For therewith rules he nations,  
Gives food in abundance.

<sup>32</sup> The palms of the hands he covers over with light,

And gives it a command against the enemy;

<sup>33</sup> His thunder tells of him;

To the herds, even of Him who is on high.

## CHAPTER XXXVII

<sup>1</sup> Yea, at this my heart trembles,  
And starts up from its place.

<sup>2</sup> Harken attentively to the roar of his voice,

And the rumbling that goes forth from his mouth.

Ver. 16. And the provisions of thy table.  
Ver. 24. Which men survey.

Ver. 28. On multitudes of men.  
Ver. 29. The outspreading of the cloud.



<sup>3</sup> He directs it under the whole heavens,  
And his light over the margins of the earth.  
<sup>4</sup> After it a sound roareth;  
He thunders with his voice of majesty;  
Nor lets them linger when his voice is heard.  
<sup>5</sup> God thunders marvelously with his voice;  
Great things does he, and we understand not.  
<sup>6</sup> For to the snow he says, Be thou on the earth;  
And to the pouring rain,  
Even the pouring of his mighty rains.  
<sup>7</sup> The hand of every man he seals up,  
That all the men he has made may know;  
<sup>8</sup> And beasts go into the lair,  
And in their dens abide.  
<sup>9</sup> Out of the secret chambers comes the whirlwind,  
And cold out of the north.  
<sup>10</sup> By the breath of God there is ice,  
And the breadth of the waters is straitened.  
<sup>11</sup> Yea, with moisture he loads the thick cloud,  
He spreads his lightning-cloud abroad;  
<sup>12</sup> And it turns with his guidance every way,  
That they may do all he commands,  
Over the face of the habitable earth;  
<sup>13</sup> Whether as a scourge, for his land,  
Or as a kindness he allots it.  
<sup>14</sup> Give ear to this, O Job;  
Stand and consider the wonders of God.  
<sup>15</sup> Dost thou know, when God sets his thoughts upon them,  
And the light of his cloud blazes forth?  
<sup>16</sup> Understandest thou the balancing of the clouds,

The wonders of the Perfect in knowledge?  
<sup>17</sup> What time thy garments are hot,  
When he lulls the earth with the south wind;  
<sup>18</sup> Dost thou with him spread out the skies,  
Firm as the molten mirror?  
<sup>19</sup> Teach us what we shall say to him;  
For we cannot order it because of darkness.  
<sup>20</sup> Shall it be told him, that I would speak?  
Or does one say a thing, that he may be swallowed up?  
<sup>21</sup> For now, they look not on the light,  
When it is shining in the skies,  
And the wind has passed over and cleared them.  
<sup>22</sup> Out of the north comes gold.  
With God there is terrible majesty.  
<sup>23</sup> The Almighty, we cannot find him out,  
Great in power and rectitude.  
And in fulness of justice; he will not oppress.  
<sup>24</sup> Therefore do men fear him;  
He regards not any of the wise in heart.

# CHAPTER XXXVIII

<sup>1</sup> Then Jehovah answered Job out of the storm; and he said,  
<sup>2</sup> Who is this that darkens counsel  
By words without knowledge?  
<sup>3</sup> Gird up now thy loins like a man,  
And I will demand of thee, and inform thou me.  
<sup>4</sup> Where wast thou when I founded the earth?  
Declare, if thou hast understanding.  
<sup>5</sup> Who fixed its measures, that thou shouldst know?  
Or who stretched the line upon it?  
<sup>6</sup> Whereon were its foundations sunken?  
Or who laid its corner-stone,

Ver. 9. And from the north-winds cold.

Ver. 5. Who fixed its measures (for thou knowest)?

7 When the morning-stars sang together,  
And all the sons of God shouted for joy?

8 And he shut up the sea with doors,  
When it burst forth, came out from the womb.

9 When I made the cloud its garment,  
And the thick cloud its swathing-band;

10 And appointed it my bound,  
And set bars and doors;

11 And said, Thus far shalt thou come, and no farther,  
And here shall thy proud waves be stayed!

12 Hast thou, since thy days, commanded the morning,  
Made the dayspring to know its place;

13 That it might take hold of the margins of the earth,  
And the wicked be shaken out of it?

14 It is changed like the signet-clay;  
And they stand forth as in gay apparel.

15 And from the wicked is their light withheld;  
And the uplifted arm is broken.

16 Hast thou come to the springs of the sea,  
And walked in the recesses of the deep?

17 Have the gates of death been opened to thee;  
And the gates of death-shade dost thou behold?

18 Hast thou surveyed even to the breadths of earth?  
Declare, if thou knowest it all.

19 What is the way to where light dwells;

And darkness, where is its abode?

20 That thou shouldst bring it to its bounds,

And that thou shouldst know the paths to its house!

21 Thou knowest; for then wast thou born,

And the number of thy years is great!

22 Hast thou come to the treasures of snow,

And the treasures of hail dost thou behold,

23 Which I have reserved for the time of distress,  
For the day of conflict and war?

24 What is the way to where light is dispensed,  
And the east-wind spreads over the earth?

25 Who divided channels for the rain,  
And a track for the thunders' flash;

26 To cause rain on a land without men,

A wilderness wherein is no man;

27 To satisfy the wilds and wastes,  
And cause the springing grass to grow?

28 Is there a father to the rain?  
Or who has begotten the drops of dew?

29 Out of whose womb came forth the ice?

And the hoar-frost of heaven, who has begotten it?

30 As in stone are the waters hidden,  
And the face of the deep cleaves fast together.

31 Dost thou bind the soft influences of the Pleiads,  
Or loose the bands of Orion?

32 Dost thou lead forth the Signs in their season;

And the Bear with her young, dost thou guide them?

33 Knowest thou the ordinances of the heavens;

Or dost thou establish their dominion over earth?

34 Dost thou lift thy voice to the clouds,

And a flood of waters shall cover thee?

35 Dost thou send forth lightnings, and they go;

And say to thee, Here are we?

Ver. 14. And they stand forth as a vestment.

Ver. 20. For thou dost bring it to its bounds, and knowest the paths to its house.



<sup>30</sup> Who put wisdom in the reins,  
Or who gave to the spirit under-  
standing?  
<sup>37</sup> Who numbers the clouds by wisdom,  
And who includes the bottles of the  
heavens;  
<sup>38</sup> When dust is poured into a molten  
mass,  
And clods cleave fast together?  
<sup>39</sup> Dost thou hunt the prey for the  
lioness,  
And the craving of the young lions  
dost thou fill,  
<sup>40</sup> When they crouch down in the dens,  
Abide in the covert to lie in wait?  
<sup>41</sup> Who provides for the raven its prey,  
when its young ones cry to God,  
Wander without food?

CHAPTER XXXIX

<sup>1</sup> Dost thou know the time the  
wild rock-goats bear,  
Observe when the hinds are in labor?  
<sup>2</sup> Dost thou number the months they  
fulfil,  
And know the time of their bringing  
forth?  
<sup>3</sup> They bow themselves, they bring  
forth their young,  
They cast away their pains.  
<sup>4</sup> Their young mature, grow up in  
the field,  
Go forth, and return not to them.  
<sup>5</sup> Who sent out the wild-ass free,  
And who loosed the wanderer's  
bands;  
<sup>6</sup> Whose house I made the desert,  
And the barren waste his abodes?  
<sup>7</sup> He mocks at the clamor of the city;  
The driver's shouts he hears not.  
<sup>8</sup> The range of the mountains is his  
pasture,  
And he searches after every green  
thing.  
<sup>9</sup> Will the wild-ox be willing to  
serve thee,  
Or abide at thy crib?  
<sup>10</sup> Wilt thou bind the wild-ox with  
his cord in the furrow,

Or will he harrow the valleys after  
thee?  
<sup>11</sup> Wilt thou trust him because his  
strength is great,  
And commit to him thy labors?  
<sup>12</sup> Wilt thou believe him, that he will  
bring home thy seed,  
And gather into thy threshing-floor?  
<sup>13</sup> The wing of the ostrich waves  
exulting;  
With pious pinion and plumage?  
<sup>14</sup> Nay, she abandons her eggs to the  
earth,  
And warms them in the dust;  
<sup>15</sup> And forgets that the foot may  
crush them,  
And the beast of the field trample  
them.  
<sup>16</sup> She is hard towards her young, as  
not her own;  
In vain her pains, without fear!  
<sup>17</sup> For God has made her forgetful of  
wisdom,  
And given her no share in under-  
standing.  
<sup>18</sup> When she lashes herself on high,  
She mocks at the horse and his rider.  
<sup>19</sup> Dost thou give strength to the  
horse?  
Dost thou clothe his neck with ter-  
ror?  
<sup>20</sup> Dost thou make him bound like  
the locust?  
His proud snorting is terrible!  
<sup>21</sup> They paw in the valley, and exult  
in strength;  
He goes forth to meet the weapon.  
<sup>22</sup> He mocks at fear, and is not dis-  
mayed;  
And turns not back for the sword.  
<sup>23</sup> The quiver rattles against him,  
The flaming spear and the dart.  
<sup>24</sup> With trembling and rage he swal-  
lows the ground;  
He believes not that it is the trum-  
pet's voice!  
<sup>25</sup> With every trumpet he says, Aha!  
And scents from afar the battle,

Ver. 13. With pinion and plumage of the pious bird?  
Ver. 14. And lets them be warmed in the dust.

The thunder of the captains and the shouting.

<sup>20</sup> By thy understanding does the hawk mount upward,

Spread his wings toward the south?

<sup>21</sup> Or soars the eagle at thy command,

And builds his nest on high?

<sup>22</sup> The rock he inhabits; and abides

On the tooth of the rock and the stronghold.

<sup>23</sup> From there he searches out food;

His eyes behold afar off.

<sup>24</sup> His young ones suck up blood;

And where the slain are, there is he.

## CHAPTER XL

<sup>1</sup> And Jehovah answered Job, and said,

<sup>2</sup> Will the reprover contend with the Almighty?

He that censures God, let him answer it,

<sup>3</sup> And Job answered Jehovah, and said,

<sup>4</sup> Behold, I am vile; what shall I answer thee?

I lay my hand upon my mouth!

<sup>5</sup> I have spoken once, and will not answer;

And twice, but I will not again.

<sup>6</sup> Then Jehovah answered Job out of the storm; and he said,

<sup>7</sup> Gird up now thy loins like a man; I will demand of thee, and inform thou me.

<sup>8</sup> Wilt thou even annul my right?

Wilt thou condemn me, that thou mayest be righteous?

<sup>9</sup> Or hast thou an arm like God;

And canst thou thunder with a voice like him?

<sup>10</sup> Deck thyself now with grandeur and majesty,

And array thyself in splendor and beauty.

<sup>11</sup> Send out the floods of thy wrath;

And behold all that is high, and abase it.

<sup>12</sup> Behold all that is high, and bring it low;

And tread down the wicked in their place.

<sup>13</sup> Hide them in the dust together;

Bind up their faces in darkness.

<sup>14</sup> Then I too will praise thee!

That thy right hand can save thee!

<sup>15</sup> Behold now the river-ox, which I have made with thee;

He eats grass like the herd.

<sup>16</sup> Behold now his strength in his loins,

And his force in the sinews of his belly.

<sup>17</sup> He bends his tail like a cedar;

The sinews of his thighs are knit together.

<sup>18</sup> His bones are pipes of bronze;

His bones are as bars of iron.

<sup>19</sup> He is the chief of the ways of God;

He who made him gives his sword.

<sup>20</sup> For mountains yield him produce,

And all beasts of the field play there.

<sup>21</sup> He lies down beneath the lotuses;

In the covert of reeds, and marshes.

<sup>22</sup> Lotuses weave for him his shade;

Willows of the brook surround him.

<sup>23</sup> Lo the stream swells, he startles not;

Is fearless, though Jordan rush forth to his mouth.

<sup>24</sup> Before his eyes do they take him,

Pierce through the nose with snares?

## CHAPTER XLI

<sup>1</sup> Wilt thou draw out the crocodile with a hook,

And press down his tongue with a cord?

<sup>2</sup> Wilt thou put a rush-cord in his nose,

And bore through his jaw with a hook?

<sup>3</sup> Will he make many supplications to thee;

Or will he speak soft things to thee?

<sup>4</sup> Will he make a covenant with thee?

Ver. 27. Or soars the vulture.

Ver. 8. Even do away my justice.



Wilt thou take him for a servant forever?  
<sup>5</sup> Wilt thou play with him as with a bird,  
 And bind him for thy maidens?  
<sup>6</sup> Will partners dig a pit for him,  
 Divide him among the merchants?  
<sup>7</sup> Wilt thou fill his skin with darts,  
 And his head with fish-spears?  
<sup>8</sup> Lay thy hand upon him!  
 Of battle thou shalt think no more.  
<sup>9</sup> Lo, his hope is belied;  
 Is he cast down even at the sight of him?  
<sup>10</sup> None so fierce that he will rouse him up!  
 Then who is he that will stand before me?  
<sup>11</sup> Who has first given me, that I should repay?  
 Under the whole heavens, it is mine!  
<sup>12</sup> I will not pass his limbs in silence,  
 And bruited strength, and beauty of his equipment.  
<sup>13</sup> Who has uncovered the face of his garment?  
 His double jaws, who enters in?  
<sup>14</sup> The doors of his face who has opened?  
 The circuits of his teeth are terrible.  
<sup>15</sup> The strong shields are a pride;  
 Shut with a close seal.  
<sup>16</sup> They join one upon another,  
 And no breath can come between them.  
<sup>17</sup> Each is attached to its fellow,  
 They hold fast together, and cannot be sundered.  
<sup>18</sup> With his sneezings shines a light;  
 And his eyes are like the eyelids of the morning.  
<sup>19</sup> From his mouth go flames,  
 And sparks of fire escape.  
<sup>20</sup> From his nostrils goes forth smoke,  
 Like a kettle with kindled reeds.  
<sup>21</sup> His breath enkindles coals,  
 And flame goes forth from his mouth.  
<sup>22</sup> In his neck abides strength,  
 And terror dances before him.

Ver. 6. Will partners bargain for him.

<sup>23</sup> The flakes of his flesh cleave fast;  
 Firm upon him, it is not shaken.  
<sup>24</sup> His heart is firm as stone;  
 Yea, firm as the nether mill-stone.  
<sup>25</sup> At his rising up the mighty are afraid;  
 They lose themselves for terror.  
<sup>26</sup> If one assail him with the sword,  
 it shall not hold;  
 The spear, the dart, and the mail.  
<sup>27</sup> Iron he accounts as straw;  
 Bronze as rotten wood.  
<sup>28</sup> The arrow cannot make him flee;  
 To him, sling-stones are turned to chaff.  
<sup>29</sup> Clubs are accounted as stubble;  
 And he laughs at the shaking of the spear.  
<sup>30</sup> Shard-points are under him;  
 He spreads a threshing-sledge over the mire.  
<sup>31</sup> He causes the deep to boil like the pot;  
 He makes the sea like a pot of ointment.  
<sup>32</sup> Behind him he makes a glistening path;  
 One would think the deep hoar with age.  
<sup>33</sup> On earth there is none that rules him;  
 He is made without fear.  
<sup>34</sup> He looks on all that is high;  
 He, the king over all the sons of pride.

## CHAPTER XLII

<sup>1</sup> Then Job answered Jehovah, and said,  
<sup>2</sup> I know that thou canst do all things;  
 And from thee no purpose can be withheld.  
<sup>3</sup> Who is this that obscures counsel without knowledge?  
 I have therefore uttered what I understand not;  
 Things too hard for me, which I know not.  
<sup>4</sup> Hear now, and I will speak;

Ver. 33. There is none like him.

I will demand of thee, and inform  
thou me.

<sup>°</sup> I have heard of thee by the hearing  
of the ear;

But now my eye sees thee.

<sup>°</sup> Therefore do I abhor it,  
And repent in dust and ashes.

<sup>°</sup> Now after Jehovah had spoken  
these words to Job, Jehovah said to  
Eliphaz the Temanite, My anger is  
kindled against thee, and against thy  
two friends; because ye have not  
spoken of me what is right, as my  
servant Job. <sup>°</sup> Now then, take ye  
seven bullocks and seven rams, and  
go to my servant Job, and offer up  
a burnt offering for you. And Job  
my servant will pray for you. But  
him will I accept, that I visit not the  
folly upon you; for ye have not  
spoken of me what is right, as my  
servant Job.

<sup>°</sup> Then went Eliphaz the Temanite,  
Bildad the Shuhite, and Zophar the  
Naamathite, and did as Jehovah had  
spoken to them; and Jehovah ac-  
cepted Job.

<sup>°</sup> And Jehovah turned the cap-  
tivity of Job, when he prayed for his

friends. <sup>°</sup> And Jehovah increased  
all that Job had, two-fold. And there  
came to him all his brethren and all  
his sisters, and all who before had  
known him; and they ate bread with  
him in his house, and mourned with  
him, and comforted him for all the  
evil that Jehovah had brought upon  
him. And they gave him each a  
kesita, and each a ring of gold.

<sup>°</sup> And Jehovah blessed the end of  
Job more than his beginning. And  
he had fourteen thousand sheep and  
goats, and six thousand camels, and  
a thousand yoke of oxen, and a  
thousand she-asses. <sup>°</sup> And he had  
seven sons and three daughters.  
<sup>°</sup> And he called the name of the first  
Jemima, and the name of the second  
Kezia, and the name of the third  
Keren-happuch. <sup>°</sup> And there were  
found no women fair as the daugh-  
ters of Job, in all the land; and their  
father gave them an inheritance  
among their brethren.

<sup>°</sup> And Job lived, after this, a hun-  
dred and forty years; and he saw  
his sons, and the sons of his sons,  
four generations. And Job died, old  
and full of days.

# THE PSALMS

## FIRST BOOK

### PSALM I

<sup>°</sup> Happy the man  
Who walks not in the counsel of the  
wicked,

Nor stands in the way of sinners,  
Nor sits in the seat of scoffers;

<sup>°</sup> But in the law of Jehovah is his  
delight,

And in his law he meditates day and  
night.

<sup>°</sup> And he shall be like a tree planted  
by the water-courses,

Which yields its fruit in its season,  
And its leaf does not wither;  
And whatsoever he does shall prosper.

<sup>°</sup> Not so are the wicked,  
But like the chaff which the wind  
drives away.

<sup>°</sup> Therefore the wicked shall not  
stand in the judgment,

Ver. 10. Restored the prosperity of Job.

Ver. 3. [Shall prosper.] Or, he will cause to prosper.



Nor sinners in the congregation of the righteous.

<sup>6</sup> For Jehovah knows the way of the righteous;  
But the way of the wicked shall perish.

## PSALM II

<sup>1</sup> Why do the nations rage,  
And peoples imagine a vain thing,  
<sup>2</sup> The kings of the earth set themselves,

And rulers take counsel together,  
Against Jehovah, and against his Anointed?

<sup>3</sup> Let us break their bands asunder,  
And cast away their cords from us.

<sup>4</sup> He that sits in the heavens will laugh;  
The Lord will deride them.

<sup>5</sup> Then will he speak to them in his anger,  
And will confound them in his hot displeasure:

<sup>6</sup> Yet it is I that have anointed my king,  
On Zion, my holy mount.

<sup>7</sup> I will declare the decree.  
Jehovah said to me, Thou art my Son;

I this day have begotten thee.

<sup>8</sup> Ask of me,  
And I will give the nations for thine inheritance,

And the ends of the earth for thy possession.

<sup>9</sup> Thou shalt break them with a rod of iron;  
Thou shalt dash them in pieces like a potter's vessel.

<sup>10</sup> Now then, ye kings, be wise;  
Be warned, ye judges of the earth.

<sup>11</sup> Serve Jehovah with fear;  
And rejoice with trembling.

<sup>12</sup> Kiss the Son, lest he be angry and ye perish in the way;  
For quickly will his anger burn.

Happy are all who put their trust in him.

## PSALM III

A Psalm of David, when he fled from Absalom his son.

<sup>1</sup> Jehovah, how many are my foes!  
Many are rising up against me.

<sup>2</sup> Many are saying of my soul,  
There is no salvation for him in

God. (Pause.)

<sup>3</sup> But thou, Jehovah, art a shield about me,  
My glory, and he that lifts up my head.

<sup>4</sup> With my voice I cry to Jehovah,  
And he hears me from his holy mount. (Pause.)

<sup>5</sup> I have laid me down, and slept;  
I have awaked; for Jehovah sustains me.

<sup>6</sup> I will not be afraid of ten thousands of people  
Who have arrayed themselves against me round about.

<sup>7</sup> Arise, Jehovah; save me, my God;

For thou hast smitten all mine enemies on the cheek bone;

The teeth of the wicked thou hast broken.

<sup>8</sup> The salvation is of Jehovah.  
Thy blessing be upon thy people! (Pause.)

## PSALM IV

To the chief Musician. With stringed instruments. A Psalm of David.

<sup>1</sup> When I call, answer thou me, my righteous God!

In the distress thou didst give me enlargement;

Be gracious to me and hear my prayer.

<sup>2</sup> Sons of men, how long shall my glory be for shame,  
How long will ye love vanity, seek a lie? (Pause.)

<sup>3</sup> But know that Jehovah has set apart his Beloved;  
Jehovah will hear when I call to him.

<sup>4</sup> Stand in awe, and do not sin;

Commune with your heart upon your bed,

And be still. (Pause.)

<sup>5</sup> Offer sacrifices of righteousness,  
And put your trust in Jehovah.

<sup>6</sup> Many are saying, Who will cause us to see good?

Lift upon us the light of thy countenance, O Jehovah!

<sup>7</sup> Thou hast put gladness in my heart,  
More than in the time when their corn and their new wine increased.

<sup>8</sup> In peace will I both lay me down and sleep;

For thou Jehovah, alone,  
Wilt make me dwell in safety.

PSALM V

To the chief Musician. To the music of wind-instruments. A Psalm of David.

<sup>1</sup> Give ear to my words, O Jehovah;

Consider my complaining.

<sup>2</sup> Attend to the voice of my cry, my King, and my God;

For to thee will I pray.

<sup>3</sup> Jehovah, in the morning shalt thou hear my voice;

In the morning will I direct [my prayer] to thee, and will watch.

<sup>4</sup> For thou art not a God that has pleasure in wickedness;

Evil shall not dwell with thee.

<sup>5</sup> The proud shall not stand in thy sight;

Thou hatest all workers of iniquity.

<sup>6</sup> Thou wilt destroy them that speak falsehood;

Jehovah will abhor the bloody and deceitful man.

<sup>7</sup> But I, in the abundance of thy kindness will I come into thy house;

I will worship toward thy holy temple, in thy fear.

<sup>8</sup> Jehovah, lead me in thy righteousness because of mine enemies;

Make plain thy way before me.

<sup>9</sup> For there is nothing certain in their mouth;

Their inward part is corruption;  
Their throat is an opened sepulchre;

They make smooth their tongue.

<sup>10</sup> Let them bear their guilt, O God!

They shall fall by their own counsels.

In the multitude of their transgressions thrust them out;

For they have rebelled against thee.

<sup>11</sup> But all that trust in thee shall rejoice;

They shall ever shout for joy, and thou wilt defend them;

And they that love thy name shall be joyful in thee.

<sup>12</sup> For thou, Jehovah, wilt bless the righteous;

With favor, as with a shield, wilt thou encompass him.

PSALM VI

To the chief Musician. With stringed instruments, upon the eighth. A Psalm of David.

<sup>1</sup> Jehovah, do not in thine anger rebuke me,

And do not in thy hot displeasure correct me.

<sup>2</sup> Be gracious to me, Jehovah, for I have waste away;

Heal me, Jehovah, for my bones are shaken.

<sup>3</sup> And my soul is sorely shaken;

And thou, Jehovah, how long!

<sup>4</sup> Return, O Jehovah, deliver my soul;

Save me, for thy mercy's sake.

<sup>5</sup> For in death there is no remembrance of thee;

In the underworld who will give thee thanks?

<sup>6</sup> I am wearied with my groaning;  
All the night I make my couch to swim;

Ps. V belongs apparently to the same period as the two preceding ones, though subsequent to both, and when the royal fugitive was restored to his capital. (Compare ver. 7.) Ver. 3 intimates that it was a morning hymn.

Ps. VI (title), [The eighth.] Of uncertain meaning; most probably, the lowest tone in the scale, and on which the instrument to be used was keyed.



With tears I cause my bed to flow.

<sup>7</sup> Mine eye is wasted with grief,  
Is grown old because of all mine adversaries.

<sup>8</sup> Depart from me all ye workers of iniquity;  
For Jehovah has heard the voice of my weeping.

<sup>9</sup> Jehovah has heard my supplication;  
Jehovah will receive my prayer.

<sup>10</sup> All mine enemies shall be ashamed and sorely dismayed;  
They shall turn back, shall be ashamed, suddenly.

### PSALM VII

A plaintive song of David, which he sang to Jehovah concerning the words of Cush, a Benjamite.

<sup>1</sup> Jehovah, my God, in thee I put my trust;

Save me from all my persecutors, and deliver me;

<sup>2</sup> Lest he tear my soul, like a lion, rending in pieces, and there be no deliverer!

<sup>3</sup> Jehovah, my God, if I have done this,

If there is iniquity in my hands;

<sup>4</sup> If I have requited with evil him that was at peace with me,—

Yea, I have delivered him that without cause oppressed me;—

<sup>5</sup> Then let the enemy pursue my soul, and overtake it,

And tread down my life to the earth, and lay mine honor in the dust.

(Pause.)

<sup>6</sup> Arise, O Jehovah, in thine anger; Raise thyself up amid the wrath of mine adversaries,

And awake for me; thou hast commanded judgment.

<sup>7</sup> And let the assembly of the peoples encompass thee round,

And return to the place on high, above them.

<sup>8</sup> Jehovah will judge the nations;

Judge me, O Jehovah,

According to my righteousness, and

according to mine integrity within me.

<sup>9</sup> Let now the evil of the wicked come to an end;

And thou wilt establish the just, Even trying the hearts and reins, Righteous God!

<sup>10</sup> My shield is with God, Who saves the upright in heart.

<sup>11</sup> God is a righteous judge; And God is angry every day.

<sup>12</sup> If one turn not, he will whet his sword;

His bow he has bent, and made it ready,

<sup>13</sup> And has aimed at him weapons of death;

His arrows he will make burning ones.

<sup>14</sup> Behold, he will travail with iniquity,

And conceive mischief, and bring forth falsehood.

<sup>15</sup> He digged a pit, and hollowed it out,

And fell into the ditch he made.

<sup>16</sup> His mischief will return upon his own head,

And upon his crown will his violence descend.

<sup>17</sup> I will praise Jehovah, according to his righteousness,

And will sing praise to the name of Jehovah Most High.

### PSALM VIII

To the chief Musician. On the Gittith. A Psalm of David.

<sup>1</sup> Jehovah, our Lord,

How excellent is thy name in all the earth;

Thou whose glory is set upon the heavens!

<sup>2</sup> Out of the mouth of children and nurslings hast thou founded strength,

Because of thine adversaries,

To silence the enemy and the revenger.

Ps. VIII (title). [Gittith.] An instrument of music, to which three psalms (viii., lxxxi., lxxxiv.) are directed to be sung. Or, After the Gittith (after the melody of that name).

<sup>3</sup> When I behold thy heavens, the  
work of thy fingers,  
Moon and stars which thou hast or-  
dained;  
<sup>4</sup> What is man, that thou shouldst be  
mindful of him,  
And a son of man, that thou shouldst  
visit him;  
<sup>5</sup> And shouldst make him little lower  
than God,  
And shouldst crown him with glory  
and honor;  
<sup>6</sup> Shouldst give him dominion over  
the works of thy hands!  
All thou hast put under his feet;  
<sup>7</sup> Sheep and oxen, all of them;  
Yea, and beasts of the field,  
<sup>8</sup> Bird of heaven, and fishes of the  
sea,—  
That which passes through paths of  
the seas.  
<sup>9</sup> Jehovah, our Lord,  
How excellent is thy name in all the  
earth!

PSALM IX

To the chief Musician. After [the melody]  
"Death of the Son." A Psalm  
of David.

<sup>1</sup> I will praise Jehovah with my  
whole heart;  
I will recount all thy wondrous  
works.  
<sup>2</sup> I will be glad and rejoice in thee.  
I will sing praise to thy name, Most  
High,  
<sup>3</sup> When mine enemies turn backward,  
Stumble, and perish before thee.  
<sup>4</sup> For thou hast maintained my right  
and my cause;  
Thou satest in the throne, judging  
right.  
<sup>5</sup> Thou hast rebuked the nations, hast  
destroyed the wicked;  
Their name thou hast blotted out  
forever and ever.  
<sup>6</sup> As for the enemy, the desolations  
are ended forever;  
And cities hast thou destroyed; their

memory, even theirs, is per-  
ished.  
<sup>7</sup> But Jehovah will sit forever;  
He has founded his throne for judg-  
ment.  
<sup>8</sup> And he will judge the habitable  
earth in righteousness;  
He will judge peoples in uprightness.  
<sup>9</sup> So let Jehovah be a refuge for the  
oppressed,  
A refuge in times of distress;  
<sup>10</sup> And they will trust in thee who  
know thy name,  
For thou hast not forsaken them that  
seek thee, Jehovah.  
<sup>11</sup> Sing praise to Jehovah, who  
dwells in Zion;  
Make known his deeds among the  
peoples;  
<sup>12</sup> That he who makes inquisition for  
blood has remembered them,  
Has not forgotten the cry of the suf-  
fering.  
<sup>13</sup> Be gracious to me, Jehovah;  
Behold my suffering from them that  
hate me,  
Thou that liftest me up from the  
gates of death;  
<sup>14</sup> That I may recount all thy praise,  
In the gates of the daughter of  
Zion,—  
May exult in thy salvation.  
<sup>15</sup> The nations have sunk down in  
the pit they made;  
In the net which they hid is their  
own foot taken.  
<sup>16</sup> Jehovah made himself known; he  
executed judgment;  
In the work of his hands was the  
wicked snared. (Music Pause.)  
<sup>17</sup> The wicked shall turn back to  
the underworld,  
All the nations that forget God.  
<sup>18</sup> For the needy shall not always be  
forgotten;  
The hope of the humble shall not  
perish forever.  
<sup>19</sup> Arise, Jehovah! Let not man  
prevail;

Ver. 5. Or, little lower than Deity.  
Ps. IX (title). [Death of the Son.] A composition which gave the name to a melody to  
which this Psalm was to be sung. For the occasion (see ver. 6), compare 2 Sam. 8 : 1-14.



Let the nations be judged before thee.

<sup>20</sup> Put them in fear, Jehovah;  
Let the nations know that they are men. (Pause.)

PSALM X

<sup>1</sup> Wherefore, O Jehovah, standest thou afar off,  
Hidest thyself in times of distress?

<sup>2</sup> The wicked in his pride persecutes the lowly;

Let them be taken in the devices which they contrived.

<sup>3</sup> For the wicked glories in his soul's desire,

And greedy of gain forsakes, contemns Jehovah.

<sup>4</sup> The wicked, through his pride of countenance, will not seek;

God is not in all his thoughts.

<sup>5</sup> His ways are sure at all times;  
Thy judgments are far above, out of his sight;

As for all his adversaries, he scoffs at them.

<sup>6</sup> He has said in his heart, I shall not be moved;

I shall never be in adversity.

<sup>7</sup> With cursing is his mouth filled,  
and with deceits and extortion;

Under his tongue is mischief and falsehood.

<sup>8</sup> He sits in ambush by the villages;  
On the secret places he slays the innocent;

His eyes lurk for the wretched.

<sup>9</sup> He lies in wait in the hiding-place as a lion in his covert;

He lies in wait to seize upon the weak;

He seizes upon the weak when he has drawn him into his net.

<sup>10</sup> He bows himself, he crouches down,  
And the wretched fall by his strong ones.

<sup>11</sup> He says in his heart, God has forgotten;

He has hidden his face, he sees it not forever.

<sup>12</sup> Arise, Jehovah; O God, lift up thy hand;

Do not forget the lowly.

<sup>13</sup> Wherefore has the wicked contemned God,  
Said in his heart, Thou wilt not require it?

<sup>14</sup> Thou hast seen; for thou dost look upon trouble and sorrow,

To set them on thy hand.

To thee the wretched will commit it;  
The orphan's helper hast thou been.

<sup>15</sup> Break the arm of the wicked;  
And the evil man, thou wilt search out his wickedness till thou find no more.

<sup>16</sup> Jehovah is king forever;  
The nations have perished from his land.

<sup>17</sup> The desire of the lowly thou hast heard, O Jehovah;

Thou wilt confirm their heart, thou wilt incline thine ear,

<sup>18</sup> To judge the orphan and oppressed,

That he no more may dread man that is of the earth.

PSALM XI

To the chief Musician. [A Psalm] of David.

<sup>1</sup> In Jehovah put I my trust.  
How say ye to my soul,

Flee [as] a bird to your mountain!

<sup>2</sup> For lo, the wicked bend the bow;  
They have fitted their arrow upon the string,

To shoot covertly at the upright in heart.

<sup>3</sup> When the foundations are destroyed,

What can the righteous do?

<sup>4</sup> Jehovah is in his holy temple;  
Jehovah,—in heaven is his throne.

His eyes behold,  
His eyelids try, the sons of men.

<sup>5</sup> Jehovah tries the righteous;

Ver. 4. The wicked, according to his pride of countenance, "He will not require it," "There is no God,"—are all his thoughts.

And the wicked, and lover of violence, his soul hates.  
<sup>2</sup> He will rain snares upon the wicked,  
 Fire and brimstone, and a burning tempest,—  
 The portion of their cup!  
<sup>3</sup> For righteous is Jehovah, he loves righteousness;  
 His countenance beholds the upright.

PSALM XII

To the chief Musician. On the eighth. A Psalm of David.

<sup>1</sup> Save, Jehovah, for the godly ceases;  
 For the faithful fail from the sons of men.  
<sup>2</sup> They speak falsehood every man with his neighbor;  
 With flattering lips, with a double heart, they speak.  
<sup>3</sup> May Jehovah cut off all flattering lips,  
 The tongue that speaks proud things;  
<sup>4</sup> Who say, With our tongue will we prevail;  
 Our lips are our own; who is lord over us?  
<sup>5</sup> For the oppression of the lowly, for the sighing of the needy,  
 Now will I arise, says Jehovah;  
 I will set him in safety at whom he scoffs.  
<sup>6</sup> The sayings of Jehovah are pure sayings;  
 Silver tried in a furnace of earth, Seven times refined.  
<sup>7</sup> Thou, Jehovah, wilt keep them,  
 Wilt guard them from this generation forever.  
<sup>8</sup> The wicked walk on every side,  
 When the vilest of the sons of men are exalted.

PSALM XIII

To the chief Musician. A Psalm of David.

<sup>1</sup> How long, Jehovah! Wilt thou forget me forever?  
 How long wilt thou hide thy face from me?

<sup>2</sup> How long shall I take counsel in my soul,  
 [Bear] sorrow in my heart, daily?  
 How long shall mine enemy be exalted over me?  
<sup>3</sup> Look, I pray, answer me, Jehovah, my God;  
 Lighten mine eyes, lest I sleep the [sleep of] death;  
<sup>4</sup> Lest mine enemy say, I have prevailed over him;  
 Lest my foes exult when I am ready to fall.  
<sup>5</sup> But I, in thy kindness have I trusted;  
 Let my heart exult in thy salvation.  
<sup>6</sup> I will sing to Jehovah, for he has been bountiful to me.

PSALM XIV

To the chief Musician. [A Psalm] of David.

<sup>1</sup> The fool has said in his heart, There is no God.  
 Corrupt, abominable are they in their works;  
 There is none that does good.  
<sup>2</sup> Jehovah looked down from heaven upon the sons of men,  
 To see if there is any that understands,  
 That seeks after God.  
<sup>3</sup> They have all turned aside; together they are corrupted;  
 There is none that does good, not even one.  
<sup>4</sup> Have all the workers of iniquity no knowledge,  
 Who eat up my people as they eat bread,  
 Call not upon Jehovah?  
<sup>5</sup> There were they in great fear;  
 For God is in the righteous generation.  
<sup>6</sup> Ye put to shame the counsel of the lowly,  
 For Jehovah is his refuge.  
<sup>7</sup> Oh, for the salvation of Israel out of Zion!  
 When Jehovah turns the captivity of his people,  
 Jacob will exult, Israel will rejoice.



PSALM XV

A Psalm of David.

<sup>1</sup> Jehovah, who shall sojourn in thy tabernacle?  
Who shall dwell in thy holy mount?  
<sup>2</sup> He that walks uprightly, and works righteousness,  
And speaks truth in his heart.  
<sup>3</sup> He has not slandered with his tongue,  
Has not done evil to his fellow,  
Nor taken up a reproach against his neighbor.  
<sup>4</sup> In his eyes a reprobate is abhorred;  
But he honors them that fear Jehovah.  
If he has sworn to his harm, he does not change.  
<sup>5</sup> His money he has not put out at usury;  
Nor has he taken a bribe against the innocent.  
He that does these things shall never be moved.

PSALM XVI

Memorial [Psalm] of David.

<sup>1</sup> Preserve me, O God, for I trust in thee.  
<sup>2</sup> Thou, my soul has said to Jehovah, Thou art Lord;  
My good is not aside from thee.  
<sup>3</sup> As for the saints who are in the earth,  
They are the excellent, in whom is all my delight.  
<sup>4</sup> Their sorrows shall be multiplied that exchange for another.  
I will not pour out their drink offerings of blood,  
And will not take their names upon my lips.  
<sup>5</sup> Jehovah is the portion of my heritage and of my cup;  
Thou wilt maintain my lot.  
<sup>6</sup> The lines have fallen to me in pleasant places;  
Yea, I have a goodly heritage.  
<sup>7</sup> I will bless Jehovah who has counseled me;

Also by night my reins admonish me.

<sup>8</sup> I have set Jehovah always before me;  
Because he is on my right hand, I shall not be moved.  
<sup>9</sup> Therefore my heart is glad, and my glory exults;  
Also my flesh shall rest in hope.  
<sup>10</sup> For thou wilt not abandon my soul to the underworld;  
Thou wilt not suffer thy Holy One to see corruption.  
<sup>11</sup> Thou wilt show me the path of life,  
Fulness of joys in thy presence,  
Pleasures at thy right hand, forevermore!

PSALM XVII

A Prayer of David.

<sup>1</sup> Hear, O Jehovah, the right;  
Be attentive to my cry.  
Give ear to my prayer,  
From lips not deceitful.  
<sup>2</sup> Let my sentence come forth from thy presence;  
Let thine eyes behold the things that are equal.  
<sup>3</sup> Thou hast tried my heart, hast visited by night,  
Hast assayed me,—thou findest nothing.  
I have purposed, my mouth shall not transgress.  
<sup>4</sup> As to the deeds of man, by the word of thy lips  
I have kept myself from the paths of the violent.  
<sup>5</sup> My steps have held fast thy ways;  
My feet have not wavered.  
<sup>6</sup> I have called upon thee, for thou wilt answer me, O God;  
Incline thine ear to me, hear my speech.  
<sup>7</sup> Show thy marvelous kindness, thou that savest the trusting,  
From such as rise up against them, with thy right hand.  
<sup>8</sup> Keep me as the apple of the eye;

In the shadow of thy wings thou wilt hide me,  
 9 From the wicked that oppress me,  
 My deadly enemies that encompass me round.  
 10 They are inclosed in their own fat;  
 With their mouth they speak proudly.  
 11 At our footsteps they have now encompassed us;  
 They have set their eyes to bow us down to the earth.  
 12 He is like a lion that is greedy for prey,  
 And as a young lion lurking in secret places.  
 13 Arise, O Jehovah!  
 Confront him; make him crouch down.  
 Deliver my soul from the wicked, thy sword,  
 14 From men, thy hand, Jehovah;  
 From men of the world, whose portion is in life,  
 And with thy hoard thou wilt fill their belly.  
 They shall be surfeited with sons,  
 And leave their excess to their children.  
 15 As for me, in righteousness shall I behold thy face,  
 Shall be satisfied, when I awake, with thy likeness.

PSALM XVIII

To the chief Musician. By the servant of Jehovah, by David, who spoke to Jehovah the words of this song, in the day when Jehovah had delivered him from the hand of all his enemies, and from the hand of Saul; and he said,

1 I will love thee, Jehovah, my strength.  
 2 Jehovah is my rock, and my fortress, and my deliverer,  
 My God, my rock, I will trust in him;  
 My shield, my horn of salvation, my high tower.  
 3 Praised will I call Jehovah,  
 And from mine enemies shall I be saved.

4 The bands of death encompassed me,  
 And floods of the ungodly made me afraid.  
 5 The bands of the underworld surrounded me,  
 The snares of death confronted me.  
 6 In my distress I called upon Jehovah,  
 And to my God I cried.  
 From his temple he heard my voice,  
 And my cry came before him, into his ears.  
 7 Then the earth shook and quaked;  
 And the foundations of the mountains trembled,  
 And were shaken, because he was wroth.  
 8 There went up smoke in his nostrils,  
 And fire out of his mouth devoured;  
 Coals were kindled from it.  
 9 And he bowed the heavens and came down,  
 And thick darkness was under his feet.  
 10 And he rode upon a cherub, and did fly,  
 And soared along on wings of the wind.  
 11 He made darkness his covering,  
 His pavilion round about him;  
 Dark waters, thick clouds of the skies.  
 12 From the brightness before him his thick clouds passed away;  
 Hail, and coals of fire!  
 13 And Jehovah thundered in the heavens,  
 And the Most High uttered his voice;  
 Hail, and coals of fire!  
 14 And he sent out his arrows and scattered them,  
 And shot forth lightnings and discomfited them.  
 15 And the channels of water were seen,  
 And the foundations of the world were made bare,



At thy rebuke, O Jehovah,  
At the blast of the breath of thy nos-  
trils.

<sup>18</sup> He sent from on high, he took  
me,  
He drew me out of many waters.

<sup>17</sup> He delivered me from my strong  
enemy,  
And from them that hated me, for  
they were too strong for me.

<sup>18</sup> They confronted me in the day of  
my calamity;

And Jehovah became a stay for me,

<sup>19</sup> And brought me forth to a large  
place,

And delivered me, because he de-  
lighted in me.

<sup>20</sup> Jehovah requited me according to  
my righteousness;

According to the cleanness of my  
hands he recompensed me.

<sup>21</sup> For I have kept the ways of Jeho-  
vah,

And have not wickedly departed from  
my God.

<sup>22</sup> For all his judgments were before  
me,

And his statutes I put not away from  
me;

<sup>23</sup> And I was upright with him,  
And kept myself from mine iniquity;

<sup>24</sup> And Jehovah recompensed me ac-  
cording to my righteousness,

According to the cleanness of my  
hands before his eyes.

<sup>25</sup> With the gracious thou wilt show  
thyself gracious;

With an upright man thou wilt show  
thyself upright;

<sup>26</sup> With the pure thou wilt show thy-  
self pure;

And with the froward thou wilt show  
thyself froward.

<sup>27</sup> For thou wilt save an afflicted peo-  
ple,

And lofty eyes thou wilt bring low.

<sup>28</sup> For thou wilt light my lamp;  
Jehovah my God will enlighten my  
darkness.

<sup>29</sup> For by thee I shall run through a  
troop,

And by my God I shall leap over a  
wall.

<sup>30</sup> As for God, his way is perfect;  
The word of Jehovah is tried;

A shield is he to all that trust in  
him.

<sup>31</sup> For who is God besides Jehovah,  
And who is a rock save our God?

<sup>32</sup> The Mighty, that girds me with  
strength,

And has made my way perfect;

<sup>33</sup> Making my feet like hinds;  
And on my high places he makes me  
stand:

<sup>34</sup> Teaching my hands to war,  
And a bow of bronze is bent by mine  
arms.

<sup>35</sup> And thou gavest me the shield of  
thy salvation;

And thy right hand will hold me up,  
And thy condescension will make me  
great.

<sup>36</sup> Thou wilt enlarge my steps under  
me,

And mine ankles waver not.

<sup>37</sup> I shall pursue mine enemies, and  
overtake them;

And shall not turn again till they are  
consumed.

<sup>38</sup> I shall smite them, and they will not  
be able to rise;

They will fall beneath my feet.

<sup>39</sup> For thou hast girded me with  
strength for the battle;

Thou wilt make them crouch under  
me that rise up against me.

<sup>40</sup> And thou hast given me the neck  
of mine enemies;

And those that hate me, I will des-  
troy them.

<sup>41</sup> They will cry, and there is no de-  
liverer;

To Jehovah; and he answers them  
not.

<sup>42</sup> And I shall beat them small as dust  
before the wind;

As mire of the streets I will pour  
them out.

<sup>43</sup> Thou wilt deliver me from the  
strifes of the people;

Thou wilt make me the head of the nations;  
 A people I have not known shall serve me;  
 44 At the hearing of the ear they will obey me;  
 Strangers will profess submission to me.  
 45 Strangers will fade away,  
 And will tremble from their strongholds.  
 46 Jehovah lives, and blessed be my rock,  
 And let the God of my salvation be exalted;  
 47 The Mighty, who avenges me,  
 And has subdued peoples under me,  
 48 Delivering me from mine enemies.  
 Yea, thou wilt lift me above those that rise up against me;  
 From the man of violence thou wilt rescue me.  
 49 Therefore will I praise thee, Jehovah, among the nations,  
 And to thy name will I sing.  
 50 Great deliverances he gives to his king,  
 And shows kindness to his anointed,  
 To David, and to his seed, forevermore.

PSALM XIX

To the chief Musician, [A Psalm] of David.

1 The heavens declare the glory of God,  
 And the expanse proclaims his handiwork.  
 2 Day to day utters speech,  
 And night to night shows knowledge.  
 3 There is no speech nor language,  
 Where their voice is not heard.  
 4 Their line is gone out through all the earth,  
 And their words to the end of the world.  
 In them has he set a tabernacle for the sun:  
 5 And he is like a bridegroom coming out of his chamber;

He rejoices as a strong man to run a race.  
 6 His going forth is from the end of the heavens,  
 And his circuit to the ends thereof,  
 And there is nothing hidden from his heat.  
 7 The law of Jehovah is perfect, converting the soul;  
 The testimony of Jehovah is sure, making wise the simple.  
 8 The precepts of Jehovah are right, rejoicing the heart;  
 The commandment of Jehovah is pure, enlightening the eyes.  
 9 The fear of Jehovah is clean, enduring forever;  
 The judgments of Jehovah are truth, they are righteous altogether;  
 10 More to be desired than gold, and much fine gold,  
 And sweeter than honey, and the dropping of the combs.  
 11 Moreover, by them is thy servant warned;  
 In keeping them there is great reward.  
 12 Errors, who can understand!  
 Of hidden ones do thou acquit me.  
 13 Also from presumptuous ones withhold thy servant;  
 Let them not have dominion over me;  
 Then shall I be upright, and be free from great transgression.  
 14 Let the words of my mouth and meditation of my heart  
 Be acceptable in thy sight,  
 Jehovah, my rock, and my redeemer.

PSALM XX

To the chief Musician. A Psalm of David.

1 Jehovah answer thee in the day of trouble,  
 The name of the God of Jacob defend thee;  
 2 Send thee help from the sanctuary,  
 And strengthen thee from Zion;

Ver. 3 may be rendered, thus: There is no speech, there are no words;  
 Their voice is not heard.



<sup>3</sup> Remember all thine offerings,  
And accept thy burnt sacrifice;  
<sup>4</sup> Grant thee according to thy heart,  
And fulfil all thy counsel.  
<sup>5</sup> May we shout for joy in thy deliverance,  
And in the name of our God lift up  
a banner.  
Jehovah fulfil all thy petitions.  
<sup>6</sup> Now know I,  
That Jehovah saves his anointed.  
He will answer him from his holy  
heavens,  
With the saving strength of his right  
hand.  
<sup>7</sup> Some in chariots, and some in  
horses,  
But we in the name of Jehovah our  
God, will glory.  
<sup>8</sup> They have bowed down and fallen;  
But we are risen and stand upright.  
<sup>9</sup> Jehovah, save!  
Let the king answer us, in the day  
we call.

# PSALM XXI

To the chief Musician. A Psalm of David.

<sup>1</sup> Jehovah, in thy strength shall the  
king rejoice;  
And in thy salvation how greatly  
shall he exult!  
<sup>2</sup> Thou hast given him his heart's desire,  
And hast not withholden the request  
of his lips. *AMEN* (Pause.)  
<sup>3</sup> For thou dost anticipate him with  
blessings of goodness,  
Thou settest a crown of pure gold  
on his head.  
<sup>4</sup> He asked of thee life, and thou gavest  
it to him,  
Length of days forever and ever.  
<sup>5</sup> Great is his glory in thy salvation;  
Honor and majesty thou dost lay  
upon him.  
<sup>6</sup> For thou makest him a blessing forever;  
Thou dost gladden him with joy by  
thy countenance.  
<sup>7</sup> For the king trusts in Jehovah,

And through the kindness of the  
Most High he shall not be  
moved.

<sup>8</sup> Thy hand will find out all thine  
enemies;

Thy right hand will find out those  
that hate thee.

<sup>9</sup> Thou wilt make them as a fiery  
furnace in the time of thine  
anger;

Jehovah will swallow up in his  
wrath, and fire will devour them.

<sup>10</sup> Their fruit thou wilt destroy from  
the earth,

And their seed from the sons of men.

<sup>11</sup> For they spread out evil against  
thee;

They devised a plot; they shall not  
prevail.

<sup>12</sup> For thou wilt make them turn  
their back;

With thy bowstrings thou wilt aim  
against their face.

<sup>13</sup> Exalt thyself, Jehovah, in thy  
strength;

We will sing and praise in song thy  
power.

# PSALM XXII

To the chief Musician. A Psalm of David.

<sup>1</sup> My God, my God, why hast thou  
forsaken me!

Far from my deliverance are the  
words of my groaning.

<sup>2</sup> My God, I cry, in the day-time,  
and thou answerest not;

And in the night season, and there  
is no quiet for me.

<sup>3</sup> But thou art holy,  
Enthroned in the praises of Israel.

<sup>4</sup> Our fathers trusted in thee,  
They cried unto thee and were  
delivered.

<sup>5</sup> In thee they cried, and were freed;  
In thee they trusted, and were not  
ashamed.

<sup>6</sup> But I am a worm, and not a man;  
A reproach of men, and despised of  
the people.

<sup>7</sup> All that see me mock at me;  
They thrust out the lip, they shake  
the head [saying],

<sup>8</sup> Commit it to Jehovah, he will deliver him;  
He will rescue him, for he delights in him.  
<sup>9</sup> For thou art he that took me out of the womb,  
That made me trust, when on my mother's breasts.  
<sup>10</sup> On thee was I cast from the womb;  
From the bowels of my mother thou art my God.  
<sup>11</sup> Be not far from me, for trouble is near,  
For there is no helper.  
<sup>12</sup> Many bulls have encompassed me;  
Strong ones of Bashan have beset me round.  
<sup>13</sup> They gaped upon me with their mouth,  
A ravening and roaring lion.  
<sup>14</sup> I am poured out like water,  
And all my bones are parted,  
My heart is become like wax;  
Melted in the midst of my bowels.  
<sup>15</sup> My strength is dried up like a potsherd,  
And my tongue cleaves to my jaws;  
And thou wilt lay me in the dust of earth.  
<sup>16</sup> For dogs have encompassed me;  
The assembly of evil-doers have inclosed me,  
Piercing my hands and my feet.  
<sup>17</sup> I may number all my bones;  
They look, they stare upon me.  
<sup>18</sup> They part my garments among them,  
And for my vesture they cast lots.  
<sup>19</sup> But thou, Jehovah, be not afar off;  
O my strength, hasten to my help.  
<sup>20</sup> Rescue my soul from the sword,  
My life from the power of the dog.  
<sup>21</sup> Save me from the lion's mouth,  
And from the horns of wild oxen thou hast answered me.  
<sup>22</sup> I will declare thy name to my brethren;

In the midst of the assembly will I praise thee.  
<sup>23</sup> Ye that fear Jehovah praise him;  
All ye seed of Jacob glorify him,  
And fear him all ye seed of Israel.  
<sup>24</sup> For he has not despised, nor abhorred, the affliction of the afflicted,  
And has not hid his face from him;  
And when he cried to him, he heard.  
<sup>25</sup> Of thee shall be my praise, in the great congregation;  
My vows I will pay before them that fear him.  
<sup>26</sup> The humble shall eat, and shall be satisfied;  
They will praise Jehovah that seek him;  
May your heart live forever!  
<sup>27</sup> All the ends of the earth shall remember and turn to Jehovah,  
And all the families of nations shall worship before thee.  
<sup>28</sup> For the kingdom is Jehovah's,  
And he is ruler among the nations.  
<sup>29</sup> They eat and worship, all the rich of the earth;  
Before him shall bow all that go down to the dust,  
And he that can not keep his soul alive.  
<sup>30</sup> A seed shall serve him;  
It shall be told of the Lord to the generation.  
<sup>31</sup> They shall come, and shall make known his righteousness,  
To a people that shall be born, that he has done it.

# PSALM XXIII

A Psalm of David.

<sup>1</sup> Jehovah is my shepherd, I shall not want.  
<sup>2</sup> He makes me lie down in green pastures;  
He leads me beside the still waters.  
<sup>3</sup> He restores my soul;  
He guides me in paths of righteousness, for his name's sake.  
<sup>4</sup> Yea, though I walk through the valley of the shadow of death,



I will fear no evil, for thou art with me;  
Thy rod and thy staff they comfort me.

<sup>5</sup> Thou preparest a table for me, in the presence of mine adversaries;  
Thou anointest my head with oil; my cup runs over.

<sup>6</sup> Surely goodness and mercy will follow me all the days of my life,

And I shall dwell in the house of Jehovah forever.

PSALM XXIV

A Psalm of David.

<sup>1</sup> The earth is Jehovah's, and the fulness thereof;  
The world and they that dwell therein.

<sup>2</sup> For he founded it above the seas,  
And established it above the floods.

<sup>3</sup> Who shall ascend into the mount of Jehovah,  
And who shall stand in his holy place?

<sup>4</sup> He that has clean hands, and a pure heart;  
Who has not lifted up his soul to vanity,

And has not sworn deceitfully.

<sup>5</sup> He shall receive a blessing from Jehovah,  
And righteousness from the God of his salvation.

<sup>6</sup> This is the generation of them that seek him,  
That seek thy face, even Jacob.

(Pause.)

<sup>7</sup> Lift up your heads, ye gates,  
And lift yourselves up, ye everlasting doors,  
That the King of glory may come in.

<sup>8</sup> Who is this, the King of glory?  
Jehovah, strong and mighty;  
Jehovah, mighty in battle.

<sup>9</sup> Lift up your heads, ye gates,  
And lift up, ye everlasting doors,  
That the King of glory may come in.

<sup>10</sup> Who then is he, the King of glory?

Jehovah of hosts;  
He is the King of glory. (Pause.)

PSALM XXV

[A Psalm] of David.

<sup>1</sup> To thee, O Jehovah, I will lift up my soul.

<sup>2</sup> My God, in thee do I trust; let me not be ashamed,

Let not thine enemies triumph over me.

<sup>3</sup> Yea, let none that wait for thee be ashamed;

Let them be ashamed that transgress without cause.

<sup>4</sup> Make me know thy ways, O Jehovah;

Teach me thy paths.

<sup>5</sup> Make me walk in thy truth, and teach me;

For thou art the God of my salvation,

On thee I wait all the day.

<sup>6</sup> Remember thy tender mercies, O Jehovah, and thy kindnesses;  
For they have been of old.

<sup>7</sup> The sins of my youth, and my trespasses, do not remember;

According to thy kindness remember thou me,

For thy goodness' sake, O Jehovah.

<sup>8</sup> Good and upright is Jehovah;  
Therefore will he direct sinners in the way.

<sup>9</sup> He will guide the humble in that which is right,

And the humble he will teach his way.

<sup>10</sup> All the paths of Jehovah are kindness and truth,

To such as keep his covenant and his testimonies.

<sup>11</sup> For thy name's sake, O Jehovah,  
Thou wilt pardon mine iniquity, for it is great!

<sup>12</sup> What man is he that fears Jehovah?

Him will he instruct in the way he should choose.

<sup>13</sup> His soul shall dwell at ease,  
And his seed shall possess the land.

<sup>14</sup> The secret of Jehovah is for them  
that fear him,  
And he makes them know his cove-  
nant.

<sup>15</sup> Mine eyes are ever toward Jehovah;  
For he will bring out my feet from  
the net.

<sup>16</sup> Turn to me, and be gracious to  
me;

For I am desolate and afflicted.

<sup>17</sup> The troubles of my heart are en-  
larged;

Bring thou me out of my distress.

<sup>18</sup> Look on mine affliction and my pain;  
And forgive all my sins.

<sup>19</sup> Behold mine enemies, that they are  
many,

And hate me with cruel hatred.

<sup>20</sup> Keep my soul, and rescue me;  
Let me not be ashamed, for I have  
trusted in thee.

<sup>21</sup> Let integrity and uprightness pre-  
serve me;

For I wait on thee.

<sup>22</sup> Redeem Israel, O God,  
Out of all his troubles.

### PSALM XXVI

[A Psalm] of David.

<sup>1</sup> Judge me, O Jehovah;  
For I have walked in mine integrity,  
And in Jehovah have I trusted;  
I shall not waver.

<sup>2</sup> Try me, O Jehovah, and test me;  
Assay my reins and my heart.

<sup>3</sup> For thy loving-kindness is before  
mine eyes;

And I have walked in thy truth.

<sup>4</sup> I have not sat with men of false-  
hood,

And I will not go in with dissem-  
blers.

<sup>5</sup> I have hated the congregation of  
evil-doers,

And I will not sit with the wicked.

<sup>6</sup> I will wash my hands in innocence,  
And will encompass thine altar, O  
Jehovah;

<sup>7</sup> That I may publish, with the voice  
of thanksgiving,

And recount all thy wondrous works.

<sup>8</sup> Jehovah, I have loved the habita-  
tion of thy house,

And the place where thy glory  
dwells.

<sup>9</sup> Gather not my soul with sinners,  
Nor my life with bloody men;

<sup>10</sup> Into whose hands is mischief,

And their right hand is full of bribes.

<sup>11</sup> But as for me, I will walk in mine  
integrity;

Redeem me, and be gracious to me.

<sup>12</sup> My foot stands in an even place.

In the congregations will I bless  
Jehovah.

### PSALM XXVII

[A Psalm] of David.

<sup>1</sup> Jehovah is my light and my sal-  
vation;

Of whom shall I be afraid?

Jehovah is the stronghold of my  
life;

Of whom shall I be in dread?

<sup>2</sup> When the wicked came upon me to  
eat up my flesh,

My foes and mine enemies, it was  
they that stumbled and fell.

<sup>3</sup> If a host shall encamp against me,  
My heart will not fear;

If war shall rise up against me,

In this will I be confident.

<sup>4</sup> One thing have I asked of Je-  
hovah,

That will I seek after,

That I may dwell in the house of  
Jehovah all the days of my life,

To behold the beauty of Jehovah,

And to inquire in his temple.

<sup>5</sup> For in the day of evil he will hide  
me in his pavilion;

He will conceal me in the covert of  
his tabernacle;

He will set me on high upon a rock.

<sup>6</sup> And now shall my head be high  
above mine enemies round about  
me;

Ver. 2. [Assay.] As a refiner of metals. The same word is used in Ps. 66 : 10, "thou hast assayed us, as silver is assayed."



And I will offer in his tabernacle sacrifices of triumph;

I will sing, and will praise Jehovah in song.

<sup>7</sup> Hear, O Jehovah, my voice, I cry;

And do thou be gracious to me, and answer me.

<sup>8</sup> My heart has said to thee, Seek ye my face,—

Thy face, Jehovah, will I seek.

<sup>9</sup> Hide not thy face from me;

Turn not thy servant away in anger. Thou hast been my help;

Cast me not off, and forsake me not, O God of my salvation.

<sup>10</sup> When my father and my mother have forsaken me,

Then Jehovah will receive me.

<sup>11</sup> Teach me thy way, O Jehovah; Lead me in a plain path, because of mine enemies.

<sup>12</sup> Give me not up to the will of my foes;

For false witnesses have risen up against me,

And such as breathe out violence.

<sup>13</sup> Had I not believed that I should see the goodness of Jehovah In the land of the living!

<sup>14</sup> Wait on Jehovah;

Be of good courage, and let thy heart be strong,

And wait on Jehovah.

### PSALM XXVIII

[A Psalm] of David.

<sup>1</sup> Unto thee, Jehovah, will I call. My rock, be not deaf to me;

Lest thou be silent to me,

And I become like them that go down to the pit.

<sup>2</sup> Hear the voice of my supplications when I cry to thee for help,

When I lift up my hands toward thy holy oracle.

<sup>3</sup> Draw me not away with the wicked,

And with workers of iniquity;

Who speak peace with their neighbors,

And mischief is in their heart.

<sup>4</sup> Give them according to their doing,

And according to the evil of their deeds.

Give them according to the work of their hands;

Render to them their desert.

<sup>5</sup> Because they regard not the works of Jehovah,

Nor the labor of his hands,

He will destroy them, and not build them up.

<sup>6</sup> Blessed be Jehovah, Because he has heard the voice of my supplications.

<sup>7</sup> Jehovah is my strength and my shield;

In him my heart trusted, and I was helped,

And my heart shall triumph, and with my song will I praise him.

<sup>8</sup> Jehovah is strength to them; And a stronghold of salvation is he to his anointed.

<sup>9</sup> Save thy people,

And bless thy heritage.

And feed them, and bear them up forever.

### PSALM XXIX

A Psalm of David.

<sup>1</sup> Give to Jehovah, ye sons of God, Give to Jehovah glory and strength.

<sup>2</sup> Give to Jehovah the glory of his name;

Worship Jehovah in the beauty of holiness.

<sup>3</sup> The voice of Jehovah is on the waters;

The God of glory thunders;

Jehovah is on the great waters.

<sup>4</sup> The voice of Jehovah is mighty; The voice of Jehovah is full of majesty.

<sup>5</sup> The voice of Jehovah breaks the cedars;

And Jehovah breaks the cedars of Lebanon.

<sup>6</sup> And he makes them skip like a calf,

Lebanon and Sirion like the young  
of the wild ox.

<sup>7</sup> The voice of Jehovah cleaves out  
flames of fire.

<sup>8</sup> The voice of Jehovah shakes the  
wilderness;

Jehovah shakes the wilderness of  
Kadesh.

<sup>9</sup> The voice of Jehovah makes the  
hinds bring forth,

And lays bare the forests;

And in his palace, they all say,  
Glory!

<sup>10</sup> Jehovah sat at the flood;

And Jehovah sits a king forever.

<sup>11</sup> Jehovah will give a strength to his  
people;

Jehovah will bless his people with  
peace.

### PSALM XXX

A Psalm,—a song for the Dedication of the  
house,—of David.

<sup>1</sup> I will extol thee, Jehovah, for  
thou hast delivered me,

And hast not made mine enemies re-  
joice over me.

<sup>2</sup> Jehovah, my God,

I cried to thee for help, and thou  
didst heal me.

<sup>3</sup> Jehovah, thou hast brought up  
my soul from the underworld;

Thou hast kept me alive, that I  
should not go down to the pit.

<sup>4</sup> Sing praise to Jehovah, ye his  
saints,

And give praise to his holy memorial.

<sup>5</sup> For his anger is for a moment; in  
his favor is life;

Weeping may endure for a night,  
but in the morning there is joy.

<sup>6</sup> And as for me, in my prosperity  
I said,

I shall never be moved.

<sup>7</sup> Jehovah, by thy favor thou madest  
my mountain stand strong;

Thou didst hide thy face,—I was  
troubled.

<sup>8</sup> To thee, Jehovah, I call;

And to Jehovah I make supplication.

<sup>9</sup> What profit is there in my blood,  
When I go down to the pit?

Will dust praise thee? Will it de-  
clare thy faithfulness?

<sup>10</sup> Hear, O Jehovah, and be gracious  
to me;

Jehovah, be thou my helper!

<sup>11</sup> Thou hast turned for me my  
mourning into dancing,

Thou hast loosed my sackcloth, and  
girded me with gladness;

<sup>12</sup> In order that [my] glory may sing  
praise to thee, and not be silent.

Jehovah, my God, I will give thanks  
to thee forever.

### PSALM XXXI

To the chief Musician. A Psalm of David.

<sup>1</sup> In thee, Jehovah, have I trusted,  
Let me never be ashamed;

Deliver me in thy righteousness.

<sup>2</sup> Incline to me thine ear, rescue  
me speedily.

Be thou to me for a rock of de-  
fense,

For a house of refuge, to save me.

<sup>3</sup> For my rock and my fortress art  
thou;

And for thy name's sake thou wilt  
guide me and lead me.

<sup>4</sup> Thou wilt bring me out from the  
net which they hid for me;

For thou art my defense.

<sup>5</sup> Into thy hand I commit my spirit;  
Thou hast redeemed me, Jehovah,

God of truth!

<sup>6</sup> I have hated them that regard  
lying vanities;

But I, in Jehovah do I trust.

<sup>7</sup> I will exult and rejoice in thy kind-  
ness;

For thou hast seen mine affliction,

Ver. 9. [His palace.] The universe; the whole realm of nature, from which these illustrations of his power and majesty are drawn. So the Hebrew word is properly translated, in Ps. 45: 8, 15; 144: 12; Prov. 30: 28; Is. 13: 22; 39: 7; and elsewhere.

Ver. 6. [Vanities.] So idols are called in Deut. 32: 21, as being "no gods" ("nothing in the world," 1 Cor. 8: 4). They are here called lying vanities, in distinction from the "God of truth" (ver. 5), as being false pretenders, deceiving those who trust in them.



Hast known the troubles of my soul;  
<sup>8</sup> And hast not shut me up in the  
 hand of an enemy,

Hast set my feet in a large place.

<sup>9</sup> Be gracious to me, Jehovah, for  
 I am in trouble;

Wasted is mine eye with grief, my  
 soul, and my bowels.

<sup>10</sup> For my life is spent with sorrow,  
 and my years with sighing;

My strength fails because of mine in-  
 iquity, and my bones are wasted.

<sup>11</sup> Because of all mine adversaries I am  
 become a reproach,

And to my neighbors exceedingly,  
 and a dread to mine acquaint-  
 ances.

When they saw me in the street they  
 fled from me.

<sup>12</sup> I am forgotten like a dead man out  
 of mind;

I am become like a broken vessel.

<sup>13</sup> For I heard the slander of many;  
 Terror was on every side, while  
 they consulted together against  
 me;

They plotted to take away my life.

<sup>14</sup> But I, in thee did I trust, O  
 Jehovah;

I said, Thou art my God.

<sup>15</sup> My times are in thy hand;

Rescue me from the hand of mine ene-  
 mies and from my persecutors.

<sup>16</sup> Cause thy face to shine upon thy  
 servant;

In thy mercy save me.

<sup>17</sup> Jehovah, let me not be ashamed,  
 for I have called upon thee;

Let the wicked be ashamed, be put  
 to silence in the underworld.

<sup>18</sup> Let lying lips be struck dumb,  
 That speak rudely against the right-  
 eous,

In pride and scorn.

<sup>19</sup> How great is thy goodness, which  
 thou hast laid up for them that  
 fear thee,

Hast wrought for them that trust in  
 thee before the sons of men!

<sup>20</sup> Thou wilt hide them in the covert

of thy presence from the snares  
 of man;

Thou wilt secrete them in a pavilion  
 from the strife of tongues.

<sup>21</sup> Blessed be Jehovah;

For he has shown me his marvelous  
 kindness [as] in a strong city.

<sup>22</sup> And yet I said, in mine alarm,  
 I am cut off from before thine eyes.

But thou didst hear the voice of my  
 supplications,

When I cried to thee for help.

<sup>23</sup> Love Jehovah, all ye his saints.

Jehovah preserves the faithful,  
 And abundantly requites him that  
 acts proudly.

<sup>24</sup> Be of good courage, and let your  
 heart be strong,

All ye that hope in Jehovah.

## PSALM XXXII

Didactic [Psalm] of David.

<sup>1</sup> Happy he whose transgression is  
 forgiven, whose sin is covered.

<sup>2</sup> Happy the man

To whom Jehovah imputes not in-  
 iquity,

And in whose spirit there is no guile.

<sup>3</sup> When I kept silence, my bones  
 wasted away

Through my groaning all the day  
 long.

<sup>4</sup> For day and night thy hand was  
 heavy on me;

My moisture is turned into the  
 drougths of summer. (Pause.)

<sup>5</sup> I made known to thee my sins, and  
 mine iniquity I have not covered.

I said, I will confess my transgres-  
 sions to Jehovah;

And thou forgavest the iniquity of  
 my sin.

<sup>6</sup> For this let every godly one pray  
 to thee,

In a time when thou mayest be  
 found.

Surely, in floods of great waters,

They will not come near him.

<sup>7</sup> Thou art a hiding-place for me;  
 thou wilt preserve me from trou-  
 ble;

Thou wilt surround me with songs of deliverance. (Pause.)

<sup>8</sup> I will instruct thee, and will direct thee in the way that thou shouldst go;

I will give counsel, with mine eye upon thee.

<sup>9</sup> Be not as the horse, as the mule, without understanding;

With bit and bridle his mouth is to be curbed,

Else he comes not near to thee.

<sup>10</sup> Many sorrows are to the wicked; But he that trusts in Jehovah, mercy shall encompass him.

<sup>11</sup> Rejoice in Jehovah, and exult, ye righteous; And shout for joy, all ye upright in heart.

### PSALM XXXIII

<sup>1</sup> Rejoice in Jehovah, ye righteous; Praise is becoming to the upright.

<sup>2</sup> Give praise to Jehovah with the harp;

With a ten-stringed lute sing praise to him.

<sup>3</sup> Sing to him a new song; Play skilfully with joyful sound.

<sup>4</sup> For the word of Jehovah is right;

And all his work is in faithfulness.

<sup>5</sup> He loves righteousness and judgment;

The earth is full of the kindness of Jehovah.

<sup>6</sup> By the word of Jehovah were the heavens made,

And all their host by the breath of his mouth.

<sup>7</sup> He gathered the sea as a heap; He laid up the depths in storehouses.

<sup>8</sup> Let them be afraid of Jehovah, all the earth;

Let them stand in awe of him, all the inhabitants of the world,

<sup>9</sup> For HE said it, and it was done; HE commanded, and it stood fast.

<sup>10</sup> Jehovah brought the counsels of the nations to naught; He frustrated the devices of the peoples.

<sup>11</sup> The counsel of Jehovah shall stand forever;

The devices of his heart to all generations.

<sup>12</sup> Happy the nation whose God is Jehovah,

The people he has chosen as a heritage for him!

<sup>13</sup> Jehovah looks from heaven; He sees all the sons of man;

<sup>14</sup> From the place of his habitation he looks

On all the inhabitants of the earth;

<sup>15</sup> He that fashioned all their hearts, That considers all their works.

<sup>16</sup> The king is not saved by the multitude of a host;

A mighty man is not rescued by great strength.

<sup>17</sup> The horse is a vain thing for safety,

And he will not deliver by his great strength.

<sup>18</sup> Behold the eye of Jehovah is on them that fear him,

On them that hope in his mercy;

<sup>19</sup> To rescue their soul from death,

And to keep them alive in famine.

<sup>20</sup> Our soul has waited for Jehovah; He is our help and our shield.

<sup>21</sup> For in him shall our heart rejoice; For we have trusted in his holy name.

<sup>22</sup> Let thy mercy, Jehovah, be upon us,

According as we have hoped in thee.

### PSALM XXXIV<sup>1</sup>

[A Psalm] of David, when he disguised his reason before Abimelech; and he drove him away, and he departed.

<sup>1</sup> I will bless Jehovah at all times; His praise shall ever be in my mouth.

<sup>2</sup> My soul shall make her boast in Jehovah;

Ver. 8. [With mine eye upon thee.] Not only guiding, but watching over thee.  
<sup>1</sup> This is an alphabetic psalm, the letters of the Hebrew alphabet, in their regular order, being the initial letters of the successive couplets. This was doubtless intended to aid the memory; and it accounts for the peculiar composition of the psalm.



The humble will hear and be glad.

<sup>3</sup> Magnify Jehovah with me,  
And let us exalt his name together.

<sup>4</sup> I sought Jehovah, and he answered me,  
And from all my fears he delivered me.

<sup>5</sup> They looked to him, and brightened;

And let not their faces blush.

<sup>6</sup> This sufferer called, and Jehovah heard,  
And saved him out of all his troubles.

<sup>7</sup> The angel of Jehovah encamps around them that fear him,  
And delivers them.

<sup>8</sup> Taste and see that Jehovah is good;

Happy the man that trusts in him!

<sup>9</sup> Fear Jehovah, ye his saints;  
For there is no want to them that fear him.

<sup>10</sup> Young lions lack, and suffer hunger;

But they that seek Jehovah shall want no good.

<sup>11</sup> Come, ye sons, hearken to me;  
I will teach you the fear of Jehovah.

<sup>12</sup> Who is the man that desires life,  
That loves days, that he may see good?

<sup>13</sup> Keep thy tongue from evil,  
And thy lips from speaking guile.

<sup>14</sup> Depart from evil, and do good;  
Seek peace, and pursue it.

<sup>15</sup> The eyes of Jehovah are toward the righteous,  
And his ears to their cry for help.

<sup>16</sup> The face of Jehovah is against them that do evil,  
To cut off their memory from the earth.

<sup>17</sup> They cried, and Jehovah heard,  
And rescued them out of all their troubles.

<sup>18</sup> Jehovah is near to the broken in heart;  
And he will save such as are contrite in spirit.

<sup>19</sup> Many are the evils of the righteous;

But Jehovah will deliver him out of them all.

<sup>20</sup> He keeps all his bones;  
Not one of them is broken.

<sup>21</sup> Evil will slay the wicked;  
And they that hate the righteous shall be held guilty.

<sup>22</sup> Jehovah redeems the soul of his servants,  
And none shall be held guilty that trust in him.

# PSALM XXXV

[A Psalm] of David.

<sup>1</sup> Strive, O Jehovah, with them that strive with me;

Fight against them that fight against me.

<sup>2</sup> Lay hold of shield and buckler,  
And stand up for my help.

<sup>3</sup> And draw out the spear and shut up against my pursuers;  
Say to my soul, I am thy salvation.

<sup>4</sup> Let them be confounded and put to shame that seek for my life;  
Let them be turned back and put to confusion that devise my harm.

<sup>5</sup> Let them be as chaff before the wind,  
And the angel of Jehovah thrust them down.

<sup>6</sup> Let their way be dark and slippery,  
And the angel of Jehovah chase them.

<sup>7</sup> For without cause they hid for me their pit-fall;  
Without cause they digged it for my life.

<sup>8</sup> Let destruction come upon him unawares,  
And his net which he hid, let it take him;

With destruction let him fall therein.

<sup>9</sup> And my soul shall exult in Jehovah,  
Shall rejoice in his salvation.

<sup>10</sup> All my bones shall say,  
Jehovah, who is like thee,

Rescuing the sufferer from one  
stronger than he,  
The sufferer and the needy from his  
spoiler?

<sup>11</sup> Cruel witnesses rise up against  
me;

What I am, not conscious of they  
ask of me.

<sup>12</sup> They requite me evil for good;  
Forsaken is my soul!

<sup>13</sup> But as for me, in their sickness  
my clothing was sackcloth;  
I humbled my soul with fasting;  
And my prayer will return into my  
bosom.

<sup>14</sup> I behaved as if [it were] a  
friend, a brother to me;  
I bowed down gloomily, like one that  
mourns for a mother.

<sup>15</sup> But at my halting they rejoiced,  
and were gathered together;  
The abject were gathered against  
me, and I knew it not;

They did tear, and ceased not.

<sup>16</sup> Among hypocritical mockers for  
bread

They gnashed upon me with their  
teeth.

<sup>17</sup> Lord, how long wilt thou look  
on?

Restore my soul from their destruc-  
tions,

My life from the young lions.

<sup>18</sup> I will give thee thanks in the great  
congregation;

In the multitude of people I will  
praise thee.

<sup>19</sup> Let not them that are wrongfully  
mine enemies rejoice over me,  
Nor let them wink with the eye that  
hate me without cause.

<sup>20</sup> For they speak not peace;  
And against the quiet ones of the  
land

They devise words of deceit.

<sup>21</sup> And they open wide their mouth  
against me;

They have said, Aha! Aha!

Our eye has seen it.

<sup>22</sup> Thou hast seen it, Jehovah; be  
not silent.

Lord, be not far from me.

<sup>23</sup> Arouse thee, and awake for my  
right,

For my cause, my God, and my Lord.

<sup>24</sup> Judge me according to thy right-  
eousness, Jehovah, my God,

And let them not rejoice over me.

<sup>25</sup> Let them not say in their heart,  
Aha! Our desire!

Let them not say, We have swal-  
lowed him up.

<sup>26</sup> Let them be ashamed and put to  
confusion together

That rejoice in my harm.

Let them be clothed with shame and  
dishonor,

They that act proudly against me.

<sup>27</sup> Let those shout for joy and be  
glad that favor my just cause;

And let them ever say, Jehovah be  
magnified,

Who delights in the welfare of his  
servant.

<sup>28</sup> And my tongue shall speak of thy  
righteousness,

Of thy praise all the day long.

### PSALM XXXVI

To the chief Musician. [A Psalm] of the  
servant of Jehovah, of David.

<sup>1</sup> The transgression of the wicked  
says within my heart,

There is no fear of God before his  
eyes.

<sup>2</sup> For he flatters himself in his own  
eyes,

Till his iniquity be found out, to be  
hated.

<sup>3</sup> The words of his mouth are  
falsehood and deceit;

He has ceased to do wisely, to do  
well.

<sup>4</sup> He devises mischief upon his bed;  
He takes his stand upon a way that  
is not good;

He abhors not evil.

<sup>5</sup> Jehovah, thy mercy is in the  
heavens,

And thy faithfulness unto the clouds.

<sup>6</sup> Thy righteousness is like the moun-  
tains of God;



Thy judgments are a great deep;  
Man and beast thou dost save, O  
Jehovah.

<sup>7</sup> How precious is thy loving-kindness, O God;

And the sons of man may trust in  
the shadow of thy wings.

<sup>8</sup> They shall be fully satisfied with  
the abundance of thy house;  
And thou wilt make them drink of  
the river of thy pleasures.

<sup>9</sup> For with thee is the fountain of  
life;

In thy light shall we see light.

<sup>10</sup> Continue thy loving-kindness to  
them that know thee,

And thy righteousness to the upright  
in heart.

<sup>11</sup> Let not the foot of pride come  
against me,

And let not the hand of the wicked  
drive me away,

<sup>12</sup> There are the workers of iniquity  
fallen;

They are thrust down, and will not  
be able to rise.

# PSALM XXXVII<sup>1</sup>

[A Psalm] of David.

<sup>1</sup> Fret not thyself at evil-doers;  
Be not envious at workers of iniquity.

<sup>2</sup> For they shall soon be cut down  
like the grass,

And wither as the green herb.

<sup>3</sup> Trust in Jehovah and do good;

Dwell in the land, and feed securely.

<sup>4</sup> And delight thyself in Jehovah;

And he will give thee the desires of  
thy heart.

<sup>5</sup> Commit thy way to Jehovah;

And trust in him, and he will do it.

<sup>6</sup> And he will bring out thy righteousness as the light,  
And thy right as the noonday.

<sup>7</sup> Be silent before Jehovah, and  
wait for him;

Fret not thyself at one that prospers  
in his way,

At the man who brings evil devices  
to pass.

<sup>8</sup> Cease from anger, and forsake  
wrath;

Fret not thyself, [it is] only to do  
evil.

<sup>9</sup> For evil-doers shall be cut off;  
And those who wait on Jehovah,  
they shall inherit the land.

<sup>10</sup> For yet a little while, and the  
wicked shall not be;

And thou shalt attentively consider  
his place, and it shall not be.

<sup>11</sup> But the humble shall inherit the  
land,

And shall delight themselves in the  
abundance of peace.

<sup>12</sup> The wicked plots against the  
righteous,

And gnashes upon him with his  
teeth.

<sup>13</sup> The Lord will laugh at him;  
For he sees that his day is coming.

<sup>14</sup> The wicked have drawn out the  
sword,

And they have bent their bow,  
To cast down the humble and needy,  
To slay such as are of upright conduct.

<sup>15</sup> Their sword shall enter into their  
own heart,

And their bows shall be broken.

<sup>16</sup> Better is a little that the right-  
eous man has,

Than the abundance of many wicked.

<sup>17</sup> For the arms of the wicked shall  
be broken;

But Jehovah upholds the righteous.

<sup>18</sup> Jehovah knows the days of the  
upright,

And their heritage shall be forever.

<sup>19</sup> They shall not be ashamed in an  
evil time;

And in days of famine they shall be  
satisfied.

<sup>20</sup> For the wicked shall perish;

<sup>1</sup> The psalm is written in alphabetic stanzas, nearly all of four lines each; the letters of the Hebrew alphabet, in regular order, being the initial letters of the successive stanzas. The psalm consists of disconnected aphorisms, which the alphabetic arrangement assisted in remembering.

And the enemies of Jehovah are as  
the beauty of the pastures;  
They consume, in smoke they con-  
sume away.

<sup>21</sup> The wicked borrows, and pays  
not;  
But the righteous shows favor, and  
gives.

<sup>22</sup> For they that are blessed of him  
shall inherit the land;  
And they that are cursed of him shall  
be cut off.

<sup>23</sup> A man's steps are ordered by  
Jehovah,  
And he delights in his way.

<sup>24</sup> For though he fall, he shall not be  
cast down;  
For Jehovah upholds his hand.

<sup>25</sup> I have been young, and have  
also become old;  
And I have not seen the righteous  
forsaken,

Nor his seed begging bread.  
<sup>26</sup> All the day he shows favor, and  
lends;

And his seed are for a blessing.  
<sup>27</sup> Depart from evil, and do good,  
And abide forevermore.

<sup>28</sup> For Jehovah loves judgment,  
And he will not forsake his saints.  
They are preserved forever;

But the seed of the wicked is cut off.  
<sup>29</sup> The righteous shall inherit the  
land,

And shall dwell forever upon it.  
<sup>30</sup> The mouth of the righteous will  
utter wisdom,

And his tongue will speak what is  
right.

<sup>31</sup> The law of God is in his heart;  
His steps shall not waver.  
<sup>32</sup> The wicked watches for the  
righteous,

And seeks to slay him.  
<sup>33</sup> Jehovah will not leave him in his  
hand,

And will not condemn him when he  
is judged.

<sup>34</sup> Wait on Jehovah, and keep his  
way,

And he will exalt thee, to inherit the  
land;  
When the wicked are cut off, thou  
shalt see it.

<sup>35</sup> I saw a wicked man in great  
power,  
And spreading himself like a tree  
flourishing in its native soil.

<sup>36</sup> And one passed by, and behold, he  
was not;  
And I sought him, and he could not  
be found.

<sup>37</sup> Mark the perfect man, and be-  
hold the upright;  
For there is a future to the man of  
peace.

<sup>38</sup> But transgressors are destroyed  
together;  
The future of the wicked is cut off.

<sup>39</sup> And the salvation of the right-  
eous is of Jehovah,  
Their stronghold in time of trouble.

<sup>40</sup> And Jehovah has helped them and  
delivered them.  
He will deliver them from the  
wicked, and will save them,

For they have trusted in him.

## PSALM XXXVIII

A Psalm of David. To bring to remembrance.

<sup>1</sup> Jehovah, do not in thy wrath re-  
buke me,  
And do not in thy hot displeasure  
correct me.

<sup>2</sup> For thine arrows are sunk into me,  
And thy hand has come down upon  
me.

<sup>3</sup> There is no soundness in my flesh,  
because of thine anger;  
There is no health in my bones, be-  
cause of my sin.

<sup>4</sup> For mine iniquities are gone over my  
head;  
As a heavy burden, they are too  
heavy for me.

<sup>5</sup> My stripes are putrid, and running,  
Because of my foolishness.

<sup>6</sup> I writhe, I am greatly bowed down;  
I go mourning all the day long.



<sup>1</sup> For my loins are filled with burning;  
And there is no soundness in my flesh.  
<sup>8</sup> I am benumbed and bruised exceedingly;  
I cry out from the disquietude of my heart.  
<sup>9</sup> Lord, all my desire is before thee,  
And my sighing is not hidden from thee.  
<sup>10</sup> My heart flutters, my strength fails me;  
And the light of mine eyes,—they also are gone from me.  
<sup>11</sup> My lovers and my friends stand aloof from my stroke,  
And my neighbors stand afar off.  
<sup>12</sup> And they that seek for my soul lay snares,  
And they that search for my harm speak mischievous things,  
And they devise deceits all the day long.  
<sup>13</sup> But I, as a deaf man, hear not;  
And as a dumb man opens not his mouth.  
<sup>14</sup> And I am as a man that hears not,  
And in his mouth are no reproofs.  
<sup>15</sup> For for thee, Jehovah, do I wait;  
Thou wilt answer, O Lord, my God.  
<sup>16</sup> For I said, Lest they shall rejoice over me,  
Act proudly against me when my foot wavers.  
<sup>17</sup> For as for me, I am ready to halt,  
And my sorrow is continually before me.  
<sup>18</sup> For I will declare mine iniquity,  
Will be anxious for my sin.  
<sup>19</sup> But my deadly enemies are strong,  
And many are they that hate me without cause,  
<sup>20</sup> And that requite me evil for good;  
They oppose me in return for my seeking good.  
<sup>21</sup> Forsake me not, O Jehovah;  
My God, be not far from me.  
<sup>22</sup> Hasten to my help,  
O Lord, my salvation.

PSALM XXXIX

To the chief Musician, to Jeduthun. A Psalm of David.

<sup>1</sup> I said, I will take heed to my ways,  
That I sin not with my tongue.  
I will keep a muzzle to my mouth,  
While the wicked is before me.  
<sup>2</sup> I was dumb with silence;  
I held my peace [even] from good,  
And my sorrow was stirred.  
<sup>3</sup> My heart was hot within me.  
While I muse, the fire kindles;  
I spoke with my tongue:  
<sup>4</sup> Make me know, O Jehovah, mine end,  
And the measure of my days, what it is;  
Let me know how frail I am!  
<sup>5</sup> Behold, thou hast made my days as handbreadths,  
And my fleeting life is as nothing before thee.  
Surely, a mere breath is every man in his best estate. (Pause.)  
<sup>6</sup> Surely, every man walks in a vain show;  
Surely, they are disquieted in vain;  
He heaps up treasures, and knows not who will gather them.  
<sup>7</sup> And now, Lord, what wait I for?  
My hope, it is in thee.  
<sup>8</sup> Deliver me from all my transgressions;  
Do not make me the reproach of fools.  
<sup>9</sup> I was dumb, I will not open my mouth,  
Because thou didst it.  
<sup>10</sup> Remove thy stroke away from me;  
I am consumed by the strife of thy hand.  
<sup>11</sup> With rebukes for iniquity thou dost correct man,  
And waste as the moth what he delights in;  
Surely, every man is vanity. (Pause.)  
<sup>12</sup> Hear my prayer, O Jehovah,  
And give ear to my cry for help;

XXXIX. Ver. 11. Or, Surely, every man is a breath.

Hold not thy peace at my tears.  
For I am a stranger with thee,  
A sojourner, like all my fathers.  
<sup>13</sup> Look away from me, and let me  
cheer up,  
Before I go hence, and be no more.

PSALM XL

To the chief Musician. A Psalm of David.

<sup>1</sup> I waited patiently for Jehovah,  
And he inclined to me and heard my  
cry for help.  
<sup>2</sup> And he brought me up out of a  
horrible pit, out of the miry clay,  
And set my feet upon a rock; he  
made my steps firm.  
<sup>3</sup> And he put in my mouth a new  
song,  
Praise to our God.  
Many will see, and fear,  
And will trust in Jehovah.  
<sup>4</sup> Happy the man  
Who has made Jehovah his trust,  
And has not turned to the proud and  
such as swerve to falsehood.  
<sup>5</sup> Many things hast thou done, Je-  
hovah, my God;  
Thy wonders, and thy thoughts  
toward us,  
They can not be reckoned up in or-  
der unto thee.  
I would declare and speak them,—  
They are more than can be num-  
bered.  
<sup>6</sup> Sacrifice and offering thou hast  
not desired;  
Mine ears hast thou opened;  
Burnt offering and sin offering thou  
hast not required.  
<sup>7</sup> Then said I, Lo, I come;  
In the volume of the book it is writ-  
ten for me;  
<sup>8</sup> I delight to do thy will, O my God,  
And thy law is within my heart.  
<sup>9</sup> I preached glad tidings of right-  
eousness in the great congrega-  
tion;  
Lo, my lips I do not restrain,  
Jehovah, thou knowest.  
<sup>10</sup> Thy righteousness I have not hid  
within my heart,

Thy faithfulness and thy salvation I  
have declared;

I have not concealed thy loving-  
kindness and thy truth from the  
great congregation.

<sup>11</sup> Thou, O Jehovah,  
Wilt not withhold thy compassions  
from me;

Thy loving-kindness and thy truth  
will ever preserve me.

<sup>12</sup> For evils have gathered upon me,  
till they are without number;

Mine iniquities have overtaken me,  
and I cannot behold them!

They are more than the hairs of my  
head,

And my heart fails me.

<sup>13</sup> Be pleased, O Jehovah, to rescue  
me;

Jehovah, hasten to my help.

<sup>14</sup> Let them be ashamed and con-  
founded together

That seek after my soul to destroy it.

Let them be turned backward and  
put to shame

That delight in my harm.

<sup>15</sup> Let them be desolate because of  
their shame,

They that say to me, Aha! Aha!

<sup>16</sup> Let all that seek thee rejoice  
and be glad in thee;

Let those say always, Jehovah be  
magnified,

Who love thy salvation.

<sup>17</sup> But I am afflicted and needy, and  
the Lord will think upon me;

Thou art my help and my deliverer.  
My God, do not delay!

PSALM XLI

To the chief Musician. A Psalm of David.

<sup>1</sup> Happy he that considers the  
poor!

In the day of evil Jehovah will de-  
liver him.

<sup>2</sup> Jehovah will keep him and preserve  
him alive;

He shall be prospered in the land,  
And thou wilt not give him up to  
the will of his enemies.



<sup>3</sup> Jehovah will strengthen him on the couch of languishing;  
Thou wilt make all his bed in his sickness.

<sup>4</sup> As for me, I said, Jehovah, be gracious to me;  
Heal my soul, for I have sinned against thee.

<sup>5</sup> Mine enemies say evil of me,  
When will he die, and his name perish?

<sup>6</sup> And if he come to see, he speaks falsehood;  
In his heart he gathers up to himself mischief,  
He goes forth, he tells it abroad.

<sup>7</sup> Together they whisper against me,  
all they that hate me;  
Against me they devise my harm.

<sup>8</sup> Some evil thing [they say] cleaves fast to him;

And where he lies he shall rise up no more.

<sup>9</sup> Yea, my familiar friend, in whom I trusted,

Who ate my bread, lifted the heel against me.

<sup>10</sup> And thou, Jehovah, be gracious to me and raise me up,  
That I may requite them.

<sup>11</sup> By this I know that thou delightest in me,  
Because mine enemy shall not triumph over me.

<sup>12</sup> And as for me, in mine integrity thou hast upheld me,  
And hast set me before thy face forever.

Blessed be Jehovah, God of Israel,  
from everlasting, and to everlasting.  
Amen and Amen.

## SECOND BOOK

### PSALMS XLII, XLIII<sup>1</sup>

To the chief Musician. Didactic [Psalm] of the Sons of Korah.

<sup>1</sup> As the hart pants after the water-brooks,  
So does my soul pant for thee, O God.

<sup>2</sup> My soul thirsts for God, for the living God;  
When shall I come, and appear before God!

<sup>3</sup> My tears have become my food day and night,  
While they continually say to me,  
Where is thy God?

<sup>4</sup> These things will I call to mind,  
And pour out my heart within me,  
When I shall pass along in the thick crowd,

Shall move onward with them to the house of God,

With the voice of joy and praise, a festive throng.

<sup>5</sup> Why art thou bowed down, my soul,

And art disquieted within me?  
Hope thou in God; for I shall yet praise him,

The help of my countenance, and my God.

<sup>6</sup> My soul is bowed down within me;  
Therefore will I remember thee from the land of Jordan,  
And of the Hermons, from the mount Mizar.

<sup>7</sup> Deep calls to deep, at the noise of thy water-falls;  
All thy waves and thy billows are gone over me.

<sup>8</sup> By day will Jehovah command his loving-kindness,  
And by night shall his song be with me,

A prayer to the God of my life.

<sup>9</sup> I will say to God, my rock, Why hast thou forgotten me?

Why do I go mourning for the oppression of the enemy?

<sup>1</sup> Psalms XLII, XLIII are properly one psalm, as in many Hebrew MSS.

<sup>10</sup> As with a crushing in my bones  
mine enemies reproach me,  
While they continually say to me,  
Where is thy God?

<sup>11</sup> Why art thou bowed down, my  
soul,  
And why art thou disquieted within  
me?  
Hope thou in God; for I shall yet  
praise him,  
The help of my countenance, and  
my God.

<sup>1</sup> Judge me, O God, and plead my  
cause;  
From an ungodly nation,  
From the deceitful and unjust man  
thou wilt deliver me.

<sup>2</sup> For thou art the God of my  
strength;  
Why hast thou cast me off?  
Why do I go mourning for the op-  
pression of the enemy?

<sup>3</sup> Send out thy light and thy truth;  
They shall guide me;  
They shall bring me to thy holy  
mount,  
And to thy tabernacles.

<sup>4</sup> And I shall come to the altar of  
God,  
To God, my exceeding joy;  
And I will praise thee upon the harp,  
O God, my God.

<sup>5</sup> Why art thou bowed down, my  
soul,  
And why art thou disquieted within  
me?  
Hope thou in God; for I shall yet  
praise him,  
The help of my countenance and my  
God.

# PSALM XLIV

To the chief Musician. Didactic [Psalm] of  
the Sons of Korah.

<sup>1</sup> O God, we have heard with our  
ears,  
Our fathers have told us,  
The work thou didst work in their  
days,  
In the days of old.

<sup>2</sup> Thou with thy hand didst dispos-

sess nations, and them thou  
plantedst;

Didst crush peoples, and them thou  
didst extend.

<sup>3</sup> For not by their sword did they  
possess the land,  
And their arm did not save them;  
But thy right hand, and thine arm, and  
the light of thy countenance,  
Because thou didst favor them.

<sup>4</sup> Thou art he, my king, O God;  
Command deliverances for Jacob.

<sup>5</sup> Through thee shall we push down  
our foes;

Through thy name shall we tread  
them under that rise up against  
us.

<sup>6</sup> For I will not trust in my bow;  
And my sword will not save us.

<sup>7</sup> For thou hast saved us from our  
foes,  
And them that hate us thou hast put  
to shame.

<sup>8</sup> In God will we glory all the day,  
And thy name forever will we praise.  
(Pause.)

<sup>9</sup> Yet thou didst cast us off, and  
put us to shame;  
And thou goest not forth with our  
armies.

<sup>10</sup> Thou makest us turn back from  
the foe,  
And they that hate us spoil for  
themselves.

<sup>11</sup> Thou givest us as sheep for food,  
And scatterest us among the na-  
tions.

<sup>12</sup> Thou sellest thy people for naught,  
And hast not increased by their  
price.

<sup>13</sup> Thou makest us a reproach to our  
neighbors,  
A scorn and a derision to them that  
are about us.

<sup>14</sup> Thou makest us a by-word among  
the nations,  
A shaking of the head among the  
peoples.

<sup>15</sup> All the day my disgrace is before  
me,



And the shame of my face covers me;

<sup>16</sup> For the voice of him that reproaches and blasphemes,  
On account of the enemy and revenger.

<sup>17</sup> All this is come upon us; and we have not forgotten thee,  
And have not been false to thy covenant.

<sup>18</sup> Our heart has not turned back,  
Nor our steps declined from thy way;

<sup>19</sup> That thou shouldst have crushed us in the place of howling beasts,  
And covered over us with the shadow of death.

<sup>20</sup> If we have forgotten the name of our God,

And spread out our hands to a strange god;

<sup>21</sup> Shall not God search this out?  
For he knows the secrets of the heart.

<sup>22</sup> Because for thy sake we are slain all the day long,  
Are accounted as sheep for slaughter.

<sup>23</sup> Arouse thee; why sleepest thou, O Lord?

Awake; do not cast off forever.

<sup>24</sup> Wherefore hidest thou thy face,  
Forgettest our affliction and our oppression?

<sup>25</sup> For our soul is bowed down to the dust,

Our belly cleaves to the earth.

<sup>26</sup> Arise, a help for us,  
And redeem us for thy mercy's sake.

### PSALM XLV

To the Chief Musician. After [the melody] "Lilies." Didactic [Psalm] of the Sons of Korah. A Song of Delights.

<sup>1</sup> My heart is overflowing with a goodly theme.

I speak, My work is about a king;

My tongue is the pen of a ready writer.

<sup>2</sup> Fair, fair art thou, above the sons of men;

Grace is poured into thy lips;  
Therefore has God blessed thee forever.

<sup>3</sup> Gird thy sword on the thigh, O Mighty One,

Thine honor and thy majesty;

<sup>4</sup> And in thy majesty ride prosperously,

For the sake of truth and humble right,

And thy right hand will teach thee fearful deeds.

<sup>5</sup> Thine arrows are sharp,  
In the hearts of the king's enemies;  
Peoples shall fall under thee.

<sup>6</sup> Thy throne, O God, is forever and ever;

A sceptre of righteousness is the sceptre of thy kingdom.

<sup>7</sup> Thou hast loved righteousness, and hated wickedness;

Therefore, God, thy God, has anointed thee

With the oil of gladness above thy fellows.

<sup>8</sup> Myrrh and aloes, cassia, are all thy garments;

From palaces of ivory stringed instruments cheer thee.

<sup>9</sup> Daughters of kings are among thy precious ones;

At thy right hand stands the queen, in gold of Ophir.

<sup>10</sup> Hearken, daughter, and behold, and incline thine ear;

And forget thy people and thy father's house;

<sup>11</sup> And let the king desire thy beauty;  
For he is thy lord, and do thou do him homage.

<sup>12</sup> And the daughter of Tyre with a gift shall court thy favor,

The rich ones of the people.

Ver. 5. The order of the members, as they now stand in the Hebrew text, is as follows:

Thine arrows are sharp,—  
Peoples shall fall under thee,—  
In the heart of the king's enemies.

<sup>13</sup> All glorious is the king's daughter within;  
 Of gold embroidery is her apparel.  
<sup>14</sup> In gaily wrought garments she shall be conducted to the king,  
 Virgins behind her, her companions,  
 Brought in to thee.  
<sup>15</sup> They shall be conducted with gladness and rejoicing;  
 They shall enter into the palace of the king.  
<sup>16</sup> In place of thy fathers shall be thy sons;  
 Thou shalt set them for princes in all the earth.  
<sup>17</sup> I will cause thy name to be remembered in all generations;  
 Therefore shall peoples praise thee forever and ever.

PSALM XLVI

To the Chief Musician. To [voices of] Maidens. A Song of the Sons of Korah.

<sup>1</sup> God is to us a refuge and strength;  
 A help in troubles, most surely found.  
<sup>2</sup> Therefore we will not fear, though the earth change,  
 Though the mountains be moved into the heart of the seas.  
<sup>3</sup> Let its waters roar and foam,  
 Let the mountains shake with the swelling thereof. (Pause.)  
<sup>4</sup> There is a river, whose streams gladden the city of God,  
 The holy place of the dwellings of the Most High.  
<sup>5</sup> God is in the midst of her; she shall not be moved;  
 God will help her, at the turning of the morning.  
<sup>6</sup> Nations raged, kingdoms were moved;  
 He uttered his voice, the earth melted.  
<sup>7</sup> Jehovah of hosts is with us;  
 The God of Jacob is a refuge for us. (Pause.)  
<sup>8</sup> Come, see the deeds of Jehovah,

Who has made desolations in the earth;  
<sup>9</sup> Causing wars to cease to the end of the earth;  
 The bow he breaks, and cuts the spear asunder,  
 The chariots he burns in the fire.  
<sup>10</sup> Desist, and know that I am God;  
 I will be exalted among the nations,  
 I will be exalted in the earth.  
<sup>11</sup> Jehovah of hosts is with us;  
 The God of Jacob is a refuge for us.

PSALM XLVII

To the Chief Musician. A Psalm of the Sons of Korah.

<sup>1</sup> All ye peoples, clap your hands;  
 Shout unto God with the voice of triumph.  
<sup>2</sup> For Jehovah, Most High, is terrible;  
 A great king over all the earth.  
<sup>3</sup> He will subdue peoples under us,  
 And nations under our feet.  
<sup>4</sup> He will choose for us our inheritance,  
 The pride of Jacob, whom he loved. (Pause.)  
<sup>5</sup> God has gone up with shouting,  
 Jehovah with sound of trumpet.  
<sup>6</sup> Sing praise to God, sing praise;  
 Sing praise to our king, sing praise.  
<sup>7</sup> For God is king of all the earth;  
 Sing praise, in instructive song.  
<sup>8</sup> God reigns over the nations;  
 God sits on his holy throne.  
<sup>9</sup> Nobles of the peoples are assembled,  
 The people of the God of Abraham.  
 For to God belong the shields of the earth;  
 He is greatly exalted.

PSALM XLVIII

A Song. A Psalm of the Sons of Korah.

<sup>1</sup> Great is Jehovah, and greatly to be praised,  
 In the city of our God, his holy mount.  
<sup>2</sup> Beautiful in elevation, the joy of the whole earth,



Mount Zion, the sides of the north,  
The city of the great King!

<sup>3</sup> God is known in her palaces for a  
refuge.

<sup>4</sup> For lo, the kings were assembled,  
They passed along together.

<sup>5</sup> They saw; then they marveled;  
They were dismayed, they fled away.

<sup>6</sup> Trembling took hold of them there,  
Pain, as of a woman in travail.

<sup>7</sup> With an east wind,  
Thou breakest the ships of Tarshish.

<sup>8</sup> As we have heard, so have we  
seen,

In the city of Jehovah of hosts, in  
the city of our God;

God will establish it forever.

<sup>9</sup> We have thought of thy loving-  
kindness, O God,

In the midst of thy temple.

<sup>10</sup> As is thy name, O God,  
So is thy praise, to the ends of the  
earth;

Thy right hand is full of righteous-  
ness.

<sup>11</sup> Let Mount Zion rejoice,  
Let the daughters of Judah exult,  
Because of thy judgments.

<sup>12</sup> Walk about Zion, and go round  
about her;

Number her towers.

<sup>13</sup> Mark well her rampart,  
Go through her palaces,  
That ye may tell it to the generation  
following.

<sup>14</sup> For this God is our God forever  
and ever;

He will guide us, until death.

### PSALM XLIX

To the Chief Musician. A Psalm of the Sons  
of Korah.

<sup>1</sup> Hear this, all ye peoples,  
Give ear, all ye inhabitants of the  
world;

<sup>2</sup> Both men of low and men of high  
degree,

Rich and poor together.

<sup>3</sup> My mouth shall speak wisdom,  
And the meditation of my heart is  
understanding.

<sup>4</sup> I will incline mine ear to a parable;  
I will open my dark saying on the  
harp.

<sup>5</sup> Wherefore should I fear in days  
of evil,  
When the iniquity of my supplanters  
compasses me about;

<sup>6</sup> Who trust in their might,  
And glory in the abundance of their  
wealth?

<sup>7</sup> A brother can no one by any means  
redeem,

Or give to God a ransom for him;

<sup>8</sup> (For costly is the redemption of  
their soul,  
And it forever fails;)

<sup>9</sup> That he should live on forever,  
Should not see the pit.

<sup>10</sup> For he shall see it. Wise men die,  
Alike, the fool and the brutish per-  
ish;

And they leave their wealth to  
others.

<sup>11</sup> Their inward thought is, that  
their houses are forever,  
Their dwellings to all generations;  
They call their lands after their own  
names.

<sup>12</sup> But man, in honor, continues not;  
He is like the beasts that perish.

<sup>13</sup> This is their way, to whom folly  
belongs;

And they that come after them will  
delight in their sayings. (Pause.)

<sup>14</sup> Like sheep they are laid in the  
grave;

Death shall feed on them;  
And the upright shall rule over them  
in the morning;

And their form shall consume in the  
grave from its dwelling.

<sup>15</sup> But God will redeem my soul from  
the power of the grave;  
For he will take me.

<sup>16</sup> Do not fear, because one be-  
comes rich,

Because the glory of his house in-  
creases.

<sup>17</sup> For, when he dies, he shall take  
nothing away;

His glory shall not descend after him.

<sup>18</sup> Though in his life he bless his soul,

And men praise thee that thou doest well for thyself,

<sup>19</sup> It shall come to the generation of his fathers;

They shall never see light.

<sup>20</sup> Man that is in honor, and understands not,

Is like the beasts that perish.

# PSALM L

A Psalm of Asaph.

<sup>1</sup> The Mighty One, God, Jehovah, has spoken,

And has called the earth,  
From the rising of the sun to its going down.

<sup>2</sup> Out of Zion, the perfection of beauty,

God has shined forth.

<sup>3</sup> Our God will come, and shall not keep silence;

A fire will devour before him,  
And round him tempests rage with violence.

<sup>4</sup> He will call to the heavens above,  
And to the earth, that he may judge his people;

<sup>5</sup> Gather to me my saints,  
Who have made a covenant with me by sacrifice.

<sup>6</sup> And the heavens declare his righteousness;

For God, he is judge. (Pause.)

<sup>7</sup> Hear, O my people, and I will speak,

O Israel, and I will testify against thee;

I am God, thy God.

<sup>8</sup> Not for thy sacrifices will I reprove thee;

And thy burnt offerings are continually before me.

<sup>9</sup> I will not take a bullock from thy house,

Nor he-goats from thy folds.

<sup>10</sup> For mine is every beast of the forest,

The cattle on a thousand hills.

<sup>11</sup> I know every bird of the mountains,

And the beasts of the field are before me.

<sup>12</sup> If I were hungry, I would not say it to thee:

For the world is mine, and the fulness thereof.

<sup>13</sup> Will I eat the flesh of bulls,  
And drink the blood of goats?

<sup>14</sup> Sacrifice to God thanksgiving,  
And pay to the Most High thy vows.

<sup>15</sup> And call upon me in the day of trouble;

I will deliver thee, and thou shalt honor me.

<sup>16</sup> And to the wicked God says,  
What right hast thou to declare my statutes,

And take my covenant into thy mouth;

<sup>17</sup> While thou dost hate instruction,  
And cast my words behind thee?

<sup>18</sup> If thou seest a thief, thou delightest in him,

And with adulterers is thy portion.

<sup>19</sup> Thy mouth thou hast given up to evil,

And thy tongue contrives deceit.

<sup>20</sup> Thou sittest, and speakest against thy brother;

At thy mother's son thou dost give a thrust.

<sup>21</sup> These things hast thou done,  
and I kept silence.

Thou thoughtest I was surely such as thyself.

I will reprove thee, and will array them before thine eyes.

<sup>22</sup> Oh, consider this, ye that forget God,

Lest I tear in pieces, and there be no deliverer.

<sup>23</sup> He that sacrifices thanksgiving shall honor me;

And he that directs his way,  
To him will I show the salvation of God.



## PSALM LI

To the Chief Musician. A Psalm of David; when Nathan the prophet came to him, after he went in to Bathsheba.

<sup>1</sup> Be gracious to me, O God, according to thy loving-kindness; According to the greatness of thy compassion blot out my transgressions.

<sup>2</sup> Wash me thoroughly from mine iniquity,

And from my sin make me clean.

<sup>3</sup> For my transgressions I know, And my sin is before me continually.

<sup>4</sup> Toward thee, thee only, have I sinned,

And done the evil in thy sight;

That thou mayest be just when thou speakest,

Be pure when thou judgest.

<sup>5</sup> Behold, in iniquity was I brought forth,

And in sin did my mother conceive me.

<sup>6</sup> Behold, thou desirest truth in the reins,

And in the hidden part thou wilt make me know wisdom.

<sup>7</sup> Thou wilt purge me of sin with hyssop, and I shall be clean;

Thou wilt wash me, and I shall be whiter than snow.

<sup>8</sup> Thou wilt make me hear joy and gladness;

The bones thou hast broken shall exult.

<sup>9</sup> Hide thy face from my sins, And blot out all mine iniquities.

<sup>10</sup> Create in me a clean heart, O God, And renew a right spirit within me.

<sup>11</sup> Cast me not away from thy presence,

And take not thy holy Spirit from me.

<sup>12</sup> Restore to me the joy of thy salvation,

And with a free spirit uphold me.

<sup>13</sup> I will teach transgressors thy ways, And sinners shall return to thee.

<sup>14</sup> Deliver me from blood-guiltiness, O God,

O God of my salvation;

My tongue shall sing aloud of thy righteousness.

<sup>15</sup> O Lord, thou wilt open my lips, And my mouth shall declare thy praise.

<sup>16</sup> For thou desirest not sacrifice, else would I give it;

In burnt offering thou delightest not.

<sup>17</sup> The sacrifices of God are a broken spirit;

A broken and contrite heart, O God, thou wilt not despise.

<sup>18</sup> Do good, in thy good pleasure, to Zion;

Thou wilt build the walls of Jerusalem.

<sup>19</sup> Then wilt thou be pleased with sacrifices of righteousness, with burnt offering, and whole burnt offering;

Then shall they offer bullocks upon thine altar.

## PSALM LII

To the Chief Musician. Didactic [Psalm] of David, when Doeg the Edomite came and told Saul, and said: David came to the house of Ahimelech.

<sup>1</sup> Why dost thou boast in evil, O mighty man?

The goodness of God is continual.

<sup>2</sup> Thy tongue devises mischiefs,

Like a sharpened razor, working deceit.

<sup>3</sup> Thou lovest evil more than good; Lying, more than to speak righteousness. (Pause.)

<sup>4</sup> Thou lovest all devouring words, O deceitful tongue.

<sup>5</sup> God will also destroy thee forever.

He will lay hold of thee, and pluck thee out of the tent,

And uproot thee from the land of the living. (Pause.)

<sup>6</sup> And the righteous will see, and fear,

And will laugh at him:

<sup>7</sup> Behold the man

That makes not God his strength,

And trusts in the abundance of his riches,  
Is strong in his wickedness.

<sup>8</sup> But I am like a green olive-tree  
in the house of God;

I trust in the mercy of God forever  
and ever.

<sup>9</sup> I will praise thee forever, because  
thou didst it;

And will wait on thy name, for it is  
good before thy saints.

### PSALM LIII

To the chief Musician. Of [moral] disease.  
Didactic [Psalm] of David.

<sup>1</sup> The fool has said in his heart,  
There is no God.

Corrupt and abominable are they in  
iniquity;

There is none that does good.

<sup>2</sup> God looked down from heaven  
upon the sons of men,

To see if there is any that under-  
stands,

That seeks after God.

<sup>3</sup> They have all turned back; one and  
all are they polluted;

There is none that does good, not  
even one.

<sup>4</sup> Have the workers of iniquity no  
knowledge,

Who eat up my people as they eat  
bread,

Call not upon God?

<sup>5</sup> There were they in great fear,  
where no fear was;

For God has scattered the bones of  
thy besiegers.

Thou hast put them to shame, be-  
cause God despised them.

<sup>6</sup> Oh, for the salvation of Israel  
out of Zion!

When God turns the captivity of his  
people,

Jacob will exult, Israel will rejoice.

### PSALM LIV

To the chief Musician. With stringed in-  
struments. Didactic [Psalm] of David,  
when the Ziphites came, and said to Saul:  
Is not David hiding himself with us?

<sup>1</sup> O God, by thy name save me,

And in thy might judge me.

<sup>2</sup> O God, hear my prayer;

Give ear to the words of my mouth.

<sup>3</sup> For strangers have risen up against  
me,

And the violent seek after my soul;  
They have not set God before them.

(Pause.)

<sup>4</sup> Behold, God is a helper for me;  
The Lord is with them that uphold  
my soul.

<sup>5</sup> He will return the evil to mine ene-  
mies;

In thy faithfulness cut them off.

<sup>6</sup> With a free-will offering will I sac-  
rifice to thee;

I will praise thy name, Jehovah, for  
it is good.

<sup>7</sup> For out of all distress has he deliv-  
ered me,

And mine eye has seen its desire on  
mine enemies.

### PSALM LV

To the chief Musician. With stringed in-  
struments. Didactic [Psalm] of David.

<sup>1</sup> Give ear, O God, to my prayer,  
And do not hide thyself from my  
supplication.

<sup>2</sup> Attend to me, and answer me.

I am restless in my complaining, and  
disquieted;

<sup>3</sup> Because of the voice of the enemy,  
on account of the oppression of  
the wicked.

For they cause mischief to impend  
over me,

And in anger lay a snare for me.

<sup>4</sup> My heart quakes within me,  
And terrors of death have fallen  
upon me.

<sup>5</sup> Fear and trembling enter into me,  
And horror overwhelms me.

<sup>6</sup> And I say, Oh, that I had wings  
like the dove;

I would fly away, and be at rest!

<sup>7</sup> Lo, I would wander far away,

I would lodge in the wilderness.

(Pause.)

<sup>8</sup> I would make haste to escape,

LIV. Ver. 4. Or, The Lord is he that upholds my soul.



From the stormy wind, from the tempest.

<sup>9</sup> Destroy, O Lord; divide their tongue;

For I have seen violence and strife in the city.

<sup>10</sup> Day and night they go about her on her walls,

And trouble and sorrow are within her.

<sup>11</sup> Corruption is within her, And from her market-place depart not extortion and deceit.

<sup>12</sup> For it is not an enemy that reproaches me, else I could bear it;

Not one that hates me has acted proudly against me,

Else I would hide myself from him;

<sup>13</sup> But thou—a man esteemed mine equal,

Mine associate and my familiar friend,

<sup>14</sup> Together we hold sweet familiar converse,

Walk to the house of God in the festal crowd.

<sup>15</sup> Desolations are upon them; they shall go down alive to the underworld;

For wickedness is in their dwelling, in the midst of them.

<sup>16</sup> As for me, I will call upon God, And Jehovah will save me.

<sup>17</sup> Evening, and morning, and noon, will I lament and sigh,

And he will hear my voice.

<sup>18</sup> He redeemed my soul in peace from the war against me;

For many were [engaged] with me.

<sup>19</sup> God will hear, and he will answer them,—

Even he that sits [as judge] of old,— (Pause.)

To whom there were no changes, And they feared not God.

<sup>20</sup> He put forth his hand against those at peace with him;

He profaned his covenant.

<sup>21</sup> Smooth are the buttered tones of his mouth,

But his heart is war.

Softer than oil are his words, But they are drawn swords.

<sup>22</sup> Cast thy burden on Jehovah, And he will sustain thee.

He will never suffer the righteous man to be moved.

<sup>23</sup> But thou, O God, wilt bring them down to the pit of destruction.

Bloody and deceitful men shall not live half their days.

But as for me, I will trust in thee.

## PSALM LVI

To the chief Musician. After the [melody] "The mute dove in far-off lands." Memorial [Psalm] of David, when the Philistines seized him in Gath.

<sup>1</sup> Be gracious to me, O God, for man would devour me.

Continually fighting, he oppresses me.

<sup>2</sup> Daily would mine enemies devour me;

For many are they that fight against me proudly.

<sup>3</sup> What time I am afraid, I will put my trust in thee.

<sup>4</sup> In God will I praise his word;

In God do I trust, I will not fear; What can flesh do to me?

<sup>5</sup> Every day they wrest my words; Against me are all their thoughts for evil.

<sup>6</sup> They gather together, they lie in wait;

They, my supplanters, watch, As they have waited for my soul.

<sup>7</sup> Shall they escape by iniquity?

In anger bring down the peoples, O God.

<sup>8</sup> My wanderings hast thou numbered.

Put thou my tears in thy bottle; Are they not in thy reckoning?

<sup>9</sup> Then shall mine enemies turn back when I cry;

This I know, for God is for me.

<sup>10</sup> In God will I praise the word;

In Jehovah will I praise the word.

<sup>11</sup> In God do I trust, I will not fear; What can man do to me?

<sup>12</sup> On me, O God, are thy vows;  
I will pay thanksgivings to thee.  
<sup>13</sup> For thou hast delivered my soul  
from death.  
Wilt thou not [deliver] my feet from  
stumbling,  
That I may walk before God,  
In the light of life?

PSALM LVII

To the chief Musician. Do not Destroy.  
Memorial [Psalm] of David, when he  
fled from Saul, in the cave.

<sup>1</sup> Be gracious to me, O God, be  
gracious to me,  
For in thee has my soul sought  
refuge;  
And in the shadow of thy wings will  
I seek refuge  
Until the calamities shall pass by.

<sup>2</sup> I will cry to God Most High,  
To the Mighty, who completes [the  
purpose] concerning me.

<sup>3</sup> He will send from heaven and save  
me,

Whom he that would devour me has  
reviled; (Pause.)

God will send his mercy and his  
faithfulness.

<sup>4</sup> My soul is in the midst of lions;  
I will lie down with them that  
breathe out flames,

Sons of men whose teeth are spears  
and arrows,

And their tongue a sharp sword.

<sup>5</sup> Be thou exalted above the heav-  
ens, O God,

Thy glory over all the earth!

<sup>6</sup> They prepared a net for my  
steps;

He bowed down my soul.

They dug a pit before me;

They fell into the midst of it.  
(Pause.)

<sup>7</sup> My heart is fixed, O God, my  
heart is fixed;

I will sing, and will sing praise.

<sup>8</sup> Awake, my glory, awake, lute and  
harp!

I will awake the dawn.

<sup>9</sup> I will praise thee among the peo-  
ples, O Lord;

I will sing praise to thee among the  
nations.

<sup>10</sup> For great, unto the heavens, is thy  
mercy,

And unto the clouds thy faithful-  
ness.

<sup>11</sup> Be thou exalted above the heav-  
ens, O God,

Thy glory over all the earth!

PSALM LVIII

To the chief Musician. Do not Destroy.  
Memorial [Psalm] of David.

<sup>1</sup> Do ye, in truth, with silence  
speak righteousness?

With equity do ye judge, ye sons of  
men?

<sup>2</sup> Yea, in heart ye work iniquities,  
And mete out the violence of your  
hands in the land.

<sup>3</sup> The wicked are estranged from  
the womb;

From birth they go astray, speaking  
lies.

<sup>4</sup> They have poison like the poison of  
a serpent;

As a deaf adder stops its ear,

<sup>5</sup> That hearkens not to the voice of  
enchanters,

Of one charming with charms, well  
skilled.

<sup>6</sup> O God, break their teeth in their  
mouth;

The fangs of the young lions beat  
out, O Jehovah.

<sup>7</sup> They shall melt away, as waters  
flow off;

He will fit his arrows, they shall be  
as if severed.

<sup>8</sup> As a snail melts as it goes,

An untimely birth of a woman,—  
they have not seen the sun.

<sup>9</sup> Before your pots can feel the  
thorns,

As well green as burning, he will  
sweep it away with a tempest.

<sup>10</sup> The righteous will rejoice that  
he has seen vengeance;



His steps he will bathe in the blood of the wicked.

<sup>11</sup> And men will say, Verily, there is fruit for the righteous;  
Verily, there is a God that judges in the earth.

PSALM LIX

To the chief Musician. Do not Destroy. Memorial [Psalm] of David, when Saul sent, and they watched the house to slay him.

<sup>1</sup> Deliver me from mine enemies, O my God;  
Thou wilt set me on high from them that rise up against me.  
<sup>2</sup> Deliver me from workers of iniquity,  
And from men of blood save me.  
<sup>3</sup> For lo, they lie in wait for my soul;  
Strong ones are gathered against me,  
Not for my transgression, and not for my sin, O Jehovah.  
<sup>4</sup> For no iniquity, they run and prepare themselves;  
Awake, to meet me, and behold.  
<sup>5</sup> And thou Jehovah, God of hosts,  
God of Israel,  
Awake to visit all the nations;  
Spare no iniquitous traitors.

(Pause.)

<sup>6</sup> They return at evening; they howl like the dog;  
And they go round the city.  
<sup>7</sup> Lo, they belch out with their mouth;  
Swords are in their lips;  
For who doth hear?  
<sup>8</sup> But thou, Jehovah, wilt laugh at them;  
Thou wilt mock at all the nations.  
<sup>9</sup> My strength, I will wait on thee;  
For God is my defense.  
<sup>10</sup> God, with his loving-kindness, will anticipate me;  
God will let me see my desire on mine enemies.  
<sup>11</sup> Slay them not, lest my people forget;

Make them reel by thy might, and bring them down,  
Our shield, O Lord!

<sup>12</sup> A sin of their mouth is the word of their lips;  
And they shall be taken in their pride,  
And for cursing, and for the falsehood they tell.

<sup>13</sup> Consume in wrath, consume till they are no more;  
And let them know that God rules in Jacob,

To the ends of the earth. (Pause.)

<sup>14</sup> And they will return at evening,  
will howl like the dog,  
And will go round the city.

<sup>15</sup> As for them, they will wander about for food;  
If they are not sated, they will remain all night.

<sup>16</sup> But as for me, I will sing of thy might,  
And will sing aloud of thy loving-kindness in the morning.

For thou hast been a tower of defense for me,  
And a refuge in the day of my distress.

<sup>17</sup> My strength, to thee will I sing praise;  
For God is my defense, my gracious God.

PSALM LX

To the chief Musician. After [the melody] "Lily of Testimony." Memorial [Psalm] of David.

<sup>1</sup> O God, thou hast cast us off, hast scattered us.

Thou wast angry; thou wilt restore to us.

<sup>2</sup> Thou hast made the earth quake;  
thou hast rent it;

Heal the breaches thereof, for it shakes.

<sup>3</sup> Thou hast showed thy people a hard thing;

Thou hast made us drink wine even to reeling.

Ps. LX (title). Lily, the symbol of purity and loveliness; Testimony, the divine law; hence, Beauty of the Divine Law, name of a melody to which this psalm was to be sung.

<sup>4</sup>Thou hast given to them that  
fear thee a banner,  
To be lifted up because of truth.  
(Pause.)

<sup>5</sup>That thy beloved ones may be de-  
livered,  
Save with thy right hand and an-  
swer me.

<sup>6</sup>God has spoken in his holiness. I  
will triumph;  
I will divide Shechem, and will mete  
out the valley of Succoth.

<sup>7</sup>Gilead is mine, and Manasseh is  
mine,  
And Ephraim is the defense of my  
head;

Judah is my ruler's staff.

<sup>8</sup>Moab is my wash-basin;  
Upon Edom will I cast my shoe.  
Because of me, Philistia, cry aloud.

<sup>9</sup>Who will conduct me to the  
fenced city?

Who has led me to Edom?

<sup>10</sup>Is it not thou, O God, that didst  
cast us off,  
And goest not forth, O God, with  
our armies?

<sup>11</sup>Give us help from the foe;  
For vain is the deliverance of man.

<sup>12</sup>Through God we will do valiantly;  
And he it is that will tread down  
our foes.

### PSALM LXI

To the chief Musician. Upon a stringed in-  
strument. [A Psalm] of David.

<sup>1</sup>Hear, O God, my cry;

Attend to my prayer.

<sup>2</sup>From the end of the earth I call  
to thee when my heart faints.  
To a rock, too high for me, thou  
wilt lead me.

<sup>3</sup>For thou hast been a refuge for  
me,  
A tower of strength, from before  
the enemy.

<sup>4</sup>I will abide in thy tabernacle for-  
ever;

I will take refuge in the covert of  
thy wings. (Pause.)

<sup>5</sup>For thou, O God, hast hearkened  
to my vows;

Hast given the heritage of them that  
fear thy name.

<sup>6</sup>Thou wilt add days to the days of  
the king,

His years as many generations.

<sup>7</sup>He shall sit [on the throne] before  
God forever;

Cause that mercy and faithfulness  
preserve him.

<sup>8</sup>So I will sing praise to thy name  
forever,

That I may perform my vows, day  
by day.

### PSALM LXII

To the chief Musician over Jeduthun. A  
Psalm of David.

<sup>1</sup>Only in God is my soul quieted;  
From him is my salvation.

<sup>2</sup>Only he is my rock, and my salva-  
tion,

My high place; I shall not be greatly  
moved.

<sup>3</sup>How long will ye rush upon a man,  
Will ye break him down, all of you,  
As a wall inclined, as a fence that is  
thrust down?

<sup>4</sup>They only consult to thrust him  
from his elevation;

They delight in falsehood.

They bless each with his mouth, but  
in their inward part they curse.  
(Pause.)

<sup>5</sup>Only in God be thou quieted, my  
soul;

For from him is my hope.

<sup>6</sup>Only he is my rock, and my salva-  
tion,

My high place; I shall not be  
moved.

<sup>7</sup>On God [rests] my salvation, and  
my glory;

The rock of my strength, my refuge,  
is in God.

<sup>8</sup>Trust in him at all times, ye people;  
Pour out your heart before him.

God is a refuge for us. (Pause.)

<sup>9</sup>Only vanity are men of low de-  
gree, men of high degree a lie;



the balances they surely go up;  
 together are they less than vanity.  
<sup>10</sup> Trust not in oppression,  
 And be not vain in robbery;  
 When riches increase, set not the  
 heart upon them.  
<sup>11</sup> Once has God spoken,  
 Twice have I heard this,  
 That power belongs to God.  
<sup>12</sup> And to thee, O Lord, belongs  
 mercy;  
 For thou wilt render to man accord-  
 ing to his work.

### PSALM LXIII

A Psalm of David, when he was in the wil-  
 derness of Judah.

<sup>1</sup> God, my God art thou; earnestly  
 will I seek thee.  
 My soul thirsts for thee, my flesh  
 pines for thee,  
 In a land of drought, and fainting,  
 without water.  
<sup>2</sup> So, in the sanctuary, have I beheld  
 thee,  
 To see thy power and thy glory.  
<sup>3</sup> For thy loving-kindness is better  
 than life;  
 My lips shall praise thee.  
<sup>4</sup> So will I bless thee while I live;  
 In thy name will I lift up my hands.  
<sup>5</sup> As with marrow and fatness shall  
 my soul be satisfied,  
 And my mouth shall praise with joy-  
 ful lips;  
<sup>6</sup> When I remember thee upon my  
 bed,—  
 In the night-watches I meditate on  
 thee.  
<sup>7</sup> For thou hast been a help for me,  
 And in the shadow of thy wings will  
 I rejoice.  
<sup>8</sup> My soul has followed close upon  
 thee;  
 Thy right hand has upheld me.  
<sup>9</sup> And they, to [their] destruction  
 will they seek my soul;  
 They shall go into the depths of the  
 earth.  
<sup>10</sup> They shall be given over to the  
 power of the sword;

A portion for jackals shall they be.  
<sup>11</sup> But the king will rejoice in  
 God;  
 They shall glory, every one that  
 swears by him.  
 For the mouth of them that speak  
 falsehood shall be stopped.

### PSALM LXIV

To the chief Musician. A Psalm of David.

<sup>1</sup> Hear, O God, my voice in my  
 complaint;  
 From terror of the enemy thou wilt  
 preserve my life.  
<sup>2</sup> Thou wilt hide me from the secret  
 counsel of evil-doers,  
 From the tumultuous throng of  
 workers of iniquity;  
<sup>3</sup> Who have sharpened their tongue  
 like a sword,  
 Have fitted their arrow,—bitter  
 speech,  
<sup>4</sup> To shoot, in the secret places, at  
 the upright.  
 Suddenly will they shoot at him, and  
 will not fear.  
<sup>5</sup> They strengthen their evil design;  
 They concert how to conceal snares.  
 They have said, Who will look upon  
 them?  
<sup>6</sup> They search for iniquities;  
 We are ready [say they]; a device  
 searched out!  
 And the inward part of each, and the  
 heart, is deep.  
<sup>7</sup> But God has shot at them;  
 With an arrow, suddenly, themselves  
 are smitten.  
<sup>8</sup> And he has made them stumble;  
 their own tongue is against  
 them.  
 They flee away, every one that looks  
 upon them.  
<sup>9</sup> And all men feared,  
 And declared God's doing;  
 And his work they attentively con-  
 sider.  
<sup>10</sup> The righteous will rejoice in  
 Jehovah, and trust in him;  
 And all the upright in heart will  
 glory.

PSALM LXV

To the chief Musician. A Psalm of David.  
A Song.

<sup>1</sup> To thee belong submission, praise,  
O God, in Zion;  
And to thee shall the vow be paid.  
<sup>2</sup> Thou that hearest prayer,  
To thee shall all flesh come.  
<sup>3</sup> Iniquities have prevailed over  
me;  
Our transgressions, thou thyself wilt  
cover them.  
<sup>4</sup> Happy he whom thou wilt choose  
and bring near;  
He shall dwell in thy courts.  
We shall be satisfied with the riches  
of thy house,  
Thy holy temple.  
<sup>5</sup> By fearful things in righteousness  
wilt thou answer us,  
O God of our salvation,  
The confidence of all the ends of earth  
and sea, afar off;  
<sup>6</sup> Who sets fast the mountains by his  
strength,  
Girded with power;  
<sup>7</sup> Who stills the roar of the seas, the  
roar of their waves,  
The tumult of the peoples.  
<sup>8</sup> Then were they that dwell in the  
utmost parts afraid at thy tokens.  
Thou causest the outgoings of morn-  
ing and evening to rejoice.  
<sup>9</sup> Thou hast visited the earth and  
made it overflow [with plenty];  
Thou greatly enrichest it.  
The river of God is full of water.  
Thou preparest their grain; for so  
dost thou prepare the earth;  
<sup>10</sup> Drenching its furrows, settling its  
ridges;  
Thou makest it soft with showers,  
Its springing up thou dost bless.  
<sup>11</sup> Thou hast crowned the year with  
thy goodness,  
And thy footsteps drip with fatness;  
<sup>12</sup> The pastures of the wilderness, they  
drip,  
And the hills gird themselves with  
gladness.

<sup>13</sup> The pastures are clothed with  
flocks,  
And the valleys are robed with grain;  
They shout together, yea they sing.

PSALM LXVI

To the chief Musician. A Song. A Psalm.

<sup>1</sup> Shout unto God, all the earth.  
<sup>2</sup> Sing the glory of his name;  
Ascribe glory, the praise due to  
him.  
<sup>3</sup> Say to God, How fearful are thy  
doings!  
In the greatness of thy strength shall  
thine enemies profess submission  
to thee.  
<sup>4</sup> All the earth shall worship thee,  
And shall sing praise to thee;  
They shall sing praise to thy name.  
(Pause.)  
<sup>5</sup> Go, and see the doings of God;  
Fearful in action toward the sons of  
men!  
<sup>6</sup> He turned the sea into dry land;  
They passed through the flood on  
foot;  
There we rejoiced in him.  
<sup>7</sup> He rules by his might forever.  
His eyes keep watch among the na-  
tions;  
Let not the rebellious exalt them-  
selves. (Pause.)  
<sup>8</sup> Bless our God, ye peoples,  
And cause the voice of his praise to  
be heard;  
<sup>9</sup> Who holds our soul in life,  
And has not suffered our foot to be  
moved.  
<sup>10</sup> For thou hast tried us, O God;  
Thou hast assayed us, as silver is as-  
sayed.  
<sup>11</sup> Thou didst bring us into the net;  
Thou didst lay a heavy burden on our  
loins.  
<sup>12</sup> Thou didst cause men to ride over  
our head;  
We went through fire and through  
water;  
And thou hast brought us out to over-  
flowing plenty.



<sup>13</sup> I will come into thy house with  
burnt offerings;  
I will pay to thee my vows,  
<sup>14</sup> Which my lips uttered,  
And my mouth spoke, in my distress.  
<sup>15</sup> Burnt offerings of fatlings will I  
offer to thee,  
With incense of rams;  
I will offer oxen with he-goats.

(Pause.)  
<sup>16</sup> Come, hear, and I will declare,  
All ye that fear God,  
What he has done for my soul.  
<sup>17</sup> To him I cried with my mouth;  
And praise is beneath my tongue.  
<sup>18</sup> If I regard iniquity in my heart,  
The Lord will not hear me.  
<sup>19</sup> But verily God has heard me;  
He has attended to the voice of my  
prayer.  
<sup>20</sup> Blessed be God,  
Who has not turned away my  
prayer,  
And his mercy from me.

PSALM LXVII

To the chief Musician. With stringed instruments. A Psalm. A Song.

<sup>1</sup> God be gracious to us, and bless  
us,  
Cause his face to shine upon us;  
(Pause.)  
<sup>2</sup> That thy way may be known in the  
earth,  
Thy salvation among all the nations.  
<sup>3</sup> Let the peoples praise thee, O  
God;  
Let the peoples praise thee, all of  
them.  
<sup>4</sup> Let the nations be glad and shout  
for joy;  
For thou wilt judge the peoples  
righteously,  
And the nations in the earth, thou  
wilt guide them. (Pause.)  
<sup>5</sup> Let the peoples praise thee, O  
God;  
Let the peoples praise thee, all of  
them.  
<sup>6</sup> The earth has yielded her in-  
crease;  
God, our God, will bless us.

<sup>7</sup> God will bless us;  
And all the ends of the earth will  
fear him.

PSALM LXVIII

To the chief Musician. A Psalm of David.  
A Song.

<sup>1</sup> Let God arise, let his enemies be  
scattered;  
And let them that hate him flee be-  
fore him.  
<sup>2</sup> As smoke is driven, thou wilt drive  
them;  
As wax is melted before the fire,  
The wicked shall perish before God.  
<sup>3</sup> But the righteous shall be glad;  
They shall exult before God,  
And shall rejoice with gladness.  
<sup>4</sup> Sing to God; sing praise to his  
name.  
Cast up a way for him that rides  
through the deserts,  
By his name, Jah, and triumph be-  
fore him.  
<sup>5</sup> A father of the orphans, and a  
judge of the widows,  
Is God in his holy habitation.  
<sup>6</sup> God makes the solitary dwell in  
families;  
He brings out prisoners into pros-  
perity;  
But rebels inhabit a parched land.  
<sup>7</sup> O God, when thou wentest forth  
before thy people,  
When thou didst march through the  
desert, (Pause.)  
<sup>8</sup> Earth shook, yea, the heavens  
dropped, at the presence of God,  
That Sinai, at the presence of God,  
the God of Israel.  
<sup>9</sup> With plentiful rain thou didst  
sprinkle, O God, thy heritage,  
And when fainting, thou thyself hast  
raised it up.  
<sup>10</sup> Thy flock, they have dwelt there-  
in;  
Thou, O God, dost provide in thy  
goodness for the poor.  
<sup>11</sup> The Lord gives the word;  
The women that publish the glad  
tidings are a mighty host.

<sup>12</sup> Kings of armies flee, they flee,  
And the dweller in the house, she  
divides the spoil.

<sup>13</sup> Will ye lie down among the  
sheepfolds,  
The wings of the dove overlaid with  
silver,

And her feathers with yellow gold?  
<sup>14</sup> When the Almighty scattered  
kings therein,

It was snow-white on Salmon.

<sup>15</sup> A mount of God is the mount of  
Bashan;

A mount of peaks is the mount of  
Bashan.

<sup>16</sup> Why watch ye jealously, ye moun-  
tain peaks,

The mount which God desired, to  
dwell in it?

Yea, Jehovah will abide here forever.

<sup>17</sup> The chariots of God are myriad-  
fold, thousands upon thousands;  
The Lord is among them—Sinai in  
the sanctuary!

<sup>18</sup> Thou hast ascended on high, hast  
led captive the captured,  
Hast taken gifts among men,  
And even rebels, that Jah, God, may  
abide here.

<sup>19</sup> Blessed be the Lord, day by day;  
He bears our burden; God is our  
salvation. (Pause.)

<sup>20</sup> God is to us a God for deliver-  
ances;

And to Jehovah the Lord belong  
ways of escape from death.

<sup>21</sup> Surely God will crush the head  
of his enemies,

The hairy crown of him that goes on  
in his trespasses.

<sup>22</sup> The Lord has said, From Bashan  
will I bring back,

I will bring back from the depths  
of the sea;

<sup>23</sup> That thy foot may bathe in blood,  
The tongue of thy dogs have its por-  
tion from the enemies.

<sup>24</sup> They saw thy goings, O God,

The goings of my God, my king, in  
the sanctuary.

<sup>25</sup> Before went singers, behind, play-  
ers on stringed instruments,  
In the midst of maidens beating  
timbrels.

<sup>26</sup> In companies they bless God,  
The Lord, they that are of Israel's  
fountain.

<sup>27</sup> There is little Benjamin, their  
ruler;

Princes of Judah, their multitude;  
Princes of Zebulon, princes of  
Naphtali.

<sup>28</sup> Thy God has commanded thy  
strength;

Strengthen, O God, what thou hast  
wrought for us.

<sup>29</sup> Because of thy temple at Jerusa-  
lem,

Kings shall bring presents to thee.

<sup>30</sup> Rebuke the beast of the reeds,  
The herd of bullocks, with the calves  
of the peoples,

Prostrating themselves with pieces of  
silver.

He has scattered peoples that delight  
in wars.

<sup>31</sup> Princes shall come out of  
Egypt;

Ethiopia shall eagerly stretch out her  
hands to God.

<sup>32</sup> Kingdoms of the earth, sing to  
God;

Sing praises to the Lord; (Pause.)

<sup>33</sup> To him that rides in the heavens  
of heavens of old.

Lo, he utters his voice, a mighty  
voice.

<sup>34</sup> Ascribe strength to God.

Over Israel is his majesty,  
And his strength in the clouds.

<sup>35</sup> Terrible art thou, O God, out of  
thy holy places,

Mighty One of Israel;

He that gives strength and peace to  
the people.

Blessed be God!

Ver. 11. [The women that publish the glad tidings.] As in Exod. 15 : 20, ("all the women went out with timbrels"); 1 Sam. 18 : 6 ("the women came out of all the cities of Israel, sing-  
ing," etc.). Ver. 12-14 may be understood to be the message which they proclaim.  
Others translate: Women publish the glad tidings to the mighty host.



## PSALM LXIX

To the chief Musician. To [the melody]  
"Lilies." [A Psalm] of David.

<sup>1</sup> Save me, O God,  
For the waters have come in, even  
to the soul.

<sup>2</sup> I am sunk in mire of the deep, and  
there is no standing-place.

I am come into the depths of waters,  
And the flood has overwhelmed me.

<sup>3</sup> I am weary with my crying, my  
throat is parched;

Mine eyes fail, while I wait for my  
God.

<sup>4</sup> More than the hairs of my head are  
they that hate me without cause;  
Strong are they that would destroy  
me, mine enemies wrongfully.

What I took not away, must I then  
restore.

<sup>5</sup> O God, thou knowest as to my  
foolishness,

And my trespasses have not been  
hidden from thee.

<sup>6</sup> Let not them be ashamed in me  
that wait for thee,

O Lord, Jehovah of hosts.

Let not them be dishonored in me  
that seek thee,

O God of Israel.

<sup>7</sup> Because for thy sake I have borne  
reproach.

Shame has covered my face.

<sup>8</sup> I am become a stranger to my  
brethren,

And an alien to the sons of my  
mother.

<sup>9</sup> For zeal for thy house consumed  
me,

And the reproaches of them that re-  
proached thee fell on me.

<sup>10</sup> And I wept, while my spirit fasted,  
And it was a reproach to me.

<sup>11</sup> And I made sackcloth my gar-  
ment,

And I became a by-word to them.

<sup>12</sup> They talk of me, they that sit in  
the gate,

And the songs of the drinkers of  
strong drink.

<sup>13</sup> But as for me, my prayer is to  
thee, O Jehovah;

At a time of acceptance, O God, in  
the abundance of thy mercy,  
Answer me in the faithfulness of thy  
salvation.

<sup>14</sup> Rescue me out of the mire, and  
let me not sink;

Let me be rescued from them that  
hate me,

And from the depths of waters.

<sup>15</sup> Let not the flood of waters over-  
whelm me,

And let not the deep swallow me up,  
And let not the pit shut her mouth  
upon me.

<sup>16</sup> Answer me, O Jehovah, for thy  
loving-kindness is good;

According to the multitude of thy  
compassions turn to me.

<sup>17</sup> And do not hide thy face from thy  
servant;

For I am in trouble,—make haste to  
answer me.

<sup>18</sup> Draw nigh to my soul, redeem it;  
Because of mine enemies, deliver me.

<sup>19</sup> Thou dost know my reproach,  
and my shame, and my dis-  
honor;

All mine adversaries are before thee.

<sup>20</sup> Reproach has broken my heart,  
and I am sick;

And I looked for pity, but there was  
none,

And for comforters, but I found  
none.

<sup>21</sup> And they put gall in my food,  
And for my thirst they gave me  
vinegar to drink.

<sup>22</sup> Let their table before them be  
for a snare,

And to the secure for a trap.

<sup>23</sup> Let their eyes be darkened, that  
they may not see,

And make their loins waver contin-  
ually.

<sup>24</sup> Pour upon them thine indignation,  
And let the heat of thine anger over-  
take them.

<sup>25</sup> Let their habitation be desolated,

Let there be no dweller in their tents.

<sup>26</sup> For whom thou hast smitten they persecute,

And tell of the pain of thy wounded.

<sup>27</sup> Add iniquity to their iniquity,

And let them not come into thy righteousness.

<sup>28</sup> Let them be blotted from the book of life,

And with the righteous let them not be written.

<sup>29</sup> And I am afflicted and sorrowful;

Thy salvation, O God, shall set me on high.

<sup>30</sup> I will praise the name of God in song,

And will magnify him with thanksgiving.

<sup>31</sup> It will better please Jehovah than an ox, a bullock,

With horns, with cloven hoofs.

<sup>32</sup> The humble have seen it; they will rejoice.

Seekers of God, let your hearts revive!

<sup>33</sup> For Jehovah hearkens to the needy,

And his prisoners he has not despised.

<sup>34</sup> Let the heavens and the earth praise him,

The seas, and everything that moves therein.

<sup>35</sup> For God will save Zion,

And will build the cities of Judah;

And they shall dwell there, and shall possess it.

<sup>36</sup> And the seed of his servants shall inherit it,

And they that love his name shall abide therein.

### PSALM LXX

To the chief Musician. [A Psalm] of David.  
To bring to remembrance.

<sup>1</sup> O God,—to my rescue,  
O Jehovah,—to my help make haste.

<sup>2</sup> They shall be ashamed and confounded that seek my soul;

They shall be turned back and put to confusion that delight in my harm.

<sup>3</sup> They shall turn back for a reward of their shame,

Who say, Aha! Aha!

<sup>4</sup> They shall rejoice and be glad in thee, all that seek thee;

And they shall say always, God be magnified,

That love thy salvation.

<sup>5</sup> And I am afflicted and needy;

O God, make haste to me.

My help and my deliverer art thou;

O Jehovah, do not delay.

### PSALM LXXI

<sup>1</sup> In thee, Jehovah, I put my trust;  
Let me not be ashamed, forevermore.

<sup>2</sup> In thy righteousness thou wilt rescue me, and deliver me;

Incline to me thine ear, and save me.

<sup>3</sup> Be thou to me a rock of refuge, to come thither continually.

Thou hast commanded to save me,  
For my rock and my fortress art thou.

<sup>4</sup> My God, deliver me from the hand of the wicked,

From the grasp of the perverse and violent.

<sup>5</sup> For thou art my hope,  
O Lord, Jehovah, my trust from my youth.

<sup>6</sup> On thee have I been sustained from the womb;

Thou art he that took me from the bowels of my mother.

Of thee is my praise continually.

<sup>7</sup> As a wonder have I been to many;

But thou art my strong refuge.

<sup>8</sup> My mouth shall be filled with thy praise,

With thy majesty, all the day.

<sup>9</sup> Cast me not away at the time of old age;

As my strength fails, do not forsake me.



<sup>10</sup> For mine enemies have said it of me;

And they that watch for my soul have counseled together,

<sup>11</sup> Saying, God has forsaken him, Pursue and take him, for there is none to rescue.

<sup>12</sup> O God, be not far from me; My God, make haste to my help.

<sup>13</sup> They shall be ashamed, shall consume away, that are adversaries of my soul;

They shall be covered with reproach and dishonor that seek my harm.

<sup>14</sup> But I, continually will I hope, And will add to all thy praise.

<sup>15</sup> My mouth shall recount thy righteousness,

Thy salvation all the day, For I know not the numbers.

<sup>16</sup> I will come with the mighty deeds of the Lord Jehovah;

I will make mention of thy righteousness, thine only.

<sup>17</sup> O God, thou hast taught me from my youth;

And hitherto do I make known thy wondrous works.

<sup>18</sup> And even to old age, and hoary hairs, O God, do not forsake me;

Till I shall make known thine arm to generations,

Thy might to every one that is to come.

<sup>19</sup> And thy righteousness, O God, is even to the height,

Thou who hast done great things.

O God, who is like to thee?

<sup>20</sup> Thou, who hast made us see troubles great and sore,

Wilt again revive us,

And from thy abysses of the earth wilt bring us up again.

<sup>21</sup> Thou wilt increase my greatness, and wilt turn again to comfort me.

<sup>22</sup> I too will praise thee, with an instrument, a lute,

Thy faithfulness, O my God;

I will sing praise to thee with the harp, thou Holy One of Israel.

<sup>23</sup> My lips shall rejoice, for I will sing praise to thee,

And my soul, which thou hast redeemed.

<sup>24</sup> Also my tongue all the day shall speak of thy righteousness;

For they are confounded, they are brought to shame, that seek my harm.

## PSALM LXXII

[A Psalm] of Solomon.

<sup>1</sup> O God, give to the king thy judgments,

And thy righteousness to the king's son.

<sup>2</sup> He shall judge thy people with righteousness,

And thy poor with judgment.

<sup>3</sup> The mountains shall bear peace for the people,

And the hills, by righteousness.

<sup>4</sup> He shall judge the poor of the people;

He shall save the sons of the needy;

He shall break in pieces the oppressor.

<sup>5</sup> They shall fear thee while the sun endures,

As long as the moon, to all generations.

<sup>6</sup> He shall come down as rain upon the mown grass,

As showers that refresh the earth.

<sup>7</sup> In his days shall the righteous flourish,

And abundance of peace, till the moon be no more.

<sup>8</sup> And he shall rule from sea to sea, And from the river to the ends of the earth.

<sup>9</sup> They of the desert shall crouch before him,

And his enemies shall lick the dust.

<sup>10</sup> Kings of Tarshish and the isles shall bring presents;

Kings of Sheba and Seba shall offer gifts.

<sup>11</sup>And all kings shall bow down to him;

All nations shall serve him.

<sup>12</sup>For he will rescue the needy, crying for help,

The poor, and him that has no helper.

<sup>13</sup>He will have pity on the weak and needy,

And will save the souls of the needy.

<sup>14</sup>From extortion and from violence he will redeem their soul;

And precious is their blood in his eyes.

<sup>15</sup>And he shall live; and will give to him of the gold of Sheba.

And will pray for him continually;

All the day will he bless him.

<sup>16</sup>There shall be abundance of grain in the land;

On the top of the mountains its fruit shall wave like Lebanon;

And they shall bloom forth from the city like the herb of the earth.

<sup>17</sup>His name shall be forever;

As long as the sun shall his name flourish.

And in him shall they bless themselves;

All nations shall call him happy.

<sup>18</sup>Blessed be Jehovah God, the God of Israel,

Who alone does wonders.

<sup>19</sup>And blessed be his glorious name forevermore;

And let the whole earth be filled with his glory.

Amen, and Amen.

The prayers of David the Son of Jesse are ended.

## THIRD BOOK

### PSALM LXXIII

A Psalm of Asaph.

<sup>1</sup>Surely, God is good to Israel, To the pure in heart.

<sup>2</sup>And as for me, my feet almost turned aside;

My steps well-nigh slid.

<sup>3</sup>For I was envious at the foolish,

When I saw the prosperity of the wicked.

<sup>4</sup>For their death has no pains,

And their strength is full fed.

<sup>5</sup>In the troubles of men they share not,

And they are not plagued in common with men.

<sup>6</sup>Therefore pride is become their necklace;

The garb of violence covers them.

<sup>7</sup>Their eyes stand out with fatness;

They have more than heart conceives.

<sup>8</sup>They mock, and with malice they speak oppression;

From on high they speak.

<sup>9</sup>They have set their mouth in the heavens,

And their tongue walks through the earth.

<sup>10</sup>Therefore do his people turn away hither,

And waters in abundance are eagerly drained by them.

<sup>11</sup>And they say, How does God know?

And is there knowledge in the Most High?

<sup>12</sup>Behold, such are the wicked;

And, forever secure, they have increased wealth.

<sup>13</sup>Surely, in vain have I cleansed my heart,

And washed my hands in innocency;

<sup>14</sup>And been smitten all the day long, My chastisement morning by morning.

<sup>15</sup>If I say, I will declare thus,

Behold, I should deal falsely with the generation of thy children.



<sup>16</sup> And I meditated to know this;  
It was an evil in mine eyes;  
<sup>17</sup> Till I went into the sanctuary of  
God,—  
Gave heed to their end.  
<sup>18</sup> Surely, thou dost set them in slip-  
pery places;  
Thou dost cast them down to ruin.  
<sup>19</sup> How are they brought to desola-  
tion as in a moment!  
They are swept away, they are con-  
sumed with terrors.  
<sup>20</sup> As a dream when one awakes,  
O Lord, when thou awakest, thou  
dost despise their image.  
<sup>21</sup> For my heart is embittered,  
And I am pierced in my reins.  
<sup>22</sup> And I am brutish, and know not;  
A beast have I been before thee.  
<sup>23</sup> But I am continually with thee;  
Thou hast kept hold of my right  
hand.  
<sup>24</sup> Thou wilt guide me by thy coun-  
sel,  
And afterward wilt receive me to  
glory.  
<sup>25</sup> Whom have I in heaven?  
And with thee I have no delight on  
the earth.  
<sup>26</sup> My strength and my heart fail;  
The rock of my heart and my por-  
tion is God forevermore.  
<sup>27</sup> For lo, they that are far from  
thee shall perish;  
Thou hast destroyed all that adul-  
terously forsake thee.  
<sup>28</sup> And as for me, to draw near to  
God is good for me.  
I have made the Lord Jehovah my  
refuge,  
That I may tell of all thy works.

PSALM LXXIV

Didactic [Psalm] of Asaph.

<sup>1</sup> Wherefore, O God, hast thou cast  
off forever?

Why does thine anger smoke against  
the sheep of thy pasture?  
<sup>2</sup> Remember thy congregation thou  
didst purchase of old,  
Didst redeem as the tribe of thine  
inheritance,  
This mount Zion wherein thou hast  
dwelt.  
<sup>3</sup> Lift thy steps to the perpetual  
ruins,  
All that the enemy has wickedly done  
in the sanctuary.  
<sup>4</sup> Thine adversaries have roared in  
the midst of thine assembly;  
Their ensigns they have set for signs.  
<sup>5</sup> It seems as when one lifts up axes,  
In the thicket of the wood;  
<sup>6</sup> So now all the carved work thereof  
With axe and hammers they beat  
down.  
<sup>7</sup> They have set on fire thy sanctuary;  
To the ground have they profaned  
the dwelling-place of thy name.  
<sup>8</sup> They said in their heart, Let us  
destroy them together;  
They have burned all God's places  
of assembly in the land.  
<sup>9</sup> Our signs we see not;  
There is no prophet any more,  
Nor is there any among us that  
knows how long.  
<sup>10</sup> How long, O God, shall the foe  
reproach?  
Shall the enemy contemn thy name  
forever?  
<sup>11</sup> Wherefore dost thou withdraw thy  
hand, even thy right hand?  
Forth from the midst of thy bosom  
destroy!  
<sup>12</sup> And God is my king of old,  
Working deliverances in the earth.  
<sup>13</sup> Thou didst cleave the sea by thy  
strength;  
Didst break the heads of monsters on  
the waters.

Ver. 4, 2d member. [Their ensigns.] Their banners, as the Hebrew word is used in Num.

2: 2.

The same Hebrew word is here rendered ensign and sign, having both these senses. Some would translate, Their signs they have set for signs. By "their signs" may be meant the marks of their ravages, or their idolatrous images, or their unholy rites, or all these. These they have set for ensigns.

<sup>14</sup> Thou didst crush the heads of  
leviathan,  
Didst give him for food to them that  
people the desert.  
<sup>15</sup> Thou didst break open the foun-  
tain and brook;  
Thou didst dry up ever-flowing  
streams.  
<sup>16</sup> Thine is the day, yea night is  
thine;  
Thou hast prepared the light and  
sun.  
<sup>17</sup> Thou hast set all the bounds of the  
earth;  
Summer and winter,—thou hast  
formed them.  
<sup>18</sup> Remember this, an enemy has  
reproached Jehovah,  
And a foolish people have con-  
temned thy name.  
<sup>19</sup> Do not give over to the greedy  
herd thy turtle-dove;  
The congregation of thy poor do not  
forget forever.  
<sup>20</sup> Have respect to the covenant;  
For the dark places of the earth are  
full of the habitations of cruelty.  
<sup>21</sup> Let not the oppressed turn back  
ashamed;  
Let the poor and needy praise thy  
name.  
<sup>22</sup> Arise, O God, plead thine own  
cause;  
Remember thou art reproached by  
the fool daily.  
<sup>23</sup> Do not forget the voice of thine  
adversaries,  
The noise of them that rise against  
thee, ascending continually.

PSALM LXXV

To the chief Musician. Do not Destroy. A  
Psalm of Asaph. A Song.

<sup>1</sup> We give thanks to thee, O God,  
we give thanks;  
And that thy name is near, thy won-  
ders have told.  
<sup>2</sup> For I will take a set time;  
I, I will judge equitably.  
<sup>3</sup> The earth and all that dwell in it  
are dissolving;

I, I bear up its pillars.  
<sup>4</sup> I said to the fools, Do not deal  
foolishly,  
And to the wicked, Do not lift up  
the horn.  
<sup>5</sup> Do not lift up on high your horn,  
Nor speak with a stiff neck.  
<sup>6</sup> For not from the east, and not  
from the west,  
And not from the south, is promo-  
tion.  
<sup>7</sup> For God is judge;  
He puts down one, and raises up  
another.  
<sup>8</sup> For in the hand of Jehovah is a  
cup,  
And it foams with wine, full of mix-  
ture;  
And he pours out thereof.  
Yea, its dregs they shall wring out,  
shall drink,  
All the wicked of the earth.  
<sup>9</sup> But I, I will make known for-  
ever;  
I will sing praise to the God of  
Jacob.  
<sup>10</sup> And all the horns of the wicked  
will I cut off;  
The horns of the righteous shall be  
lifted up.

PSALM LXXVI

To the chief Musician. On stringed instru-  
ments. A Psalm of Asaph. A Song.

<sup>1</sup> In Judah is God known;  
His name is great in Israel.  
<sup>2</sup> And in Salem was his tabernacle,  
And his dwelling-place in Zion.  
<sup>3</sup> There broke he the arrows of the  
bow,  
Shield, and sword, and war.

(Fause.)

<sup>4</sup> Resplendent art thou, glorious,  
More than the mountains of prey.  
<sup>5</sup> The strong of heart were despoiled;  
They have slept their sleep,  
And none of the men of might found  
their hands.  
<sup>6</sup> At thy rebuke, O God of Jacob,  
They lay in deep sleep, both chariot  
and horse.



<sup>7</sup> Thou, terrible art thou;  
And who may stand before thee  
when once thou art angry?  
<sup>8</sup> From heaven thou didst cause  
judgment to be heard;  
Earth feared, and was still,  
<sup>9</sup> When God arose to judgment,  
To save all the humble of the earth.  
<sup>10</sup> For the wrath of man shall praise  
thee,  
The remnant of wrath thou girdest  
on.  
<sup>11</sup> Vow, and pay to Jehovah your  
God;  
Let us that are about him bring gifts  
to him that should be feared.  
<sup>12</sup> He cuts off the spirit of princes;  
He is terrible to the kings of the  
earth.

PSALM LXXVII

To the chief Musician over Jeduthun. A  
Psalm of Asaph.

<sup>1</sup> My voice is to God, and I will  
cry;  
My voice is to God, and do thou give  
ear to me.  
<sup>2</sup> In the day of my distress I  
sought the Lord;  
My hand, by night was stretched  
forth, and slackened not.  
My soul refused to be comforted.  
<sup>3</sup> I call God to mind, and sigh;  
I lament, and my spirit faints.

(Pause.)

<sup>4</sup> Thou hast held mine eyes waking,  
I am disquieted, and cannot speak.  
<sup>5</sup> I thought on the days of old,  
The years of ancient times.  
<sup>6</sup> I call to mind my song in the  
night;  
I commune with my heart,  
And my spirit makes search.  
<sup>7</sup> Will the Lord cast off forever?  
And will he favor no more?  
<sup>8</sup> Has his mercy ceased forever?  
Has the promise failed to all genera-  
tions?  
<sup>9</sup> Has the Mighty One forgotten to  
be gracious?

Or in anger shut up his tender mer-  
cies? (Pause.)

<sup>10</sup> And I said, This is mine infirmity!  
Years of the right hand of the Most  
high

<sup>11</sup> Will I commemorate,—the deeds  
of Jah.

For I will remember thy wonders  
from of old;

<sup>12</sup> And I will meditate on all thy  
work,

And think on all thy doings.

<sup>13</sup> O God, in holiness is thy way;  
Who is a Mighty One, great like  
God?

<sup>14</sup> Thou art the Mighty One, doing  
wonders;

Thou hast made known thy strength  
among the peoples.

<sup>15</sup> Thou hast redeemed with the arm  
thy people,

The sons of Jacob and Joseph.

(Pause.)

<sup>16</sup> The waters saw thee, O God;  
The waters saw thee, they trembled;  
Yea, the depths quaked.

<sup>17</sup> The clouds poured out water;  
The skies uttered a voice;

Yea, thine arrows went abroad.

<sup>18</sup> The voice of thy thunder rolled  
along;

Lightnings lightened the world;  
The earth quaked and shook.

<sup>19</sup> Thy way was in the sea,  
And thy paths in great waters,  
And thy footsteps were not known.

<sup>20</sup> Thou didst guide thy people like a  
flock,

By the hand of Moses and Aaron.

PSALM LXXVIII

Didactic [Psalm] of Asaph.

<sup>1</sup> Give ear, my people, to my law;  
Incline your ear to the sayings of my  
mouth.

<sup>2</sup> I will open my mouth in a parable;  
I will utter dark sayings from of old.

<sup>3</sup> What we have heard, and have  
known,

And our fathers have told us,

<sup>4</sup> We will not hide from their children;

Recounting to after generations the praises of Jehovah,  
And his might, and his wonders which he wrought.

<sup>5</sup> For he set up a testimony in Jacob,

And appointed a law in Israel;  
Which he commanded our fathers,  
To make them known to their sons.

<sup>6</sup> To the end that after generations might know;

Sons might be born,

Might arise and tell to their sons;

<sup>7</sup> And might place in God their hope,  
And not forget the deeds of the Mighty One,

And might keep his commandments;

<sup>8</sup> And not be as their fathers,  
A stubborn and rebellious generation;

A generation that was not steadfast  
in their heart,

And their spirit was not truthful with God.

<sup>9</sup> The sons of Ephraim, armed bowmen,

Turned back in the day of conflict.

<sup>10</sup> They kept not the covenant of God,

And in his law they refused to walk.

<sup>11</sup> And they forgot his deeds,  
And his wonders which he showed them.

<sup>12</sup> In the sight of their fathers he wrought wonders,

In the land of Egypt, the plain of Zoan.

<sup>13</sup> He divided the sea, and let them pass through;

And he made the waters stand as a heap.

<sup>14</sup> And he guided them in the cloud by day,

And every night in the light of fire.

<sup>15</sup> He clave rocks in the wilderness,  
And gave them water as the depths,  
abundantly.

<sup>16</sup> And he brought flowing streams  
out of the cliff,

And made waters run down like rivers.

<sup>17</sup> And they continued still to sin  
against him,

To rebel against the Most High in  
the desert.

<sup>18</sup> And they tempted God in their heart,

So as to ask food for their greediness.

<sup>19</sup> And they spoke against God;  
They said, Is the Mighty One able

To spread a table in the wilderness?

<sup>20</sup> Lo, he smote the rock, and the waters flowed,  
And streams gushed out.

Will he also be able to give bread,  
Or will he provide flesh for his people?

<sup>21</sup> Therefore, Jehovah heard and  
was wroth;

And fire was kindled in Jacob,  
And also anger rose up against Israel;

<sup>22</sup> Because they did not believe in God,

And trusted not in his deliverance.

<sup>23</sup> And he commanded the skies  
above,

And the doors of heaven he opened;

<sup>24</sup> And rained upon them manna for  
food,

And grain of heaven he gave them.

<sup>25</sup> Bread of the mighty did man eat;  
He sent them provision in abundance.

<sup>26</sup> He caused an east-wind to blow  
in the heavens,

And led by his strength a south-wind.

<sup>27</sup> And he rained flesh upon them as  
the dust,

And winged bird as the sand of the  
seas;

<sup>28</sup> And let them fall in the midst of  
his encampment,

Round about his dwellings.

<sup>29</sup> And they ate and were fully satisfied,

And he brought them their desire.

<sup>30</sup> And they were not estranged  
from their desire,—



Their food was yet in their mouths,—  
<sup>31</sup> And the anger of God came up  
 against them,  
 And he slew among the stoutest of  
 them,  
 And Israel's young men he brought  
 low.  
<sup>32</sup> For all this, they still sinned,  
 And believed not in his wonders.  
<sup>33</sup> And he consumed their days in  
 vanity,  
 And their years in terror.  
<sup>34</sup> If he slew them, then they  
 sought him,  
 And returned, and eagerly inquired  
 after God.  
<sup>35</sup> And they remembered that God  
 was their rock,  
 And the Mighty One, the Most  
 High, their redeemer.  
<sup>36</sup> But they deceived him with their  
 mouth,  
 And with their tongue they lied to  
 him;  
<sup>37</sup> And their heart was not steadfast  
 with him,  
 And they were not truthful to his  
 covenant.  
<sup>38</sup> But he, the compassionate, cov-  
 ers iniquity, and destroys not;  
 And many times he turned away his  
 anger,  
 And would not rouse up all his  
 wrath  
<sup>39</sup> For he remembered that they were  
 flesh,—  
 A breath, that goes, and returns not.  
<sup>40</sup> How oft they rebelled against  
 him in the wilderness,  
 Grieved him in the desert!  
<sup>41</sup> And they tempted God anew,  
 And offended the Holy One of Is-  
 rael.  
<sup>42</sup> They remembered not his hand,  
 The day when he redeemed them  
 from the foe;  
<sup>43</sup> When he set his signs in Egypt,  
 And his portents in the plain of  
 Zoan;

<sup>44</sup> And turned their rivers into blood,  
 And their streams they could not  
 drink.  
<sup>45</sup> He sent among them flies, and  
 they devoured them,  
 And frogs, and they desolated them.  
<sup>46</sup> And he gave their increase to the  
 caterpillar,  
 And their labor to the locust.  
<sup>47</sup> He killed their vines with hail,  
 And their sycamores with frost;  
<sup>48</sup> And delivered up their cattle to  
 the hail,  
 And their herds to the lightnings.  
<sup>49</sup> He cast upon them the burning  
 of his anger,  
 Wrath, and indignation, and an-  
 guish,  
 An embassy of angels of evil.  
<sup>50</sup> He leveled a path for his anger.  
 He withheld not their soul from  
 death,  
 And their life he delivered up to the  
 plague.  
<sup>51</sup> And he smote every firstborn in  
 Egypt,  
 The firstlings of strength in the tents  
 of Ham.  
<sup>52</sup> And he removed, as a flock, his  
 own people,  
 And guided them, as a herd, in the  
 wilderness;  
<sup>53</sup> And he led them on safely, and  
 they feared not,  
 But their enemies the sea over-  
 whelmed.  
<sup>54</sup> And he brought them to his holy  
 border,  
 This mountain, which his right hand  
 won.  
<sup>55</sup> And he drove out nations before  
 them,  
 And allotted them an inheritance by  
 line,  
 And caused the tribes of Israel to  
 dwell in their tents.  
<sup>56</sup> And they tempted and rebelled  
 against God, Most High,

Ver. 43. [Set his signs.] Not simply wrought wonders, but set them as signs, as per-  
 manent memorials, of his presence and power. Set his signs, therefore, expresses not a pass-  
 ing act, but something abiding and permanent. (Portents.)

And his testimonies they did not keep.  
<sup>57</sup> And they turned back, and dealt falsely like their fathers;  
 They turned aside like a deceitful bow.  
<sup>58</sup> And they provoked his displeasure with their high places,  
 And moved him to jealousy with their graven images.  
<sup>59</sup> God heard, and was wroth,  
 And greatly abhorred Israel.  
<sup>60</sup> And he rejected the dwelling at Shiloh,  
 The tabernacle which he set up among men;  
<sup>61</sup> And gave up to captivity his strength,  
 And his glory into the hand of the foe.  
<sup>62</sup> And he delivered up his people to the sword,  
 And was wroth with his inheritance.  
<sup>63</sup> His young men fire consumed,  
 And his maidens were not praised.  
<sup>64</sup> His priests fell by the sword,  
 And his widows wept not.  
<sup>65</sup> And the Lord awaked, as one that slept;  
 As a mighty man jubilant with wine.  
<sup>66</sup> And he smote back his foes,  
 He laid upon them eternal reproach.  
<sup>67</sup> And he rejected the tabernacle of Joseph;  
 And the tribe of Ephraim he did not choose.  
<sup>68</sup> And he chose the tribe of Judah,  
 The Mount Zion which he loved.  
<sup>69</sup> And he built his sanctuary as the heights of heaven,  
 As the earth which he founded forever.  
<sup>70</sup> And he chose David his servant,  
 And took him from the sheepfolds.  
<sup>71</sup> From following the suckling ewes he took him,  
 To be shepherd over Jacob his people,  
 And over Israel his inheritance.  
<sup>72</sup> And he fed them after the integrity of his heart,

And by the skilfulness of his hands he led them.

PSALM LXXIX

A Psalm of Asaph.

<sup>1</sup> O God, the heathen have come into thine inheritance;  
 They have defiled thy holy temple;  
 They have made Jerusalem heaps.  
<sup>2</sup> They have made the dead bodies of thy servants  
 Food for the birds of heaven,  
 The flesh of thy saints for the beasts of the earth.  
<sup>3</sup> They have shed their blood like water,  
 Round about Jerusalem, and there is none to bury.  
<sup>4</sup> We have become a contempt to our neighbors,  
 A scorn and derision to those around us.  
<sup>5</sup> How long, O Jehovah! Wilt thou be angry forever?  
 Will thy jealousy burn like fire?  
<sup>6</sup> Pour out thy wrath upon the nations who know thee not,  
 And upon the kingdoms that call not on thy name.  
<sup>7</sup> For they have devoured Jacob,  
 And have laid waste his dwelling-place.  
<sup>8</sup> Remember not against us the iniquities of the forefathers.  
 Haste, let thy compassions meet us;  
 For we are brought very low.  
<sup>9</sup> Help us, O God of our salvation,  
 On account of the honor of thy name;  
 And rescue us, and cover over our sins,  
 For the sake of thy name.  
<sup>10</sup> Wherefore should the nations say,  
 Where is their God?  
 Let there be known among the nations, in our sight,  
 The avenging of the blood of thy servant that is shed.  
<sup>11</sup> Let the sighing of the prisoner come before thee;



According to the greatness of thine  
arm spare those appointed to  
death.

<sup>12</sup> And return to our neighbors  
sevenfold into their bosom,  
Their reproach, wherewith they re-  
proached thee, O Lord.

<sup>13</sup> And we, thy people, and flock  
of thy pasture,  
Will give thanks to thee forever;  
To generation and generation we will  
recount thy praise.

### PSALM LXXX

To the chief Musician. To [the melody]  
"Lilies, a Testimony." A Psalm of  
Asaph.

<sup>1</sup> Shepherd of Israel give ear;  
Thou that leadest Joseph as a flock,  
Thou that sittest above the cherubim,  
shine forth.

<sup>2</sup> Before Ephraim, and Benjamin, and  
Manasseh,  
Rouse up thy might,  
And come for our salvation.

<sup>3</sup> O God, restore us;  
And cause thy face to shine, and we  
shall be saved.

<sup>4</sup> Jehovah, God of hosts,  
How long art thou angry at the  
prayer of thy people?

<sup>5</sup> Thou hast made them eat the bread  
of tears,  
And given them tears to drink by  
the measure.

<sup>6</sup> Thou makest us a strife to our  
neighbors;  
And our enemies make themselves  
sport.

<sup>7</sup> O God of hosts, restore us;  
And cause thy face to shine, and we  
shall be saved.

<sup>8</sup> A vine thou didst remove out of  
Egypt,  
Didst drive out nations, and plant it.

<sup>9</sup> Thou hast cleared away before it;  
And it struck down its roots, and it  
filled the land.

<sup>10</sup> The mountains were covered with  
its shade,  
And its boughs were as the cedars of  
God.

<sup>11</sup> And it sent out its branches to the  
sea,  
And its suckers to the river.

<sup>12</sup> Wherefore hast thou broken  
down its walls,  
And all pluck it that pass by the  
way?

<sup>13</sup> The boar out of the wood wastes  
it,  
And the beast of the field feeds on it.

<sup>14</sup> O God of hosts, return we pray.  
Look from heaven, and behold,  
And visit this vine;

<sup>15</sup> And shelter what thy right hand  
planted,  
And the child thou hast made strong  
for thyself.

<sup>16</sup> It is burned with fire; it is cut  
down;  
At the rebuke of thy countenance  
they perish.

<sup>17</sup> Let thy hand be over the man of  
thy right hand,  
Over the son of man whom thou  
madest strong for thyself.

<sup>18</sup> And we will not go back;  
Thou wilt quicken us, and we will  
call on thy name.

<sup>19</sup> Jehovah, God of hosts, restore  
us;  
Cause thy face to shine, and we shall  
be saved.

### PSALM LXXXI

To the chief Musician. On the Gittith. [A  
Psalm] of Asaph.

<sup>1</sup> Make a joyful noise to God, our  
strength;  
Shout aloud to the God of Jacob.

<sup>2</sup> Raise a song, and let the timbrel  
sound,  
The sweet harp, with the lute.

<sup>3</sup> Blow the trumpet in the new moon;  
In the full moon, on the day of our  
solemn feast.

<sup>4</sup> For this is a statute for Israel,  
An ordinance of the God of Jacob.

<sup>5</sup> He appointed it for a testimony in  
Joseph,  
When he went forth over the land of  
Egypt.

I heard a language that I knew not.  
<sup>6</sup> I removed his shoulder from the burden,  
 His hands withdrew from the basket.  
<sup>7</sup> In the distress thou didst call, and I rescued thee;  
 I answered thee in the veil of thunder.  
 I proved thee at the Waters of Strife. (Pause.)  
<sup>8</sup> Hear, O my people, and I will testify against thee,  
 O Israel, if thou wilt hearken to me.  
<sup>9</sup> There shall not be in thee a strange god.  
 And thou shalt not worship a foreign god.  
<sup>10</sup> I, Jehovah, am thy God,  
 He that brought thee up out of the land of Egypt.  
 Open thy mouth wide, and I will fill it.  
<sup>11</sup> And my people hearkened not to my voice,  
 And Israel did not incline to me.  
<sup>12</sup> And I gave them up to the stubbornness of their hearts;  
 They go on in their own counsels.  
<sup>13</sup> If my people hearkened to my voice,  
 If Israel would walk in my ways;  
<sup>14</sup> Soon would I humble their enemies,  
 And again lay my hand on their foes.  
<sup>15</sup> Haters of Jehovah should profess submission to him;  
 And their time should be forever.  
<sup>16</sup> He would feed them with the marrow of the wheat;  
 And with honey out of the rock would I satisfy thee.

# PSALM LXXXII

A Psalm of Asaph.

<sup>1</sup> God stands in the congregation of the Mighty One;  
 In the midst of the gods he judges.  
<sup>2</sup> How long will ye judge wrongfully,

And accept the persons of the wicked? (Pause.)  
<sup>3</sup> Judge the weak and the orphan;  
 Do justice to the afflicted and poor.  
<sup>4</sup> Deliver the weak and needy;  
 Rescue from the hand of the wicked.  
<sup>5</sup> They know not, and they will not understand;  
 They go their way in darkness.  
 All the foundations of the earth are shaken.  
<sup>6</sup> I, I have said, Ye are gods,  
 And sons of the Highest, all of you.  
<sup>7</sup> Yet surely as men shall ye die,  
 And as any of the princes shall ye fall.  
<sup>8</sup> Arise, O God, judge the earth;  
 For thou shalt inherit among all the nations.

# PSALM LXXXIII

A Song. A Psalm of Asaph.

<sup>1</sup> O God, do not thou be quiet;  
 Do not hold thy peace, and do not rest, O Mighty One.  
<sup>2</sup> For lo, thine enemies rage,  
 And thy haters have lifted up the head.  
<sup>3</sup> Against thy people they take crafty counsel,  
 And they consult together against thy hidden ones.  
<sup>4</sup> They have said, Come, let us destroy them from being a nation,  
 And let the name of Israel be remembered no more.  
<sup>5</sup> For they have taken counsel in heart together.  
 Against thee they make a league;  
<sup>6</sup> The tents of Edom and the Ishmaelites,  
 Moab and the Hagarites;  
<sup>7</sup> Gebal and Ammon and Amalek,  
 Philistia, with the inhabitants of Tyre.  
<sup>8</sup> Also Asshur is joined with them;  
 They have become an arm to the sons of Lot. (Pause.)  
<sup>9</sup> Do to them as to Midian,

Ver. 1, 2d member. [Gods.] So magistrates, as representing God's judicial sovereignty (Rom. 13: 4), are called in Ex. 21: 6, 22: 8, 9 (properly gods, instead of judges.)



As to Sisera, as to Jabin, at the brook Kishon.

<sup>10</sup> They were destroyed at Endor; They became dung for the ground.

<sup>11</sup> Make them, their nobles, as Oreb and as Zeeb,

And all their princes as Zebah and as Zalmunna.

<sup>12</sup> Who have said, Let us take possession for ourselves

Of the dwelling-places of God.

<sup>13</sup> My God, make them like the whirling dust,

Like chaff before the wind.

<sup>14</sup> As fire consumes a forest,

And as a flame kindles mountains;

<sup>15</sup> So wilt thou pursue them with thy tempest,

And with thy whirlwind terrify them.

<sup>16</sup> Fill their face with shame,

And they shall seek thy name, Jehovah!

<sup>17</sup> They shall be shamed and terror-stricken forever,

And shall be confounded and perish.

<sup>18</sup> And they shall know that thou, thy name Jehovah, alone,

Art Most High over all the earth.

### PSALM LXXXIV

To the chief Musician. On the Gittith. A Psalm of the Sons of Korah.

<sup>1</sup> How lovely are thy dwellings, O Jehovah of hosts!

<sup>2</sup> My soul longs, yea even faints, For the courts of Jehovah.

My heart and my flesh cry out for the living God.

<sup>3</sup> Yea, the sparrow has found a house,

And the swallow has a nest,

Where she lays her young,—

Thine altars, Jehovah of hosts,

My king, and my God!

<sup>4</sup> Happy they who dwell in thy house;

Continually do they praise thee.

(Pause.)

<sup>5</sup> Happy the man who has his strength in thee,

In their heart the pilgrim-ways.

<sup>6</sup> Passing through the valley of weeping,

They make it a place of fountains; Yea, the autumn-rain clothes it with blessings.

<sup>7</sup> They go from strength to strength; They appear, each one, before God in Zion.

<sup>8</sup> Jehovah, God of hosts, hear my prayer;

Give ear, O God of Jacob. (Pause.)

<sup>9</sup> Behold, O God, our shield,

And look on the face of thine anointed.

<sup>10</sup> For a day in thy courts is better than a thousand;

I would rather be a doorkeeper in the house of my God,

Than dwell in the tents of wickedness.

<sup>11</sup> For Jehovah God is a sun and a shield;

Grace and glory will Jehovah give. He withholds no good from them that walk uprightly.

<sup>12</sup> Jehovah of hosts,

Happy the man that trusts in thee!

### PSALM LXXXV

To the chief Musician. A Psalm of the Sons of Korah.

<sup>1</sup> Thou wast favorable, O Jehovah, to thy land;

Thou didst turn the captivity of Jacob.

<sup>2</sup> Thou didst take away the iniquity of thy people,

Didst cover all their sins. (Pause.)

<sup>3</sup> Thou didst withdraw all thy wrath; Didst turn away from the burning of thine anger.

<sup>4</sup> Restore us, O God of our salvation,

And cause thy displeasure against us to cease.

<sup>5</sup> Wilt thou forever be angry with us?

Wilt thou draw out thine anger to generation and generation?

<sup>6</sup> Wilt not thou again revive us,

And thy people shall rejoice in thee?

<sup>7</sup> Let us see thy mercy, O Jehovah,  
And grant us thy salvation.

<sup>8</sup> I will hear what the Mighty One,  
Jehovah, will speak;

For he will speak peace to his people  
and to his saints;

And let them not turn again to folly.

<sup>9</sup> Surely, his salvation is near to  
them that fear him;

That glory may dwell in our land.

<sup>10</sup> Mercy and truth have met together;

Righteousness and peace have kissed  
each other.

<sup>11</sup> Truth springs up out of the earth,  
And righteousness looks down from  
heaven.

<sup>12</sup> Yea, Jehovah will give the  
[promised] good,

And our land will yield its increase.

<sup>13</sup> Righteousness shall go before him,  
And shall make his footsteps a way.

### PSALM LXXXVI

A Prayer of David.

<sup>1</sup> Incline thine ear, Jehovah, and  
answer me,

For I am poor and needy.

<sup>2</sup> Preserve my soul, for I am a be-  
loved one.

Save thy servant, O thou my God,  
That trusts in thee.

<sup>3</sup> Be gracious to me, O Lord,  
For to thee do I cry all the day.

<sup>4</sup> Rejoice the soul of thy servant;  
For to thee do I lift up my soul.

<sup>5</sup> For thou, Lord, art good and  
ready to forgive,

And abundant in mercy to all that  
call upon thee.

<sup>6</sup> Give ear, O Jehovah, to my prayer,  
And attend to the voice of my sup-  
plications.

<sup>7</sup> In the day of my distress I call  
upon thee;

For thou wilt answer me.

<sup>8</sup> There is none like thee among  
the gods, O Lord,

And no works like thine.

<sup>9</sup> All nations, which thou hast made,

Shall come and bow down before  
thee, O Lord,

And shall give glory to thy name.

<sup>10</sup> For thou art great, and doest  
wonders;

Thou art God alone.

<sup>11</sup> Teach me, Jehovah, thy way;

I will walk in thy truth.

Unite my heart to fear thy name.

<sup>12</sup> I will praise thee, O Lord my  
God, with my whole heart,

And will glorify thy name forever-  
more.

<sup>13</sup> For great is thy mercy toward me;  
And thou hast rescued my soul from  
the underworld beneath.

<sup>14</sup> O God, the proud have risen up  
against me,

And an assembly of the violent have  
sought after my soul,

And have not set thee before them.

<sup>15</sup> But thou, O Lord, art a God com-  
passionate and gracious,

Long-suffering, and abundant in  
goodness and faithfulness.

<sup>16</sup> Turn toward me, and be gracious  
to me;

Give thy strength to thy servant,  
And grant deliverance to the son of  
thy handmaid.

<sup>17</sup> Show me a token for good;  
And they that hate me shall see and  
be ashamed,

Because thou, Jehovah, hast helped  
me, and comforted me.

### PSALM LXXXVII

A Psalm of the Sons of Korah. A Song.

<sup>1</sup> His foundation is in the holy  
mountains.

<sup>2</sup> Jehovah loves the gates of Zion  
More than all the dwellings of  
Jacob.

<sup>3</sup> Glorious things are spoken of thee,  
O city of God. (Pause.)

<sup>4</sup> I will make mention of Rahab, and  
Babylon, among them that know  
me;

Behold, Philistia, and Tyre, with  
Ethiopia;

This one was born there.



<sup>5</sup> And of Zion it shall be said,  
This and that man was born in her;  
And He, the Most High, will establish her.  
<sup>6</sup> Jehovah will count, in writing up  
the peoples,  
This one was born there. (Pause.)  
<sup>7</sup> And the singers as well as players  
[say,]  
All my springs are in thee.

PSALM LXXXVIII

A Song. A Psalm of the Sons of Korah.  
To the chief Musician. On occasion of  
affliction by sickness. Didactic [Psalm] of  
Heman the Ezrahite.

<sup>1</sup> Jehovah, God of my salvation,  
By day I cry out, by night, before  
thee.  
<sup>2</sup> Let my prayer come before thee;  
Incline thine ear to my cry.  
<sup>3</sup> For my soul is full of troubles;  
And my life draws near to the under-  
world.  
<sup>4</sup> I am reckoned with them that go  
down to the pit;  
I am become as a man without  
strength;  
<sup>5</sup> Forsaken among the dead,  
Like the slain that lie in the grave;  
Whom thou rememberest no more,  
And they are cut off from thy hand.  
<sup>6</sup> Thou hast laid me in the lowest  
pit;  
In dark places, in the depths.  
<sup>7</sup> Thy wrath lies heavy on me,  
And with all thy waves thou hast  
afflicted me. (Pause.)  
<sup>8</sup> Thou hast put mine acquaintance  
far away from me;  
Thou hast made me an abomination  
to them;  
Shut up, and I can not go forth.  
<sup>9</sup> Mine eye wastes away through affliction.

I call upon thee, Jehovah, all the  
day;  
I spread out my hands to thee.  
<sup>10</sup> Wilt thou do wonders to the  
dead?  
Or will the shades rise up and praise  
thee? (Pause.)  
<sup>11</sup> Will thy loving-kindness be told in  
the grave,  
Thy faithfulness in destruction?  
<sup>12</sup> Will thy wonders be made known  
in the darkness,  
And thy righteousness in the land of  
forgetfulness?  
<sup>13</sup> And I to thee, Jehovah, have  
cried for help;  
And in the morning my prayer shall  
come before thee.  
<sup>14</sup> Wherefore, O Jehovah, dost thou  
cast off my soul,  
Dost hide thy face from me?  
<sup>15</sup> I am afflicted, and ready to expire,  
from my youth;  
I have borne thy terrors; am in  
despair.  
<sup>16</sup> Thine indignations have passed  
over me,  
Thy terrors have consumed me.  
<sup>17</sup> They have encompassed me like  
waters all the day;  
Together they beset me round.  
<sup>18</sup> Thou hast put far from me lover  
and friend;—  
Mine acquaintance—the place of dark-  
ness!

PSALM LXXXIX

Didactic [Psalm] of Ethan the Ezrahite.

<sup>1</sup> I will sing of the mercies of  
Jehovah forever;  
To generation and generation will I  
make known thy faithfulness with  
my mouth.  
<sup>2</sup> I said, Mercy shall be built up for-  
ever;

Ver. 18. The sentiment is: My former associates are estranged (compare ver. 8, "thou hast made me an abomination to them"); and for my acquaintance now, I have only darkness in its gloomy abode!

The whole tenor of the psalm, and the express declaration in ver. 8, show that the common idea, of the removal of "lover, friend, and acquaintance" by death (founded on the mistranslation of the verse in our common English version) is not the one intended by the Psalmist. However dear the thought thus originated may have become to the Christian mind, it must give place to the true meaning of the sacred writer.

The heavens—in them thou wilt establish thy faithfulness.

<sup>3</sup> I have made a covenant for my chosen one,

I have sworn to David my servant:

<sup>4</sup> Forever will I establish thy seed, And build up thy throne to generation and generation. (Pause.)

<sup>5</sup> And the heavens praise thy wonders, O Jehovah,

Yea, thy faithfulness in the assembly of the holy ones.

<sup>6</sup> For who in the skies can be compared to Jehovah,

Is like to Jehovah among the sons of the mighty;

<sup>7</sup> A God greatly to be feared in the council of the holy ones,

And terrible above all that are round about him?

<sup>8</sup> Jehovah, God of hosts, Who is mighty like thee, O Jah?

And thy faithfulness is round about thee.

<sup>9</sup> Thou rulest the swelling of the sea;

When its billows rise, thou stillest them.

<sup>10</sup> Thou, thou didst crush Rahab like the slain;

With thy strong arm thou didst scatter thine enemies.

<sup>11</sup> The heavens are thine; thine also is the earth;

The world and its fulness, thou didst found them.

<sup>12</sup> North and South, thou didst create them;

Tabor and Hermon triumph in thy name.

<sup>13</sup> Thine is an arm with might; Strong is thy hand, high is thy right hand.

<sup>14</sup> Righteousness and judgment are the foundation of thy throne;

Mercy and truth wait before thee.

<sup>15</sup> Happy the people that know the joyful sound;

Jehovah, in the light of thy countenance shall they walk.

<sup>16</sup> In thy name do they exult all the day,

And in thy righteousness are they exalted.

<sup>17</sup> For thou art the glory of their strength;

And in thy favor our horn is exalted.

<sup>18</sup> For to Jehovah belongs our shield, And to the Holy One of Israel, our king.

<sup>19</sup> Then thou didst speak in vision to thy beloved one,

And saidst, I have laid help on a mighty one,

Have exalted one chosen out of the people.

<sup>20</sup> I have found David, my servant; With my holy oil have I anointed him.

<sup>21</sup> With whom my hand shall be established;

Also mine arm shall strengthen him.

<sup>22</sup> No enemy shall exact of him, Or son of wickedness oppress him.

<sup>23</sup> And I will beat down his foes before him,

And will smite them that hate him.

<sup>24</sup> And my faithfulness and my mercy shall be with him,

And in my name shall his horn be exalted.

<sup>25</sup> And I set his hand on the sea, And his right hand on the rivers.

<sup>26</sup> He will cry to me, Thou art my father;

My God, and the rock of my salvation.

<sup>27</sup> I too will make him the firstborn, Highest of the kings of the earth.

<sup>28</sup> My mercy will I keep for him forever,

And my covenant is sure to him.

<sup>29</sup> And I establish his seed forever, And his throne as the days of heaven.

<sup>30</sup> If his sons shall forsake my law, And walk not in my judgments;

<sup>31</sup> If they shall profane my statutes, And keep not my commandments;

<sup>32</sup> Then will I visit their transgressions with a rod,



And their iniquity with stripes.  
<sup>33</sup> But my loving-kindness will I not withdraw from him,  
 And will not be false to my faith.  
<sup>34</sup> I will not profane my covenant,  
 Nor alter what has gone forth from my lips.  
<sup>35</sup> Once have I sworn by my holiness;  
 I will not lie to David.  
<sup>36</sup> His seed shall be forever,  
 And his throne as the sun before me.  
<sup>37</sup> As the moon shall it stand fast forever,  
 And as the witness in the skies is sure, (Pause.)  
<sup>38</sup> But thou, thou hast cast off and abhorred;  
 Thou hast been wroth with thine anointed.  
<sup>39</sup> Thou hast made void the covenant of thy servant;  
 Thou hast profaned to the earth his crown.  
<sup>40</sup> Thou hast broken down all his walls;  
 Hast made his defenses a ruin.  
<sup>41</sup> They plunder him, all that pass by the way;  
 He has become the scorn of his neighbors.  
<sup>42</sup> Thou hast exalted the right hand of his foes;  
 Hast made all his enemies rejoice.  
<sup>43</sup> Yea, thou turnest back the edge of his sword,

And hast not made him stand in the battle.  
<sup>44</sup> Thou hast made his brightness to cease;  
 And his throne thou hast cast down to the earth.  
<sup>45</sup> Thou hast cut short the days of his youth;  
 Thou hast covered him over with shame.  
<sup>46</sup> How long, O Jehovah! Wilt thou hide thyself forever?  
 Shall thy wrath burn like fire?  
<sup>47</sup> Remember what is my fleeting life;  
 Why hast thou for naught created all the sons of men?  
<sup>48</sup> What man shall live, and not see death,  
 Shall deliver his soul from the grasp of the underworld? (Pause.)  
<sup>49</sup> Where are thy former mercies, O Lord,  
 Which thou didst swear to David in thy faithfulness?  
<sup>50</sup> Remember, Lord, the reproach of thy servants,  
 That I bear in my bosom of all the many peoples;  
<sup>51</sup> Wherewith thine enemies have reproached, O Jehovah,  
 Wherewith they have reproached the footsteps of thine anointed.  
 Blessed be Jehovah forevermore.  
 Amen and Amen.

## FOURTH BOOK

### PSALM XC

A Prayer of Moses, the Man of God.

<sup>1</sup> Lord, thou hast been our dwelling-place in all generations.  
<sup>2</sup> Before the mountains were brought forth,  
 And thou gavest birth to the earth and the world,

Even from everlasting to everlasting thou art God.  
<sup>3</sup> Thou turnest man to dust;  
 And sayest, Return, ye sons of men.  
<sup>4</sup> For a thousand years, in thy sight,  
 Are as yesterday when it passes away,  
 And a watch in the night.

<sup>5</sup> Thou sleepest them away, they are a sleep;  
In the morning as the grass that springs up;  
<sup>6</sup> In the morning it flourishes and springs up,  
At evening, it is cut down and withers.  
<sup>7</sup> For we consume away in thine anger,  
And in thy wrath are we troubled.  
<sup>8</sup> Thou hast set our iniquities before thee,  
Our hidden things in the light of thy countenance.  
<sup>9</sup> For all our days pass away in thy wrath;  
We spend our years like a thought.  
<sup>10</sup> The days of our years,—in them are threescore and ten;  
And if, through strength, fourscore years,  
Yet is their pride toil and vanity;  
For it is soon past, and we fly away.  
<sup>11</sup> Who knows the power of thine anger,  
And as the fear of thee, thy wrath?  
<sup>12</sup> So teach to number our days,  
That we may get a heart of wisdom.  
<sup>13</sup> Return O Jehovah; how long!  
And have pity on thy servants.  
<sup>14</sup> Satisfy us with thy mercy in the morning,  
That we may rejoice and be glad, all our days.  
<sup>15</sup> Make us glad according to the days thou hast afflicted us,  
The years we have seen evil.  
<sup>16</sup> Let thy work appear to thy servants,  
And thy majesty upon their sons.  
<sup>17</sup> And let the beauty of Jehovah our God be upon us;  
And the work of our hands establish thou upon us,

Yea, the work of our hands, establish thou it.

PSALM XCI

<sup>1</sup> Dwelling in the covert of the Most High,  
He abides in the shadow of the Almighty.  
<sup>2</sup> I will say of Jehovah, My refuge and my fortress;  
My God, I will trust in him.  
<sup>3</sup> For he, he will rescue thee from the snare of the fowler,  
From the destroying pestilence.  
<sup>4</sup> With his feathers he will cover thee,  
And under his wings shalt thou trust;  
His truth, a shield and buckler!  
<sup>5</sup> Thou shalt not be afraid of the terror by night,  
Of the arrow that flies by day;  
<sup>6</sup> Of the pestilence that walks in darkness,  
Of the contagion that wastes at noon-day.  
<sup>7</sup> A thousand shall fall at thy side,  
And ten thousand at thy right hand;  
To thee it shall not come nigh.  
<sup>8</sup> Only with thine eyes shalt thou look on,  
And see the reward of the wicked.  
<sup>9</sup> Because thou hast made Jehovah,—my refuge,  
The Most High, thy dwelling-place;  
<sup>10</sup> There shall no evil befall thee,  
And no plague shall come nigh thy tent.  
<sup>11</sup> For he will give his angels charge concerning thee,  
To keep thee in all thy ways.  
<sup>12</sup> On their hands shall they bear thee up,  
Lest thou dash thy foot against a stone.  
<sup>13</sup> Thou shalt tread on the lion and the adder;

Ver. 5, 6. An image of fleeting human life. It passes away in the death-slumber; succeeded by new life, as the grass that springs up freshly in the dew of the morning, to wither in its turn, and die. The comparison in ver. 5, 2d member, is abruptly and not fully expressed, but the thought is clearly indicated.\*

\* Fully expressed, the thought would be: "They pass away in the night-slumber of the grave; followed by the morning life of another generation, as the morning grass springs up in place of that which has withered and died."



The young lion and dragon shalt thou trample under foot.

<sup>14</sup> For he has set his love upon me, and I will deliver him;

I will set him on high, because he knows my name.

<sup>15</sup> He will call upon me, and I will answer him;

I will be with him in trouble;

I will rescue him, and will honor him.

<sup>16</sup> With long life will I satisfy him.

And will cause him to see my salvation.

### PSALM XCII

A Psalm. A Song for the Sabbath Day.

<sup>1</sup> It is good to give thanks to Jehovah,

And to sing praise to thy name, O Most High;

<sup>2</sup> To declare thy loving-kindness in the morning,

And thy faithfulness every night;

<sup>3</sup> To a ten-stringed instrument, and to the lute,

To the murmuring sound on the harp.

<sup>4</sup> For thou hast gladdened me, Jehovah, by thy work;

In the works of thy hands I will triumph.

<sup>5</sup> How great are thy works, O Jehovah!

Thy counsels are very deep.

<sup>6</sup> A brutish man knows not,

Nor does a fool understand this.

<sup>7</sup> When the wicked spring up as grass,

And all the workers of iniquity flourish;

It is that they may be destroyed forever.

<sup>8</sup> And thou, Jehovah, art on high forevermore.

<sup>9</sup> For lo, thine enemies, Jehovah,

For lo, thine enemies shall perish;

All the workers of iniquity shall be scattered.

<sup>10</sup> But my horn thou wilt exalt as of the wild-ox;

I am anointed with fresh oil.

<sup>11</sup> And mine eye had its desire on them that lie in wait for me,

And mine ear on evil-doers that rise up against me.

<sup>12</sup> The righteous shall flourish like the palm-tree,

Shall grow like a cedar in Lebanon.

<sup>13</sup> Planted in the house of Jehovah, They shall flourish in the courts of our God.

<sup>14</sup> Still shall they bear fruit in hoary age;

Full of sap, and green shall they be.

<sup>15</sup> To show that Jehovah is upright; My rock, and no unrighteousness is in him.

### PSALM XCIII

<sup>1</sup> Jehovah reigns; he is clothed with majesty.

Jehovah is clothed with strength; he has girded himself.

Yea, the world shall stand fast, it shall not be moved.

<sup>2</sup> Thy throne stands fast from of old;

Thou art from everlasting.

<sup>3</sup> The floods have lifted up, O Jehovah,

The floods have lifted up their voice; The floods lift up their dashing waves.

<sup>4</sup> Mightier is Jehovah on high, Than the voice of many waters,

The mighty waves of the sea.

<sup>5</sup> Thy testimonies are very sure.

Holiness becomes thy house, O Jehovah, forever.

### PSALM XCIV

<sup>1</sup> God of vengeance, Jehovah, God of vengeance, shine forth.

<sup>2</sup> Lift up thyself, thou judge of the earth;

Return a recompense upon the proud.

<sup>3</sup> How long shall the wicked, O Jehovah,

How long shall the wicked triumph?

<sup>4</sup> They belch out, they speak rudely;

They boast themselves, all the workers of iniquity.  
<sup>5</sup> They grind thy people, O Jehovah,  
 And thy heritage they oppress.  
<sup>6</sup> The widow and the stranger they kill,  
 And orphans they murder.  
<sup>7</sup> And they say, Jah will not see,  
 And the God of Jacob will not attend.  
<sup>8</sup> Understand, ye brutish among the people;  
 And ye fools, when will ye be wise?  
<sup>9</sup> He that planted the ear, shall he not hear?  
 Or he that formed the eye, shall not he behold?  
<sup>10</sup> He that chastises nations, shall not he correct,  
 He that teaches man knowledge?  
<sup>11</sup> Jehovah knows the thoughts of man,  
 That they are vanity.  
<sup>12</sup> Happy the man whom thou chastenest, O Jah,  
 And teachest him out of thy law;  
<sup>13</sup> To give him rest from the days of evil,  
 Until a pit shall be dug for the wicked.  
<sup>14</sup> For Jehovah will not cast off his people,  
 And his inheritance he will not forsake.  
<sup>15</sup> For to righteousness shall judgment return,  
 And after it, all the upright in heart.  
<sup>16</sup> Who will rise up for me against evil-doers;  
 Who will take his stand for me against workers of iniquity?  
<sup>17</sup> Unless Jehovah were my help,  
 Soon would my soul dwell in silence.  
<sup>18</sup> When I say, My feet waver,—  
 Thy mercy holds me up.  
<sup>19</sup> In the multitude of my thoughts within me,  
 Thy comforts soothe my spirit.  
<sup>20</sup> Shall the throne of iniquity be allied to thee,

Framing mischief against law?  
<sup>21</sup> They gather in crowds against the soul of the righteous,  
 And condemn innocent blood.  
<sup>22</sup> But Jehovah has been a high tower for me,  
 And my God a rock of refuge.  
<sup>23</sup> And he returned upon them their iniquity,  
 And cut them off in their wickedness.  
 Jehovah, our God, will cut them off!

PSALM XCV

<sup>1</sup> Come, let us sing aloud to Jehovah,  
 Let us shout to the rock of our salvation.  
<sup>2</sup> Let us come before his face with thanksgiving,  
 And shout to him in songs.  
<sup>3</sup> For Jehovah is a great God,  
 And a great king above all gods;  
<sup>4</sup> In whose hand are the recesses of the earth,  
 And the treasures of the mountains are his;  
<sup>5</sup> Whose is the sea, and he made it,  
 And his hands formed the dry land.  
<sup>6</sup> Come, let us worship and bow down;  
 Let us kneel before Jehovah our maker:  
<sup>7</sup> For he is our God,  
 And we are the people of his pasture,  
 and flock of his hand.  
<sup>8</sup> To-day, if ye will hearken to his voice!  
 Harden not your heart, as at Meribah,  
 As in the day of Massah, in the wilderness.  
<sup>9</sup> Where your fathers tempted me,  
 They tried me, also saw my work.  
<sup>10</sup> Forty years did I loathe the generation;  
 And I said, They are a people that err in heart,  
 And they know not my ways;  
<sup>11</sup> Wherefore, I have sworn in my wrath,  
 They shall not enter into my rest.



PSALM XCVI

<sup>1</sup> Sing to Jehovah a new song;  
Sing to Jehovah, all the earth.  
<sup>2</sup> Sing to Jehovah, bless his name;  
Proclaim his salvation from day to day.  
<sup>3</sup> Declare his glory among the nations,  
His wonders among all the peoples.  
<sup>4</sup> For great is Jehovah, and greatly to be praised;  
He is to be feared above all gods.  
<sup>5</sup> For all the gods of the peoples are nothings;  
And Jehovah made the heavens.  
<sup>6</sup> Honor and majesty are before him,  
Strength and beauty in his holy place.  
<sup>7</sup> Give to Jehovah, ye families of peoples,  
Give to Jehovah glory and strength.  
<sup>8</sup> Give to Jehovah the glory of his name;  
Bring an offering, and come into his courts.  
<sup>9</sup> Worship Jehovah in the beauty of holiness;  
Tremble before him, all the earth.  
<sup>10</sup> Say among the nations, Jehovah reigns;  
Yea, the world shall stand fast, it shall not be moved;  
He will judge the peoples in rectitude.  
<sup>11</sup> Let the heavens rejoice, and the earth exult;  
Let the sea roar, and the fulness thereof;  
<sup>12</sup> Let the field triumph, and all that is therein;  
Then shall all the trees of the wood be joyful  
<sup>13</sup> Before Jehovah; for he comes,  
For he comes to judge the earth.  
<sup>14</sup> He will judge the world in righteousness,  
And the peoples in his faithfulness.

PSALM XCVII

<sup>1</sup> Jehovah reigns, let the earth exult;

Let the multitude of isles be glad.  
<sup>2</sup> Clouds and darkness are round about him;  
Righteousness and judgment are the foundation of his throne.  
<sup>3</sup> Fire goes before him,  
And burns up his foes on every side.  
<sup>4</sup> His lightnings lightened the world;  
The earth saw, and quaked.  
<sup>5</sup> Mountains melted like wax at the presence of Jehovah,  
At the presence of the Lord of the whole earth.  
<sup>6</sup> The heavens declared his righteousness,  
And all the peoples saw his glory.  
<sup>7</sup> Ashamed shall all be that serve a graven image,  
That make their boast of idols.  
Worship him, all ye gods.  
<sup>8</sup> Zion heard, and was glad,  
And the daughters of Judah exulted,  
Because of thy judgments, O Jehovah.  
<sup>9</sup> For thou, Jehovah, art Most High over all the earth,  
Art greatly exalted above all gods.  
<sup>10</sup> Ye that love Jehovah, hate evil;  
He preserves the souls of his saints;  
He rescues them out of the hand of the wicked.  
<sup>11</sup> Light is sown for the righteous,  
And gladness for the upright in heart.  
<sup>12</sup> Be glad, ye righteous, in Jehovah,  
And give thanks to his holy memorial.

PSALM XCVIII

A Psalm.

<sup>1</sup> Sing to Jehovah a new song;  
For he has done wondrous things.  
His right hand and his holy arm  
have wrought salvation for him.  
<sup>2</sup> Jehovah has made known his salvation;  
Before the eyes of the nations has he revealed his righteousness.  
<sup>3</sup> He has remembered his loving-kindness and his truth

Toward the house of Israel.  
All the ends of the earth have seen  
The salvation of our God.

<sup>4</sup> Shout to Jehovah, all the earth;  
Break forth, and be joyful, and sing  
praise.

<sup>5</sup> Sing praise to Jehovah with the  
harp,

With the harp, and the voice of song.

<sup>6</sup> With cornets, and sound of trum-  
pet,

Shout before the king, Jehovah.

<sup>7</sup> Let the sea roar, and the fulness  
thereof,

The world, and they that dwell  
therein;

<sup>8</sup> Let the floods clap their hands,  
Let the mountains be joyful to-  
gether

<sup>9</sup> Before Jehovah; for he comes to  
judge the earth.

He will judge the world in right-  
eousness,

And the peoples in rectitude.

### PSALM XCIX

<sup>1</sup> Jehovah reigns, let the people  
tremble;

He sits above the cherubim, let the  
earth shake.

<sup>2</sup> Jehovah is great in Zion;  
And high is he above all the peoples.

<sup>3</sup> Let them praise thy great and ter-  
rible name;

It is holy!

<sup>4</sup> And the king's strength loves  
judgment;

Thou dost establish equity;

Thou dost execute judgment and  
righteousness in Jacob.

<sup>5</sup> Exalt ye Jehovah, our God,

And worship at his footstool.

He is holy!

<sup>6</sup> Moses and Aaron among his  
priests,

And Samuel among them that call  
on his name,—

They called upon Jehovah, and he  
answered them.

<sup>7</sup> In the pillar of cloud he spoke to  
them.

They kept his testimonies, and the  
statutes he gave them.

<sup>8</sup> Jehovah, our God, thou didst an-  
swer them;

A forgiving God wast thou to them,  
And one that took vengeance on  
their deeds.

<sup>9</sup> Exalt Jehovah, our God,  
And worship at his holy mount.

For Jehovah, our God, is holy.

### PSALM C

A Psalm of Thanksgiving.

<sup>1</sup> Shout to Jehovah, all the earth.

<sup>2</sup> Serve Jehovah with gladness;

Come before him with exultation.

<sup>3</sup> Know that Jehovah, he is God;  
He it is that made us, and we are his,

His people, and the flock of his  
pasture.

<sup>4</sup> Enter into his gates with thanks-  
giving,

His courts with praise;

Give thanks to him, bless his name.

<sup>5</sup> For Jehovah is good; his mercy is  
forever,

And his faithfulness to generation  
and generation.

### PSALM CI

A Psalm of David.

<sup>1</sup> Of mercy and of judgment will  
I sing;

To thee, Jehovah, will I sing praise.

<sup>2</sup> I will act wisely in a perfect way.  
When wilt thou come to me?

I will walk in the integrity of my  
heart within my house.

<sup>3</sup> I will set no wicked thing before  
mine eyes.

The work of them that turn aside I  
hate;

It shall not cleave to me.

<sup>4</sup> A froward heart shall depart from  
me;

An evil man I will not know.

<sup>5</sup> He that secretly slanders his neigh-  
bor,

Him will I cut off.

He that is of a high look and a  
proud heart,



Him will I not bear.

<sup>6</sup> Mine eyes are on the faithful of the land,

That they may dwell with me.

He that walks in a perfect way,

He shall serve me.

<sup>7</sup> He that practises deceit shall not dwell within my house;

He that speaks lies shall not abide in my sight.

<sup>8</sup> Morning by morning will I destroy all the wicked of the land,

To cut off all workers of iniquity from the city of Jehovah.

### PSALM CII

A prayer of the afflicted when he is overwhelmed, and pours out his complaint before Jehovah.

<sup>1</sup> O Jehovah, hear my prayer,  
And let my cry for help come to thee.

<sup>2</sup> Hide not thy face from me in the day when I am in trouble;

Incline to me thine ear;

In the day when I call, make haste to answer me.

<sup>3</sup> For my days consume away in smoke,

And my bones glow with heat like a firebrand.

<sup>4</sup> My heart is smitten like the grass and dries up;

For I forget to eat my food.

<sup>5</sup> Because of the voice of my groaning,

My bones cleave to my flesh.

<sup>6</sup> I am like to a pelican of the wilderness;

I have become as an owl among ruins.

<sup>7</sup> I watch, and have become

Like a lonely sparrow on the housetop.

<sup>8</sup> All the day mine enemies reproach me;

They that are mad against me swear by me.

<sup>9</sup> For I have eaten ashes like bread,  
And have mingled my drink with weeping;

<sup>10</sup> Because of thine indignation and thy wrath,

For thou hast taken me up and cast me away.

<sup>11</sup> My days are as the lengthened shade;

And I am dried up like the grass.

<sup>12</sup> But thou, Jehovah, shalt sit [on the throne] forever,

And thy remembrance is to all generations.

<sup>13</sup> Thou wilt arise, wilt have mercy upon Zion;

For it is the time to favor her,

For the set time is come.

<sup>14</sup> For thy servants take pleasure in her stones,

And her dust they favor.

<sup>15</sup> And the nations shall fear the name of Jehovah,

And kings of the earth thy glory;

<sup>16</sup> Because Jehovah has built up Zion, Is seen in his glory.

<sup>17</sup> He has turned to the prayer of the destitute,

And has not despised their prayer.

<sup>18</sup> This shall be written for the generation to come;

And a people to be created shall praise Jah.

<sup>19</sup> Jehovah bent down from his holy height;

Jehovah from heaven looked on the earth;

<sup>20</sup> To hear the groaning of the prisoner,

To loose those that are appointed to death;

<sup>21</sup> To declare in Zion the name of Jehovah,

And his praise in Jerusalem;

<sup>22</sup> When the peoples are gathered together,

And the kingdoms, to serve Jehovah.

<sup>23</sup> He has humbled my strength in the way;

He has shortened my days.

<sup>24</sup> I say, My God, take me not in the midst of my days!

Thy years are throughout all generations.

<sup>25</sup> Of old thou didst lay the foundation of the earth,  
And the heavens are the work of thy hands.  
<sup>26</sup> They shall perish, but thou shalt endure;  
And all of them shall waste away like a garment,  
And as a vesture thou wilt change them, and they pass away.  
<sup>27</sup> But thou art the same,  
And thy years shall have no end.  
<sup>28</sup> The sons of thy servants shall dwell [in the land],  
And their seed shall be established before thee.

PSALM CIII

<sup>1</sup> Bless Jehovah, O my soul,  
And all that is within me, [bless] his holy name.  
<sup>2</sup> Bless Jehovah, O my soul,  
And forget not all his benefits.  
<sup>3</sup> Who forgives all thine iniquities,  
Who heals all thy diseases;  
<sup>4</sup> Who redeems thy life from the pit,  
Who crowns thee with loving-kindness and tender mercies;  
<sup>5</sup> Who satisfies thy mouth with good;  
Thy youth renews itself as the eagle.  
<sup>6</sup> Jehovah executes righteousness,  
And judgment, for all the oppressed.  
<sup>7</sup> He made known his ways to Moses,  
His deeds to the sons of Israel.

<sup>8</sup> Compassionate and gracious is Jehovah,  
Slow to anger, and abundant in mercy.  
<sup>9</sup> He will not always chide,  
Nor keep his anger forever.  
<sup>10</sup> He has not dealt with us according to our sins,  
Nor rewarded us according to our iniquities.

<sup>11</sup> For as the heavens are high above the earth,  
So great is his mercy toward them that fear him.  
<sup>12</sup> As far as the east is from the west,  
So far has he removed our transgressions from us.

<sup>13</sup> As a father has compassion on his children,  
Jehovah has compassion on them that fear him.

<sup>14</sup> For he knows our frame,  
He remembers that we are dust.

<sup>15</sup> As for man, his days are as grass;  
As the flower of the field, so he flourishes.

<sup>16</sup> For the wind passes over it, and it is gone,  
And its place shall know it no more.

<sup>17</sup> But the mercy of Jehovah is from everlasting, and to everlasting, and on them that fear him,  
And his righteousness to children's children;

<sup>18</sup> To them that keep his covenant,  
And to them that remember his precepts to do them.

<sup>19</sup> Jehovah has established his throne in the heavens,  
And his kingdom rules over all.

<sup>20</sup> Bless Jehovah, ye his angels,  
The mighty in strength, that execute his word,  
Harkening to the voice of his word.

<sup>21</sup> Bless Jehovah, all his hosts,  
His ministers, that do his pleasure.

<sup>22</sup> Bless Jehovah, all his works,  
In all places of his dominion.  
Bless Jehovah, O my soul.

PSALM CIV

<sup>1</sup> Bless Jehovah, O my soul.  
Jehovah, my God, thou art very great;  
Thou art clothed with honor and majesty.

<sup>2</sup> Who coverest thyself with light as with a mantle,  
Who stretchest out the heavens like a curtain.

<sup>3</sup> Who frames his chambers in the waters;

Who makes the clouds his chariot;  
Who goes on the wings of the wind.

<sup>4</sup> Who makes the winds his messengers,  
His ministers,—flaming fire.



<sup>5</sup> He founded the earth on its bases,  
That it should not be moved forever and ever.

<sup>6</sup> Thou didst cover it with the abyss as with a garment;  
The waters stood above the mountains.

<sup>7</sup> At thy rebuke they fled;  
At the voice of thy thunder they hasted away,—

<sup>8</sup> While mountains rise, valleys sink,—  
To the place which thou didst found for them.

<sup>9</sup> A bound thou didst set, that they should not pass over,  
Should not return to cover the earth.

<sup>10</sup> He sends out springs in the valleys;  
They run among the mountains.

<sup>11</sup> They give drink to every beast of the field;  
The wild asses quench their thirst.

<sup>12</sup> Above them dwell the birds of heaven;  
From among the branches they utter a voice.

<sup>13</sup> He waters the mountains from his chambers;  
The earth is sated with the fruit of thy working.

<sup>14</sup> He causes grass to grow for the cattle,  
And herbs for the service of man,  
Bringing forth food out of the earth.

<sup>15</sup> And with wine he gladdens the heart of man;  
Making the face to shine with oil;  
And with bread he strengthens man's heart.

<sup>16</sup> The trees of Jehovah are sated;  
Cedars of Lebanon which he planted;

<sup>17</sup> Where birds make their nests;  
The stork, cypresses are her house.

<sup>18</sup> The high mountains are a refuge for wild-goats,  
The rocks for the conies.

<sup>19</sup> He made the moon for seasons;  
The sun knows his going-down.

<sup>20</sup> Thou dost put darkness, and it is night;  
Wherein all the beasts of the forest are in motion.

<sup>21</sup> The young lions roar for the prey,  
And seek their food from God.

<sup>22</sup> The sun arises, they retire,  
And couch down in their dens.

<sup>23</sup> Man goes forth to his work,  
And to his toil, until evening.

<sup>24</sup> How manifold are thy works, O Jehovah!  
In wisdom hast thou wrought them all.

The earth is full of thy riches.  
<sup>25</sup> That sea, great and broad on every hand!

Where are moving things, and without number,  
Both small and great beasts.

<sup>26</sup> There go the ships,  
That leviathan thou hast formed to sport therein.

<sup>27</sup> They all wait for thee,  
To give their food in its season.

<sup>28</sup> Thou givest to them, they gather;  
Thou openest thy hand, they are sated with good.

<sup>29</sup> Thou hidest thy face, they are troubled;  
Thou withdrawest their breath, they expire,  
And return to their dust.

<sup>30</sup> Thou sendest forth thy breath, they are created;  
And thou renewest the face of the ground.

<sup>31</sup> Let the glory of Jehovah be forever;  
Let him rejoice in the works of his hands;

<sup>32</sup> He who looks on the earth, and it trembles,  
He touches the mountains, and they smoke.

<sup>33</sup> I will sing to Jehovah while I live;

Ver. 9. Compare Job 38 : 10, (Book of Job, this version):  
And appointed it my bound,  
And set bars and doors.

I will sing praise to my God while  
I am in being.

<sup>34</sup> Sweet shall be of him my meditation;

I, I will be glad in Jehovah.

<sup>35</sup> Sinners shall be consumed from the earth,

And the wicked, they shall be no more.

Bless Jehovah, O my soul.

Praise ye Jah.

PSALM CV

<sup>1</sup> Give thanks to Jehovah; call upon his name;

Make known his deeds among the peoples.

<sup>2</sup> Sing to him, sing praise to him;

Talk of all his wondrous works.

<sup>3</sup> Glory in his holy name;

Let the heart of them that seek Jehovah rejoice.

<sup>4</sup> Seek after Jehovah and his strength;

Seek his face evermore.

<sup>5</sup> Remember his wonders that he has wrought,

His portents, and the judgments of his mouth.

<sup>6</sup> Seed of Abraham his servant,

Sons of Jacob, his chosen ones.

<sup>7</sup> He, Jehovah, is our God,  
His judgments are in all the earth.

<sup>8</sup> He remembers his covenant forever,

The word he commanded, to a thousand generations;

<sup>9</sup> Which he ratified with Abraham,  
And his oath to Isaac;

<sup>10</sup> And confirmed it to Jacob for a statute,

To Israel for an everlasting covenant;

<sup>11</sup> Saying, To thee will I give the land of Canaan,

The portion of your inheritance;

<sup>12</sup> When they were a small number,  
Few, and strangers in it.

<sup>13</sup> They went from nation to nation,

From one kingdom to another people.

<sup>14</sup> He suffered no man to oppress them,

And he reproved kings for their sake [saying],

<sup>15</sup> Touch not mine anointed ones,  
And to my prophets do no harm.

<sup>16</sup> And he called for a famine upon the land;

He broke all the staff of bread.

<sup>17</sup> He sent a man before them;

For a servant was Joseph sold.

<sup>18</sup> His feet they hurt with fetters,  
He was laid in irons;

<sup>19</sup> Until the time that his word came;  
The saying of Jehovah had cleared him.

<sup>20</sup> The king sent and freed him,  
The ruler of the peoples, and loosed him.

<sup>21</sup> He made him lord of his house,  
And ruler over all his substance;

<sup>22</sup> To bind his princes at his pleasure,

And teach his elders wisdom.

<sup>23</sup> And Israel came into Egypt,  
And Jacob sojourned in the land of Ham.

<sup>24</sup> And he made his people fruitful exceedingly,

And made them stronger than their foes.

<sup>25</sup> He turned their heart to hate his people,

To plot against his servants.

<sup>26</sup> He sent Moses, his servant,  
Aaron whom he had chosen.

<sup>27</sup> They set his signs among them,  
And portents in the land of Ham.

<sup>28</sup> He sent darkness, and he made it dark;

Ver. 27. [Set his signs.] As enduring memorials in the history of the people. See the remarks on Ps. 78: 43.

Ver. 27, 28 member: [Portents.] Omens of evil.

Ver. 28. [Sent darkness.] Here, as in Ps. 78: 44-51, the plagues are not mentioned in their historical order.



And they rebelled not against his words.

<sup>29</sup> He turned their waters to blood, And caused their fish to die.

<sup>30</sup> Their land swarmed with frogs,—

In the chambers of their kings.

<sup>31</sup> He said, and there came flies, Lice, in all their border.

<sup>32</sup> He gave them hail for rain, Flaming fire in their land;

<sup>33</sup> And smote their vines and their fig-trees,

And broke the trees of their border.

<sup>34</sup> He said, and there came locusts, And caterpillars, and without number;

<sup>35</sup> And devoured every herb in their land,

And devoured the fruit of their ground.

<sup>36</sup> And he smote all the firstborn in their land.

The firstlings of all their strength.

<sup>37</sup> And he brought them out with silver and gold;

And there was not a feeble one among his tribes.

<sup>38</sup> Egypt was glad when they went out,

For their dread had fallen upon them.

<sup>39</sup> He spread a cloud for a covering,

And fire to give light in the night.

<sup>40</sup> They asked, and he brought quails,

And satisfied them with the bread of heaven.

<sup>41</sup> He opened the rock, and waters flowed;

They ran in the deserts, a river.

<sup>42</sup> For he remembered his holy word,

Abraham his servant;

<sup>43</sup> And brought out his people with joy,

His chosen ones with triumph;

<sup>44</sup> And gave them the lands of nations,

And the labor of peoples they inherit;

<sup>45</sup> That they might keep his statutes, And observe his laws.

Bless ye Jah.

## PSALM CVI

<sup>1</sup> Bless ye Jah.

Give thanks to Jehovah, for he is good;

For his mercy is forever.

<sup>2</sup> Who shall utter the mighty deeds of Jehovah;

Shall cause all his praise to be heard?

<sup>3</sup> Happy they that keep judgment, He that does righteousness at all times.

<sup>4</sup> Remember me, Jehovah, with thy favor to thy people;

Visit me with thy salvation,

<sup>5</sup> That I may witness the welfare of thy chosen ones,

May rejoice in the gladness of thy nation,

May glory with thy heritage.

<sup>6</sup> We have sinned, with our fathers,

We have acted perversely, we have done wickedly.

<sup>7</sup> Our fathers in Egypt did not consider thy wonders;

They remembered not the multitude of thy mercies,

And they rebelled by the sea, at the Red Sea.

<sup>8</sup> But he saved them for his name's sake,

To make known his might.

<sup>9</sup> And he rebuked the Red Sea, and it dried up;

And he made them go through the depths, as in the wilderness.

Ver. 28, 2d member. [They.] Moses and Aaron, who are subject of the verb here, as in the preceding verse. "They set his signs;" and when he "sent darkness" by them, "They rebelled not against his words," as at Meribah" (Num. 20: 24, "ye rebelled against my word at the water of Meribah"), but executed his command with literal exactness.

Ver. 36. [Firstlings of—their strength.] See the same phrase in Gen. 49: 3.

<sup>10</sup> And he saved them out of the hand  
of the hater,  
And redeemed them out of the hand  
of the enemy.

<sup>11</sup> And the waters covered their foes;  
Not one of them was left.

<sup>12</sup> And they believed his words;  
They sang his praise.

<sup>13</sup> They made haste to forget his  
doings;

They waited not for his counsel.

<sup>14</sup> They had greedy longings in the  
wilderness,

And they tempted God in the desert.

<sup>15</sup> And he gave them their request,  
And sent leanness in their soul.

<sup>16</sup> And they were envious of Moses  
in the camp,

Of Aaron, the holy one of Jehovah.

<sup>17</sup> The earth opened, and swallowed up  
Dathan,

And covered over the company of  
Abiram.

<sup>18</sup> And fire burned in their com-  
pany;

A flame consumed the wicked.

<sup>19</sup> They made a calf in Horeb,  
And worshiped a molten image;

<sup>20</sup> And changed their glory  
Into the likeness of an ox that eats  
grass.

<sup>21</sup> They forgot God who saved them;  
Who did great things in Egypt,

<sup>22</sup> Wondrous things in the land of  
Ham,

Terrible things by the Red Sea.

<sup>23</sup> And he said he would destroy  
them;

Had not Moses stood in the breach  
before him,

To turn back his wrath from des-  
troying.

<sup>24</sup> And they rejected the pleasant  
land;

They believed not his word.

<sup>25</sup> And they murmured in their tents;  
They hearkened not to the voice of  
Jehovah.

<sup>26</sup> And he lifted up his hand to them,  
To make them fall in the wilderness;

<sup>27</sup> And to make their seed fall among  
the nations,  
And to scatter them in the lands.

<sup>28</sup> And they joined themselves to  
Baal-Peor,

And ate the sacrifices of the dead.

<sup>29</sup> And they provoked displeasure by  
their deeds,

And a plague broke in upon them.

<sup>30</sup> Then Phineas stood up, and exe-  
cuted judgment,

And the plague was stayed.

<sup>31</sup> And it was reckoned to him for  
righteousness,

To generation and generation, for-  
evermore.

<sup>32</sup> They provoked anger at the  
waters of Strife;

And it went ill with Moses on their  
account.

<sup>33</sup> For they provoked his spirit,  
And he spoke unadvisedly with his  
lips.

<sup>34</sup> They did not destroy the peo-  
ples,

Of whom Jehovah told them;

<sup>35</sup> But mixed themselves with the na-  
tions,

And learned their works;

<sup>36</sup> And they served their idols,

And they became a snare to them.

<sup>37</sup> And they sacrificed their sons and  
their daughters to demons.

<sup>38</sup> And they shed innocent blood;  
Blood of their sons and their daugh-  
ters,

Whom they sacrificed to the idols of  
Canaan;

And the land was polluted with blood-  
shed.

<sup>39</sup> And they were defiled with their  
works,

And played the harlot in their deeds.

<sup>40</sup> And Jehovah's anger was kindled  
against his people,

And he abhorred his heritage.

<sup>41</sup> And he gave them into the hand  
of the nations,

And they that hated them ruled over  
them.



<sup>42</sup> And their enemies oppressed them,  
And they were bowed down under  
their hand.

<sup>43</sup> Many times would he rescue them;  
And they rebelled in their counsel,  
And were brought low for their in-  
iquity.

<sup>44</sup> But he looked on their distress,  
When he heard their cry.

<sup>45</sup> And he remembered for them his  
covenant,  
And pitied them according to the  
abundance of his mercy;

<sup>46</sup> And made them objects of compas-  
sion,  
In presence of all that carried them  
captive.

<sup>47</sup> Save us, Jehovah, our God,  
And gather us from the nations;  
To give thanks to thy holy name,  
To glory in thy praise.

Blessed be Jehovah, God of Israel,  
From everlasting, and to everlasting.  
And let all the people say, Amen.  
Praise ye Jah.

## FIFTH BOOK

### PSALM CVII

<sup>1</sup> Give thanks to Jehovah, for he is  
good;

For his mercy is forever.

<sup>2</sup> Let the redeemed of Jehovah say it,  
Whom he redeemed from the hand  
of the foe,

<sup>3</sup> And gathered them out of the lands,  
From the east and from the west,  
from the north and from the  
south.

<sup>4</sup> They wandered in the wilderness,  
in a desert way;  
They found not a city for a habita-  
tion.

<sup>5</sup> Hungry and thirsty,  
Their soul fainted in them.

<sup>6</sup> Then they cried to Jehovah in their  
trouble,  
And he rescued them out of their dis-  
tresses.

<sup>7</sup> And he led them by a straight way,  
That they might go to a city for a  
habitation.

<sup>8</sup> Let them give thanks to Jehovah  
for his mercy,  
And his wonderful works to the sons  
of men.

<sup>9</sup> For he satisfies the longing soul,  
And the hungry soul he fills with  
good.

<sup>10</sup> As they sat in darkness and the  
shadow of death,

Bound in affliction and iron;—  
<sup>11</sup> Because they rebelled against the  
words of the Mighty One,  
And contemned the counsel of the  
Most High,

<sup>12</sup> And he bowed down their heart with  
trouble,  
They stumbled, and there was none  
to help;—

<sup>13</sup> Then they cried to Jehovah in their  
strait,  
And he saved them out of their dis-  
tresses.

<sup>14</sup> He brought them out from dark-  
ness and the shadow of death,  
And broke their bands asunder.

<sup>15</sup> Let them give thanks to Jehovah  
for his mercy,  
And his wonderful works to the sons  
of men.

<sup>16</sup> For he has broken the doors of  
bronze,  
And cut the bars of iron asunder.

<sup>17</sup> Fools, because of their way of  
transgression,  
And because of their iniquities, bring  
affliction on themselves.

<sup>18</sup> All food their soul abhors,  
And they draw near to the gates of  
death.

<sup>19</sup> Then they cry to Jehovah in their strait,  
And he saves them out of their distresses.

<sup>20</sup> He sends his word, and heals them,  
And delivers them from their pits.

<sup>21</sup> Let them give thanks to Jehovah for his mercy,  
And his wonderful works to the sons of men.

<sup>22</sup> And let them sacrifice the sacrifices of thanksgiving,  
And recount his works with rejoicing.

<sup>23</sup> They that go down to the sea in ships,

That do business in great waters;

<sup>24</sup> These see the works of Jehovah,  
And his wonders in the deep.

<sup>25</sup> For he spoke, and raised a stormy wind,

And it lifted up the waves thereof.

<sup>26</sup> They mount up to the heavens,  
They go down to the abysses;  
Their soul is melted because of trouble.

<sup>27</sup> They reel and stagger like a drunken man,

And all their wisdom comes to naught.

<sup>28</sup> Then they cry to Jehovah in their strait,

And he brings them out of their distresses.

<sup>29</sup> He hushes the storm to silence,  
And the waves thereof are still.

<sup>30</sup> Then are they glad, because they are at rest,

And he leads them to their desired haven.

<sup>31</sup> Let them give thanks to Jehovah for his mercy,

And his wonderful works to the sons of men.

<sup>32</sup> And let them exalt him in the congregation of the people,

And praise him in the assembly of the elders.

<sup>33</sup> He turns rivers into a wilderness,  
And water-springs into dry ground;

<sup>34</sup> A fruitful land into barrenness,

For the wickedness of them that dwell therein.

<sup>35</sup> He turns the wilderness into a pool of water,

And a dry land into water-springs.

<sup>36</sup> And there he makes the hungry dwell,

And they found a city for a habitation.

<sup>37</sup> And they sow fields, and plant vineyards,

And produce fruits of the [yearly] increase.

<sup>38</sup> And he blesses them, and they multiply greatly,

And their cattle he makes not few.

<sup>39</sup> And they become few, and are brought low,

From oppression, suffering, and sorrow;

<sup>40</sup> He pours contempt upon princes,  
And makes them wander in a pathless waste.

<sup>41</sup> And he sets the needy on high out of affliction,

And makes families like a flock.

<sup>42</sup> The upright shall see, and rejoice,

And all iniquity stop her mouth.

<sup>43</sup> Whoso is wise, let him observe these things;

And let them attentively consider the mercies of Jehovah.

# PSALM CVIII

A Song. A Psalm of David.

<sup>1</sup> My heart is fixed, O God;  
I will sing, and will sing praise,—my glory also.

<sup>2</sup> Awake, lute and harp;  
I will awake the dawn!

<sup>3</sup> I will praise thee among the peoples, O Jehovah;  
I will sing praise to thee among the nations.

<sup>4</sup> For great above the heavens is thy mercy,

And to the clouds thy faithfulness.

<sup>5</sup> Be thou exalted above the heavens, O God,

And thy glory over all the earth!



<sup>6</sup> That thy beloved ones may be delivered,  
Save with thy right hand, and answer me.  
<sup>7</sup> God has spoken in his holiness. I will triumph;  
I will divide Shechem, and will mete out the valley of Succoth.  
<sup>8</sup> Gilead is mine, Manasseh is mine, And Ephraim is the defense of my head;  
Judah is my ruler's staff.  
<sup>9</sup> Moab is my wash-basin;  
Upon Edom will I cast my shoe;  
Over Philistia will I shout aloud.  
<sup>10</sup> Who will conduct me to the fortified city?  
Who has led me to Edom?  
<sup>11</sup> Hast not thou, O God, cast us off,  
And wilt not go forth, O God, with our armies?  
<sup>12</sup> Give us help from the foe;  
For vain is the deliverance of man.  
<sup>13</sup> Through God we will do valiantly,  
And he it is that will tread down our foes.

### PSALM CIX

To the chief Musician. A Psalm of David.

<sup>1</sup> God of my praise, be not silent!  
<sup>2</sup> For a wicked mouth, and a mouth of deceit, have they opened against me;  
They have spoken against me with a tongue of falsehood.  
<sup>3</sup> And with words of hatred they have compassed me,  
And have fought against me without cause.  
<sup>4</sup> In return for my love they are mine adversaries;  
But I give myself to prayer.  
<sup>5</sup> And they laid upon me evil in return for good,  
And hatred in return for my love.  
<sup>6</sup> Appoint thou over him a wicked one,  
And let an adversary stand at his right hand,  
<sup>7</sup> When he is judged, let him go forth guilty,

And let his prayer become sin.

<sup>8</sup> Let his days be few;  
His office let another take.  
<sup>9</sup> Let his sons be orphans,  
And his wife a widow.  
<sup>10</sup> Let his sons continually wander and beg,  
And seek [help] far from their ruins.  
<sup>11</sup> Let the usurer lay a snare for all that he has,  
And let strangers despoil his labor.  
<sup>12</sup> Let him have no one to extend mercy,  
And let there be none to show favor to his orphans.  
<sup>13</sup> Let his posterity be cut off;  
In the generation following let their name be blotted out.  
<sup>14</sup> Let the iniquity of his fathers be in remembrance with Jehovah,  
And let not the sin of his mother be blotted out.  
<sup>15</sup> Let them be before Jehovah continually,  
And let him cut off their memory from the earth.  
<sup>16</sup> Because he remembered not to show mercy,  
And persecuted a man afflicted and needy,  
And stricken in heart, to slay him.  
<sup>17</sup> And he loved cursing, and it came upon him;  
And he delighted not in blessing,  
And it was far from him.  
<sup>18</sup> And he put on cursing as his garment;  
And it came like water into his bowels,  
And like oil into his bones.  
<sup>19</sup> Let it be to him as the robe he wears,  
And for a belt let him always gird it on.  
<sup>20</sup> Let this be the reward of mine adversaries from Jehovah,  
And of them that speak evil against my soul.  
<sup>21</sup> And thou, Jehovah, Lord,  
Do for me, for the sake of thy name.

For good is thy mercy; rescue me.

<sup>22</sup> For I am afflicted and needy,  
And my heart is pierced within me.

<sup>23</sup> Like the shadow, as it lengthens, I  
am passing away;

I am driven away like the locust.

<sup>24</sup> My knees falter through fasting,  
And my flesh pines away from [its]  
fatness.

<sup>25</sup> And I am become to them a re-  
proach;

They see me, they shake their head.

<sup>26</sup> Help me, Jehovah, my God,  
Save me, according to thy mercy.

<sup>27</sup> And they shall know that this is  
thy hand;

Thou, Jehovah, hast done it.

<sup>28</sup> They will curse, and thou wilt  
bless;

They have risen up; and shall be  
shamed, and thy servant will re-  
joice.

<sup>29</sup> Mine adversaries shall be clothed  
with shame,

And cover themselves with their con-  
fusion as with a robe.

<sup>30</sup> I will thank Jehovah greatly  
with my mouth,

And in the midst of many will I  
praise him.

<sup>31</sup> For he will stand on the right  
hand of the needy,

To save him from them that judge  
his soul.

### PSALM CX

A Psalm of David.

<sup>1</sup> Jehovah said to my Lord, Sit thou  
at my right hand,  
Till I shall make thine enemies a stool  
for thy feet.

<sup>2</sup> The rod of thy strength will Jeho-  
vah stretch forth from Zion;  
Rule thou in the midst of thine ene-  
mies.

<sup>3</sup> Thy people are free-will offerings.

Ver. 3, 2d member. A latent comparison, intimated but not fully expressed. "Dew of youth" suggests the freshness and beauty of young life. "Womb of the morning" suggests the prolific source of the countless dew-drops. Accordingly, "From the womb of the morning thou hast thy dew of youth," suggests the countless numbers and fresh vigor of the youthful warriors, as the dew-drops poured forth from the womb of the morning.

in the day of thy warfare, in  
beauties of holiness;

From the womb of the morning thou  
hast thy dew of youth.

<sup>4</sup> Jehovah has sworn, and he will  
not repent:

Thou art a priest forever, after the  
order of Melchizedek.

<sup>5</sup> The Lord is on thy right hand;  
He smites kings in the day of his  
anger.

<sup>6</sup> He will judge among the nations;  
he fills with dead bodies;

He smites the head, over a wide land.

<sup>7</sup> Of the brook, in the way, he will  
drink,

Therefore will he lift up the head.

### PSALM CXI

<sup>1</sup> Praise ye Jah.

I will thank Jehovah with the whole  
heart,

In the company of the upright and  
in the congregation.

<sup>2</sup> Great are the works of Jehovah,  
Searched out by all that delight in  
them.

<sup>3</sup> Honorable and glorious is his  
work,

And his righteousness stands fast  
forever.

<sup>4</sup> He has made a memorial for his  
wonderful works;

Gracious and compassionate is Jeho-  
vah.

<sup>5</sup> The prey he has given to them  
that fear him;

He will forever remember his cove-  
nant.

<sup>6</sup> The might of his works he has  
shown to his people,

To give to them the heritage of the  
nations.

<sup>7</sup> The works of his hand are truth  
and judgment;

Sure are all thy precepts;

<sup>8</sup> Established forever and ever,



Done in truth and uprightness.

<sup>9</sup> Redemption has he sent to his people;

He commanded his covenant forever.

Holy and fearful is his name.

<sup>10</sup> The beginning of wisdom is the fear of Jehovah.

A good understanding have all they that do them.

His praise endures forever.

## PSALM CXII

<sup>1</sup> Praise ye Jah.

Happy the man that fears Jehovah,  
That delights greatly in his commandments.

<sup>2</sup> Mighty in the earth shall be his seed;

The generation of the upright shall be blessed.

<sup>3</sup> Wealth and riches are in his house;  
And his righteousness stands fast forever.

<sup>4</sup> There has risen in the darkness a light for the upright,  
Gracious, and compassionate, and righteous.

<sup>5</sup> Happy is the man that shows favor and lends;  
He maintains his cause in the judgment.

<sup>6</sup> For he shall not be moved forever;  
The righteous will be in everlasting remembrance.

<sup>7</sup> He shall not be afraid of evil tidings;  
His heart is fixed, trusting in Jehovah.

<sup>8</sup> His heart is established, he shall not be afraid,  
Until he shall see his desire on his foes.

<sup>9</sup> He has dispersed, he has given to the needy;

His righteousness stands fast forever.  
His horn shall be exalted in honor.

<sup>10</sup> The wicked shall see it, and be vexed;

He will gnash his teeth, and melt away.

The desire of the wicked shall perish.

## PSALM CXIII

<sup>1</sup> Praise ye Jah.

Praise, ye servants of Jehovah,  
Praise the name of Jehovah.

<sup>2</sup> Let the name of Jehovah be blessed,  
Henceforth, and forever.

<sup>3</sup> From the rising of the sun until its going down,

Praised be the name of Jehovah.

<sup>4</sup> High above all nations is Jehovah;

Above the heavens is his glory.

<sup>5</sup> Who is like Jehovah, our God,  
He that sits on high;

<sup>6</sup> He that looks far down,  
On the heavens and on the earth?

<sup>7</sup> He raises up the weak out of the dust;

He lifts up the needy from the dung-hill;

<sup>8</sup> To make him sit with nobles,  
With the nobles of his people.

<sup>9</sup> He makes the barren dwell in the family,

The rejoicing mother of sons.

Praise ye Jah.

## PSALM CXIV

<sup>1</sup> When Israel went forth out of Egypt,

The house of Jacob from a people of strange language;

<sup>2</sup> Judah became his sanctuary,  
Israel his dominion.

<sup>3</sup> The sea saw, and fled;  
The Jordan turned back.

<sup>4</sup> The mountains leaped like rams,  
Hills like the young of the flock?

<sup>5</sup> What ails thee, thou sea, that thou fleest?

Thou Jordan, that thou turnest back?

<sup>6</sup> Ye mountains, that ye leap like rams,

Hills, like young of the flock?

<sup>7</sup> Tremble thou earth, before the Lord,

Before the God of Jacob;

<sup>9</sup> Who turned the rock into a pool of water,  
The flinty rock into a fountain of waters.

PSALM CXV

<sup>1</sup> Not to us, O Jehovah, not to us,  
But to thy name, give glory,  
For thy mercy, for thy truth.

<sup>2</sup> Wherefore should the nations say,  
Where now is their God?

<sup>3</sup> But our God is in the heavens;  
All that he pleased he has done.

<sup>4</sup> Their idols are silver and gold,  
The work of the hands of man.

<sup>5</sup> A mouth have they, but they speak not;

Eyes have they, but they see not.

<sup>6</sup> Ears have they, but they hear not;  
A nose have they, but they smell not.

<sup>7</sup> Their hands,—they handle not;

Their feet,—they walk not.

They make no sound in their throat.

<sup>8</sup> Like to them are they that make them,

Every one that trusts in them.

<sup>9</sup> Israel, trust thou in Jehovah;  
He is their help and their shield.

<sup>10</sup> House of Aaron, trust ye in Jehovah;

He is their help and their shield.

<sup>11</sup> Ye that fear Jehovah, trust in Jehovah;

He is their help and their shield.

<sup>12</sup> Jehovah has been mindful of us;  
he will bless;

Will bless the house of Israel,

Will bless the house of Aaron;

<sup>13</sup> Will bless them that fear Jehovah,  
The small with the great.

<sup>14</sup> Jehovah add to you,

To you and to your children!

<sup>15</sup> Blessed be ye of Jehovah,

Maker of heaven and earth.

<sup>16</sup> The heavens are Jehovah's heavens;

And the earth he has given to the sons of men.

<sup>17</sup> The dead praise not Jah,  
And none that go down to silence.

<sup>18</sup> But we will bless Jah,  
Henceforth, and forever.  
Praise ye Jah.

PSALM CXVI

<sup>1</sup> I love—because Jehovah hears  
My voice and my supplications;

<sup>2</sup> Because he has inclined his ear to me,

And I will call while I live.

<sup>3</sup> The bands of death encompassed me,

And the pangs of the underworld  
came upon me.

I find trouble and sorrow.

<sup>4</sup> And I call on the name of Jehovah:  
Jehovah, I pray, deliver my soul!

<sup>5</sup> Gracious is Jehovah, and righteous;

And our God shows compassion.

<sup>6</sup> Jehovah preserves the simple;

I was brought low, and he helped me.

<sup>7</sup> Return, my soul, to thy rest,

For Jehovah has dealt bountifully  
with thee.

<sup>8</sup> For thou hast rescued my soul  
from death,

Mine eyes from tears,

My feet from falling.

<sup>9</sup> I will walk before Jehovah,

In the lands of the living.

<sup>10</sup> I believed, for [so] I speak.

I, I was afflicted greatly.

<sup>11</sup> I said in mine alarm,

All mankind are false.

<sup>12</sup> How shall I repay to Jehovah,  
All his benefits bestowed upon me?

<sup>13</sup> I will take the cup of salvation,  
And will call on the name of Jeho-

vah.

<sup>14</sup> I will pay my vows to Jehovah,  
Yea, in the presence of all his people.

<sup>15</sup> Precious in the eyes of Jehovah  
Is the death of his saints.

<sup>16</sup> I beseech, O Jehovah—for I am  
thy servant,

I am thy servant, the son of thy  
handmaid;

Thou hast loosed my bonds.



<sup>17</sup> To thee will I offer a sacrifice of thanksgiving,  
And will call on the name of Jehovah.  
<sup>18</sup> I will pay my vows to Jehovah,  
Yea, in the presence of all his people;  
<sup>19</sup> In the courts of the house of Jehovah,  
In the midst of thee, O Jerusalem.  
Praise ye Jah.

PSALM CXVII

<sup>1</sup> Praise Jehovah, all ye nations;  
Extol him, all ye peoples.  
<sup>2</sup> For great is his mercy toward us;  
And the truth of Jehovah is forever.  
Praise ye Jah.

PSALM CXVIII

<sup>1</sup> Give thanks to Jehovah, for he is good;  
For his mercy is forever.  
<sup>2</sup> Let Israel say,—  
For his mercy is forever.  
<sup>3</sup> Let the house of Aaron say,—  
For his mercy is forever.  
<sup>4</sup> Let them that fear Jehovah say,—  
For his mercy is forever.  
<sup>5</sup> Out of the anguish I called on Jah;  
Jah answered [and set] me in a large place.  
<sup>6</sup> Jehovah is for me, I will not fear;  
What can man do to me?  
<sup>7</sup> Jehovah is for me, with my helpers,  
And I, I shall see my desire on them that hate me.  
<sup>8</sup> It is better to trust in Jehovah,  
Than to confide in man.  
<sup>9</sup> It is better to trust in Jehovah,  
Than to confide in princes.  
<sup>10</sup> All the nations compass me about;  
In the name of Jehovah I will surely cut them off.  
<sup>11</sup> They compass me about, yea they surround me;  
In the name of Jehovah I will surely cut them off.  
<sup>12</sup> They compass me about like bees;

They are quenched like the fire of thorns;  
In the name of Jehovah I will surely cut them off.  
<sup>13</sup> Thou didst sorely thrust at me,  
that I might fall;  
But Jehovah helped me.  
<sup>14</sup> Jah is my strength and song,  
And he is become my salvation.  
<sup>15</sup> The voice of triumph and salvation  
Is in the tents of the righteous.  
The right hand of Jehovah has wrought mightily.  
<sup>16</sup> The right hand of Jehovah is uplifted high;  
The right hand of Jehovah has wrought mightily.  
<sup>17</sup> I shall not die, but shall live,  
And shall recount the works of Jah.  
<sup>18</sup> Jah has sorely chastened me,  
But has not given me over to death.  
<sup>19</sup> Open to me the gates of righteousness;  
I will come in by them, I will give thanks to Jah.  
<sup>20</sup> This is the gate of Jehovah;  
The righteous shall come in by it.  
<sup>21</sup> I will thank thee that thou hast answered me,  
And art become my salvation.  
<sup>22</sup> The stone which the builders rejected,  
Has become the head of the corner.  
<sup>23</sup> This is from Jehovah;  
It is wonderful in our eyes.  
<sup>24</sup> This is the day Jehovah has made;  
We will exult and be glad in it.  
<sup>25</sup> I beseech, O Jehovah, save now!  
I beseech, O Jehovah, send now prosperity!  
<sup>26</sup> Blessed is he that comes in the name of Jehovah.  
We bless you from the house of Jehovah.  
<sup>27</sup> Mighty is Jehovah, and has given us light.  
Bind the festal sacrifice with cords,  
Even to the horns of the altar.  
<sup>28</sup> Thou art my God, and I will thank thee,

My God, I will exalt thee.  
<sup>20</sup> Give thanks to Jehovah, for he is good;  
 For his mercy is forever.

PSALM CXIX

Aleph.

<sup>1</sup> Happy the upright in their way,  
 Who walk in the law of Jehovah.  
<sup>2</sup> Happy they that keep his testimonies,  
 That seek him with the whole heart;  
<sup>3</sup> Who also do no wrong,  
 Who walk in his ways.  
<sup>4</sup> Thou hast enjoined thy precepts,  
 That we should keep them strictly.  
<sup>5</sup> Oh, that my ways were directed  
 To keep thy statutes.  
<sup>6</sup> Then shall I not be ashamed,  
 When I have respect to all thy commandments.  
<sup>7</sup> I will praise thee with uprightness of heart,  
 While I learn thy righteous judgments.  
<sup>8</sup> Thy statutes I will keep.  
 Do not forsake me utterly!

Beth.

<sup>9</sup> Whereby shall a young man keep his path pure?  
 By taking heed according to thy word.  
<sup>10</sup> With my whole heart have I sought thee;  
 Do not let me wander from thy commandments.  
<sup>11</sup> In my heart have I treasured thy saying,  
 That I may not sin against thee.  
<sup>12</sup> Blessed be thou, O Jehovah;  
 Teach me thy statutes.  
<sup>13</sup> With my lips have I recounted  
 All the judgments of thy mouth.  
<sup>14</sup> In the ways of thy testimonies  
 have I rejoiced,  
 As over all riches.  
<sup>15</sup> In thy precepts will I meditate,  
 And have respect to thy paths.

<sup>16</sup> In thy statutes will I delight myself;  
 I will not forget thy word.  
 Gimel.

<sup>17</sup> Deal kindly with thy servant  
 that I may live;  
 And I will keep thy word.  
<sup>18</sup> Open thou mine eyes, and let me behold,—  
 Wondrous things out of thy law.  
<sup>19</sup> I am a stranger in the earth;  
 Do not hide from me thy commandments.  
<sup>20</sup> My soul breaks with longing  
 Toward thy judgments at all times.  
<sup>21</sup> Thou hast rebuked the proud,  
 accursed,  
 That wander from thy commandments.  
<sup>22</sup> Roll off from me reproach and contempt;  
 For thy testimonies have I kept.  
<sup>23</sup> Also princes sat and talked  
 against me;  
 Thy servant meditates on thy statutes.  
<sup>24</sup> Also thy testimonies are my delight,  
 My counselors.

Daleth.

<sup>25</sup> My soul cleaves to the dust;  
 Do thou revive me according to thy word.  
<sup>26</sup> My ways I have declared, and  
 thou didst answer me;  
 Teach me thy statutes.  
<sup>27</sup> The way of thy precepts make  
 me understand;  
 And I will meditate on thy wonders.  
<sup>28</sup> My soul melts away with sorrow;  
 Raise me up, according to thy word.  
<sup>29</sup> The way of falsehood remove  
 from me,  
 And grant me graciously thy law.  
<sup>30</sup> The way of truth have I chosen;  
 Thy judgments I have set [before me].  
<sup>31</sup> I have cleaved to thy testimonies;



Jehovah, do not put me to shame.

<sup>32</sup> The way of thy commandments  
I will run;  
For thou wilt enlarge my heart.

He.

<sup>33</sup> Teach me, O Jehovah, the way  
of thy statutes,  
And I will keep it to the end.

<sup>34</sup> Make me understand and I will  
keep thy law,  
And will observe it with the whole  
heart.

<sup>35</sup> Make me tread in the path of  
thy commandments;  
For therein do I delight.

<sup>36</sup> Incline my heart to thy testi-  
monies,  
And not to gain.

<sup>37</sup> Turn away mine eyes from be-  
holding vanity;  
Quicken me in thy way.

<sup>38</sup> Confirm to thy servant what thou  
hast said,  
Which is for thy fear.

<sup>39</sup> Turn away my reproach which  
I dread;  
For thy judgments are good.

<sup>40</sup> Behold, I have longed after thy  
precepts;  
In thy righteousness quicken thou  
me.

Vav.

<sup>41</sup> And let thy mercies come to me,  
O Jehovah,  
Thy salvation, according to thy say-  
ing.

<sup>42</sup> And I shall answer him that re-  
proaches me;  
For I have trusted in thy word.

<sup>43</sup> And take not from my mouth  
the word of truth utterly;  
For I have waited for thy judgments.

<sup>44</sup> And I will keep thy law con-  
tinually,  
Forever and ever.

<sup>45</sup> And I shall walk at large;  
For thy precepts have I sought.

<sup>46</sup> And I will speak of thy testi-  
monies before kings,

And will not be ashamed.

<sup>47</sup> And I will delight myself in thy  
commandments,  
Which I love.

<sup>48</sup> And I will lift up my hands to  
thy commandments,  
Which I love,  
And will meditate on thy statutes.

Zayin.

<sup>49</sup> Remember the word to thy ser-  
vant,  
On which thou hast caused me to  
hope.

<sup>50</sup> This is my comfort in mine afflic-  
tion;  
For thy saying has revived me.

<sup>51</sup> Proud ones have greatly derided  
me;  
From thy law I have not swerved.

<sup>52</sup> I remembered thy judgments of  
old, O Jehovah,  
And have consoled myself.

<sup>53</sup> Indignation has taken hold of  
me because of the wicked,  
Who forsake thy law.

<sup>54</sup> Thy statutes have been my  
songs,  
In the house of my sojournings.

<sup>55</sup> I have remembered thy name in  
the night, O Jehovah,  
And have kept thy law.

<sup>56</sup> This I have had,  
For thy precepts have I kept.

Cheth.

<sup>57</sup> Jehovah is my portion, I have  
said,  
That I may keep thy words.

<sup>58</sup> I have sought thy favor with the  
whole heart;  
Be gracious to me according to thy  
saying.

<sup>59</sup> I thought on my ways,  
And turned back my feet to thy testi-  
monies.

<sup>60</sup> I made haste and delayed not,  
To keep thy commandments.

<sup>61</sup> The cords of the wicked were  
around me;  
Thy law I have not forgotten.

<sup>62</sup> At midnight will I rise to give thanks to thee,  
On account of thy righteous judgments.

<sup>63</sup> I am a companion of all that fear thee,  
And of them that keep thy precepts.

<sup>64</sup> The earth is full of thy mercy, O Jehovah;  
Teach me thy statutes.

Teth.

<sup>65</sup> Thou hast dealt well with thy servant,  
O Jehovah, according to thy word.

<sup>66</sup> Teach me good understanding and knowledge;  
For I have believed in thy commandments.

<sup>67</sup> Before I was afflicted I went astray;  
But now I keep thy saying.

<sup>68</sup> Thou art good, and doest good;  
Teach me thy statutes.

<sup>69</sup> The proud have forged a lie against me;  
I, with all the heart, will keep thy precepts.

<sup>70</sup> Thick, as with fat, is their heart:  
As for me, in thy law do I delight.

<sup>71</sup> It is good for me that I was afflicted,  
That I might learn thy statutes.

<sup>72</sup> Better to me is the law of thy mouth,  
Than thousands of gold and silver.

Yod.

<sup>73</sup> Thy hands made me, and fashioned me;  
Make me understand, that I may learn thy commandments.

<sup>74</sup> They that fear thee will see me and will rejoice;  
For I have hoped in thy word.

<sup>75</sup> I know, O Jehovah, that thy judgments are right,  
And in faithfulness thou hast afflicted me.

<sup>76</sup> Let, I pray, thy mercy be for my comfort,

According to thy saying to thy servant.

<sup>77</sup> Let thy compassions come upon me that I may live;  
For thy law is my delight.

<sup>78</sup> Let the proud be ashamed, for they wronged me without cause;  
As for me, I meditate on thy precepts.

<sup>79</sup> They will turn to me that fear thee,  
And that know thy testimonies.

<sup>80</sup> Let my heart be perfect in thy statutes,  
That I may not be ashamed.

Caph.

<sup>81</sup> My soul faints for thy salvation;  
For thy word do I wait.

<sup>82</sup> Mine eyes fail for thy saying,  
While I say: When wilt thou comfort me?

<sup>83</sup> For I am become like a bottle in the smoke;  
Thy statutes I do not forget.

<sup>84</sup> How many are the days of thy servant?  
When wilt thou execute judgment on my persecutors?

<sup>85</sup> The proud have digged pits for me,  
Who are not according to thy law.

<sup>86</sup> All thy commandments are faithfulness;  
They persecute me wrongfully; help thou me.

<sup>87</sup> Almost had they consumed me upon earth;  
And I, I forsook not thy precepts.

<sup>88</sup> According to thy mercy revive me,  
And I will keep the testimony of thy mouth.

Lamed.

<sup>89</sup> Forever, O Jehovah,  
Thy word is settled in the heavens.

<sup>90</sup> To generation and generation is thy faithfulness;  
Thou hast founded the earth, and it stands fast.



<sup>91</sup> For thy judgments they stand fast this day;  
For all are thy servants.  
<sup>92</sup> Unless thy law had been my delight I should then have perished in mine affliction.  
<sup>93</sup> Forever will I not forget thy precepts;  
For with them thou hast quickened me.  
<sup>94</sup> Thine am I,—save me;  
For thy precepts have I sought.  
<sup>95</sup> The wicked have waited for me to destroy me;  
To thy testimonies do I give heed.  
<sup>96</sup> To all perfection I have seen an end;  
Thy commandment is exceeding broad.

Mem.

<sup>97</sup> How do I love thy law!  
All the day it is my meditation.  
<sup>98</sup> Thy commandments make me wiser than mine enemies;  
For forever is it mine.  
<sup>99</sup> I am become wiser than my teachers;  
For thy testimonies are my meditation.  
<sup>100</sup> I have more understanding than the aged;  
For thy precepts have I kept.  
<sup>101</sup> From every evil path have I withheld my feet,  
In order that I may keep thy word.  
<sup>102</sup> From thy judgments I have not departed,  
For thou thyself dost guide me.  
<sup>103</sup> How sweet to my palate are thy sayings;  
More than honey to my mouth!  
<sup>104</sup> From thy precepts I get understanding;  
Therefore do I hate every false path.

Nun.

<sup>105</sup> A lamp to my foot is thy word,  
And a light to my path.  
<sup>106</sup> I have sworn and have fulfilled it,  
To observe thy righteous judgments.

<sup>107</sup> I am afflicted very greatly;  
O Jehovah, revive me according to thy word.  
<sup>108</sup> Let the free-will offerings of my mouth be acceptable to thee, O Jehovah;  
And teach me thy judgments.  
<sup>109</sup> My soul is in my hand continually;  
But thy law I do not forget.  
<sup>110</sup> The wicked have laid a snare for me;  
But from thy precepts I have not strayed.  
<sup>111</sup> Thy testimonies have I taken as a heritage forever;  
For they are the joy of my heart.  
<sup>112</sup> I have inclined my heart to perform thy statutes,  
Forever, to the end.

Samech.

<sup>113</sup> The double-minded I hate,  
And thy law I love.  
<sup>114</sup> My hiding-place and my shield art thou;  
For thy word do I wait.  
<sup>115</sup> Depart from me, ye evil-doers;  
And I will keep the commandments of my God.  
<sup>116</sup> Uphold me according to thy saying, and I shall live;  
And do not let me be ashamed of my hope.  
<sup>117</sup> Do thou hold me up, and I shall be saved;  
And I will have regard to thy statutes continually.  
<sup>118</sup> Thou hast made light of all that wander from thy statutes;  
For a vain thing is their deceit.  
<sup>119</sup> As dross thou hast put away all the wicked of the earth;  
Therefore do I love thy testimonies.  
<sup>120</sup> My flesh shudders from dread of thee,  
And of thy judgments I am afraid.

Ayin.

<sup>121</sup> I have done justice and righteousness;

Thou wilt not leave me to my oppressors.

<sup>122</sup> Be surety for thy servant for good;

Do not let the proud oppress me.

<sup>123</sup> Mine eyes fail for thy salvation, And for thy righteous saying.

<sup>124</sup> Deal with thy servant according to thy mercy,

And teach me thy statutes.

<sup>125</sup> I am thy servant,—give me understanding,

And I shall know thy statutes.

<sup>126</sup> It is time that Jehovah should work;

They have broken thy law.

<sup>127</sup> Therefore do I love thy commandments

Above gold, and above fine gold.

<sup>128</sup> Therefore all thy precepts I esteem right;

Every path of falsehood I hate.

Pe.

<sup>129</sup> Wonderful are thy testimonies; Therefore has my soul kept them.

<sup>130</sup> The unfolding of thy words gives light,

Making the simple understand.

<sup>131</sup> I opened my mouth wide, and panted;

For I longed for thy commandments.

<sup>132</sup> Turn to me, and be gracious to me,

As thou art wont to do to them that love thy name.

<sup>133</sup> My steps establish by thy word, And let no iniquity rule over me.

<sup>134</sup> Redeem me from the oppression of man;

And I will observe thy precepts.

<sup>135</sup> Make thy face to shine upon thy servant,

And teach me thy statutes.

<sup>136</sup> Mine eyes run down with streams of water,

Because they observe not thy law.

Tsade.

<sup>137</sup> Righteous art thou, O Jehovah, And upright in thy judgments.

<sup>138</sup> Thou hast enjoined in righteousness thy testimonies, And in exceeding faithfulness.

<sup>139</sup> My zeal consumes me, Because my foes forget thy words.

<sup>140</sup> Pure is thy saying—exceedingly, And thy servant loves it.

<sup>141</sup> Little am I and despised;

Thy precepts I do not forget.

<sup>142</sup> Thy righteousness is eternal right,

And thy law is truth.

<sup>143</sup> Trouble and anguish have come upon me;

Thy commandments are my delights.

<sup>144</sup> Right are thy testimonies forever;

Make me understand, and I shall live.

Koph.

<sup>145</sup> I call with the whole heart; answer me, O Jehovah;

Thy statutes I will keep.

<sup>146</sup> I call on thee, save me;

And I will observe thy testimonies.

<sup>147</sup> I rise early with the dawn, and cry for help;

For thy words do I wait.

<sup>148</sup> Mine eyes anticipate the night-watches,

To meditate on thy saying.

<sup>149</sup> Hear my voice according to thy mercy;

O Jehovah, according to thy judgments revive me.

<sup>150</sup> Near are they that follow after mischief;

They are far from thy law.

<sup>151</sup> Near art thou, O Jehovah,

And all thy commandments are truth.

<sup>152</sup> Long time have I known from thy testimonies,

That thou hast founded them forever.

Resh.

<sup>153</sup> See mine affliction, and rescue me;

For thy law I have not forgotten.

<sup>154</sup> Plead my cause and redeem me;



According to thy saying revive me.  
<sup>155</sup> Far from the wicked is salvation;  
 For thy statutes they have not sought.  
<sup>156</sup> Many are thy compassions, O Jehovah;  
 According to thy judgments revive me.  
<sup>157</sup> Many are my persecutors and my foes;  
 From thy testimonies I have not swerved.  
<sup>158</sup> I saw the faithless and loathed, Them that keep not thy saying.  
<sup>159</sup> See how I love thy precepts:  
 O Jehovah, according to thy mercy revive me.  
<sup>160</sup> The sum of thy word is truth;  
 And every one of thy righteous judgments is forever.

Schin.

<sup>161</sup> Princes persecute me without cause;  
 But at thy words my heart trembles.  
<sup>162</sup> I rejoice over thy saying,  
 As one that finds great spoil.  
<sup>163</sup> Falsehood I hate and abhor;  
 Thy law do I love.  
<sup>164</sup> Seven times in the day I praise thee,  
 On account of thy righteous judgments.  
<sup>165</sup> Great peace have they that love thy law;  
 And they have no occasion of stumbling.  
<sup>166</sup> I have hoped for thy salvation, O Jehovah;  
 And have done thy commandments.  
<sup>167</sup> My soul has observed thy testimonies,  
 And I love them exceedingly.  
<sup>168</sup> I have observed thy precepts and thy testimonies;  
 For all my ways are before thee.

Tau.

<sup>169</sup> Let my cry come near before thee, O Jehovah;

According to thy word, make me understand.  
<sup>170</sup> Let my supplication come before thee;  
 According to thy saying, rescue me.  
<sup>171</sup> My lips shall pour forth praise;  
 For thou wilt teach me thy statutes.  
<sup>172</sup> Let my tongue answer to thy saying,  
 That all thy commandments are right.  
<sup>173</sup> Let thy hand be for my help;  
 For thy precepts have I chosen.  
<sup>174</sup> I have longed for thy salvation, O Jehovah;  
 And thy law is my delight.  
<sup>175</sup> Let my soul live and praise thee;  
 And let thy judgments help me.  
<sup>176</sup> I have gone astray like a lost sheep.  
 Seek thy servant;  
 For thy commandments I do not forget.

PSALM CXX

Pilgrim Song.

<sup>1</sup> To Jehovah, in my distress,  
 I called and he answered me.  
<sup>2</sup> O Jehovah, rescue my soul from lying lips,  
 From a deceitful tongue.  
<sup>3</sup> What shall he give to thee,  
 And what shall he do more to thee,  
 Deceitful tongue?  
<sup>4</sup> Sharp arrows of the mighty,  
 With burning coals of broom!  
<sup>5</sup> Alas for me, that I sojourn in Mesech,  
 That I dwell with the tents of Kedar!  
<sup>6</sup> My soul has long dwelt  
 With him that hates peace.  
<sup>7</sup> I am for peace; but when I speak,  
 They are for war.

PSALM CXXI

Pilgrim Song.

<sup>1</sup> I will lift mine eyes to the mountains;  
 From whence shall my help come?  
<sup>2</sup> My help is from Jehovah,

Who made heaven and earth.

<sup>a</sup> Let him not suffer thy foot to waver;

He that keeps thee, let him not slumber.

<sup>a</sup> Behold, he will not slumber, and will not sleep,

That keeps Israel.

<sup>a</sup> Jehovah is thy keeper;

Jehovah is thy shade on thy right hand.

<sup>a</sup> By day the sun shall not smite thee, Nor the moon by night.

<sup>a</sup> Jehovah will keep thee from all evil;

He will keep thy soul.

<sup>a</sup> Jehovah will keep thy going out and thy coming in,

Henceforth and forevermore.

### PSALM CXXII

Pilgrim Song of David.

<sup>a</sup> I was glad when they said to me, Let us go into the house of Jehovah.

<sup>a</sup> Our feet are standing

In thy gates, O Jerusalem;

<sup>a</sup> Jerusalem, that art builded

As a city that is compact together;

<sup>a</sup> Whither the tribes go up,

The tribes of Jah,—a testimony for Israel,—

To give thanks to the name of Jehovah.

<sup>a</sup> For there are set thrones for judgment,

Thrones of the house of David.

<sup>a</sup> Pray for the peace of Jerusalem; They shall prosper that love thee!

<sup>a</sup> Let there be peace within thy rampart, Prosperity within thy palaces.

<sup>a</sup> For my brethren and companions' sakes,

Let me now say: Peace be within thee!

<sup>a</sup> For the sake of the house of Jehovah our God,

I will seek thy good.

### PSALM CXXIII

Pilgrim Song.

<sup>a</sup> Unto thee do I lift up mine eyes,

Thou that dwellest in the heavens.

<sup>a</sup> Behold, as the eyes of servants are toward the hand of their masters,

As the eyes of a maid-servant toward the hand of her mistress;

So are our eyes toward Jehovah, our God,

Until he shall be gracious to us.

<sup>a</sup> Be gracious to us, O Jehovah, be gracious to us;

For we are greatly filled with contempt.

<sup>a</sup> Our soul is greatly filled,

With the scorn of them that are at ease,

With the contempt of the proud.

### PSALM CXXIV

Pilgrim Song of David.

<sup>a</sup> If it were not Jehovah who was for us,—

Let Israel now say,—

<sup>a</sup> If it were not Jehovah who was for us,

When man rose up against us;

<sup>a</sup> Then had they swallowed us up alive, When their anger was kindled against us;

<sup>a</sup> Then had the waters overwhelmed us, The stream had gone over our soul;

<sup>a</sup> Then had gone over our soul The swelling waters.

<sup>a</sup> Blessed be Jehovah,

Who has not given us a prey to their teeth.

<sup>a</sup> Our soul is as a bird escaped from the snare of the fowlers;

The snare is broken and we are escaped.

<sup>a</sup> Our help is in the name of Jehovah,

Who made heaven and earth.

### PSALM CXXV

Pilgrim Song.

<sup>a</sup> They that trust in Jehovah are as Mount Zion,

That cannot be moved, abides forever.



<sup>2</sup> Jerusalem, mountains are round  
about her;  
And Jehovah is round about his people  
Henceforth and forever.

<sup>3</sup> For the rod of wickedness shall  
not rest on the lot of the righteous,  
That the righteous may not put forth  
their hands to iniquity.

<sup>4</sup> Do good, O Jehovah, to the  
good,

To the upright in their hearts.

<sup>5</sup> And they that turn aside to their  
crooked paths,  
Jehovah will lead them away with  
workers of iniquity.  
Peace be upon Israel!

### PSALM CXXVI

Pilgrim Song.

<sup>1</sup> When Jehovah brought back the  
returned of Zion,  
We were as they that dream.

<sup>2</sup> Then was our mouth filled with  
laughter,  
And our tongue with singing.  
Then said they among the nations,—  
Jehovah has done great things for  
them.

<sup>3</sup> Jehovah has done great things for  
us;  
We are joyful.

<sup>4</sup> Turn, O Jehovah, our captivity,  
As streams in the south.

<sup>5</sup> They that sow in tears shall reap  
in joy.

<sup>6</sup> He goes forth weeping as he goes,  
bearing the handful of seed;  
He shall surely come with rejoicing,  
bearing his sheaves.

### PSALM CXXVII

Pilgrim Song of Solomon.

<sup>1</sup> If Jehovah build not the house,  
In vain they labor upon it that build  
it.

If Jehovah keep not the city,  
The keeper watches in vain.

<sup>2</sup> Vain is it for you, that ye rise  
early,

That ye take rest late,  
That ye eat the bread of sorrows;  
So gives he to his beloved [in] sleep.

<sup>3</sup> Lo, sons are a heritage from  
Jehovah;

The fruit of the womb is a reward.

<sup>4</sup> As arrows in the hand of a mighty  
man,

So are the sons of youth.

<sup>5</sup> Happy the man,  
Who has filled his quiver with them.  
They shall not be ashamed,

When they shall speak with enemies  
in the gate.

### PSALM CXXVIII

Pilgrim Song.

<sup>1</sup> Happy is every one that fears  
Jehovah,

That walks in his ways.

<sup>2</sup> For thou shalt eat of the labor of  
thy hands;  
Happy art thou, and it is well with  
thee!

<sup>3</sup> Thy wife, as a fruitful vine,  
In the interior of thy house;  
Thy sons, as olive-plants,  
Around thy table!

<sup>4</sup> Behold, thus shall the man be  
blest,  
That fears Jehovah.

<sup>5</sup> Jehovah will bless thee out of  
Zion;  
And thou shalt see the good of Jeru-  
salem

All the days of thy life.

<sup>6</sup> And thou shalt see thy children's  
children.

Peace be upon Israel!

### PSALM CXXIX

Pilgrim Song.

<sup>1</sup> Much have they oppressed me  
from my youth,—  
Let Israel now say,—

<sup>2</sup> Much have they oppressed me from  
my youth,  
Yet have they not prevailed against  
me.

<sup>3</sup> Ploughers ploughed upon my  
back;

They made long their furrows.  
<sup>4</sup> Jehovah, the righteous,  
 Has cut asunder the cords of the  
 wicked.  
<sup>5</sup> Let them be shamed, and be  
 turned back, all that hate Zion.  
<sup>6</sup> Let them be as grass on the house-  
 tops,  
 That withers before it is plucked up.  
<sup>7</sup> With which the mower fills not his  
 hand,  
 Nor the gatherer his arm.  
<sup>8</sup> And they that pass by say not,  
 The blessing of Jehovah be upon  
 you;  
 We bless you in the name of Jeho-  
 vah.

PSALM CXXX

Pilgrim Song.

<sup>1</sup> Out of the depths I call on thee,  
 Jehovah.  
<sup>2</sup> Lord, hearken to my voice;  
 Let thine ears be attentive  
 To the voice of my supplications.  
<sup>3</sup> If thou, O Jah, shouldst mark  
 iniquities,  
 O Lord, who shall stand?  
<sup>4</sup> For with thee there is forgiveness,  
 That thou mayest be feared.  
<sup>5</sup> I have waited for Jehovah, my  
 soul has waited;  
 And in his word have I hoped.  
<sup>6</sup> My soul [waits] for the Lord,  
 More than they that watch, for the  
 morning,—  
 Than they that watch, for the morn-  
 ing.  
<sup>7</sup> Hope thou, Israel, in Jehovah;  
 For with Jehovah there is mercy,  
 And with him abundant redemption.  
<sup>8</sup> And he, he will redeem Israel,  
 From all his iniquities.

PSALM CXXXI

Pilgrim Song of David.

<sup>1</sup> Jehovah, my heart is not haughty,  
 Nor mine eyes lofty;  
 Nor do I concern myself with things  
 too great,

And with things too difficult for me.  
<sup>2</sup> But I have calmed and quieted my  
 spirit,  
 As a weaned child on its mother;  
 As the weaned child is my spirit  
 within me.  
<sup>3</sup> Hope thou, Israel, in Jehovah,  
 Henceforth and forever.

PSALM CXXXII

Pilgrim Song.

<sup>1</sup> Jehovah, remember to David all  
 his pains;  
<sup>2</sup> Who did swear to Jehovah,  
 Did vow to the mighty one of Jacob:  
<sup>3</sup> I will not enter into the tent of my  
 house,  
 I will not go up on the couch of my  
 bed;  
<sup>4</sup> I will not give sleep to mine eyes,  
 Slumber to mine eyelids;  
<sup>5</sup> Until I shall find a place for Jeho-  
 vah,  
 Dwellings for the mighty one of  
 Jacob.  
<sup>6</sup> Lo, we heard of it at Ephratah;  
 We found it in the wooded fields.  
<sup>7</sup> We will enter into his dwellings,  
 We will worship at his footstool.  
<sup>8</sup> Arise, O Jehovah, to thy resting-  
 place,  
 Thou, and the ark of thy strength.  
<sup>9</sup> Let thy priests be clothed with  
 righteousness,  
 And let thy saints shout for joy.  
<sup>10</sup> For the sake of David thy servant,  
 Do not turn back the face of thine  
 anointed.  
<sup>11</sup> Jehovah has sworn to David in  
 truth,  
 He will not turn back from it:  
 Of the fruit of thy body will I set  
 upon thy throne.  
<sup>12</sup> If thy sons will observe my cove-  
 nant,  
 And my testimonies that I shall teach  
 them;  
 Also their sons forever  
 Shall sit upon thy throne.  
<sup>13</sup> For Jehovah has chosen Zion;  
 He has desired it for his abode,



<sup>14</sup> This is my resting-place forever;  
Here will I dwell, for I have desired it.

<sup>15</sup> Her provision I will abundantly bless;  
Her needy I will satisfy with bread.

<sup>16</sup> And her priests will I clothe with salvation,  
And her saints shall shout aloud for joy.

<sup>17</sup> There will I cause the horn of David to put forth;  
I have prepared a lamp for mine anointed.

<sup>18</sup> His enemies will I clothe with shame;  
But on him shall his crown flourish.

### PSALM CXXXIII

Pilgrim Song of David.

<sup>1</sup> Behold, how good, and how pleasant,  
The dwelling of brethren in union!

<sup>2</sup> As the precious oil upon the head,  
Flowing down upon the beard,  
The beard of Aaron,  
That flowed down to the border of his vestments!

<sup>3</sup> As the dew of Hermon,  
That comes down upon the mountains of Zion!  
For there Jehovah commanded the blessing,  
Life forevermore.

### PSALM CXXXIV

Pilgrim Song.

<sup>1</sup> Behold, bless ye Jehovah,  
All ye servants of Jehovah,  
That stand in the house of Jehovah by night.

<sup>2</sup> Lift up your hands toward the sanctuary,  
And bless Jehovah.

<sup>3</sup> Jehovah bless thee out of Zion,  
Maker of heaven and earth.

### PSALM CXXXV

<sup>1</sup> Praise ye Jah.  
Praise ye the name of Jehovah;  
Praise, ye servants of Jehovah,

<sup>2</sup> That stand in the house of Jehovah,  
In the courts of the house of our God.

<sup>3</sup> Praise ye Jah, for Jehovah is good;  
Sing praise to his name, for it is pleasant.

<sup>4</sup> For Jah has chosen Jacob for himself,  
Israel for his peculiar treasure.

<sup>5</sup> For I know that Jehovah is great,  
And our Lord above all gods.

<sup>6</sup> All that Jehovah pleased he has done,

In the heavens and on earth,  
In the seas and all depths.

<sup>7</sup> Who causes vapors to ascend from the end of the earth,  
Makes lightnings for the rain,  
Brings out the wind from his store-houses.

<sup>8</sup> Who smote the firstborn of Egypt,  
Both of man and beast;

<sup>9</sup> Sent signs and portents in thy midst,  
O Egypt,  
On Pharaoh and on his servants.

<sup>10</sup> Who smote many nations,  
And slew mighty kings;

<sup>11</sup> Sihon, king of the Amorites,  
And Og, king of Bashan,  
And all the kingdoms of Canaan;

<sup>12</sup> And gave their land as a heritage,  
A heritage to Israel his people.

<sup>13</sup> Jehovah, thy name is forever;  
Jehovah, thy memorial is to all generations.

<sup>14</sup> For Jehovah will judge his people,  
And for the sake of his servants will repent.

<sup>15</sup> The idols of the nations are silver and gold,  
The work of the hands of man.

<sup>16</sup> A mouth have they, but they speak not;

Eyes have they, but they see not.

<sup>17</sup> Ears have they, but they hear not;  
Yea, there is no breath in their mouth.

<sup>18</sup> Like to them are they that make them,

Every one that trusts in them.

<sup>10</sup> House of Israel, bless ye Jehovah;

House of Aaron, bless ye Jehovah;

<sup>20</sup> House of Levi, bless ye Jehovah;

Ye that fear Jehovah, bless Jehovah.

<sup>21</sup> Blessed be Jehovah out of Zion,  
Who inhabits Jerusalem.

Praise ye Jah.

PSALM CXXXVI

<sup>1</sup> Give thanks to Jehovah, for he is good;

For his mercy is forever.

<sup>2</sup> Give thanks to the God of gods;

For his mercy is forever.

<sup>3</sup> Give thanks to the Lord of lords;

For his mercy is forever.

<sup>4</sup> To him who alone does great wonders;

For his mercy is forever.

<sup>5</sup> To him who made the heavens with skill;

For his mercy is forever.

<sup>6</sup> To him who spread out the earth upon the waters;

For his mercy is forever.

<sup>7</sup> To him who made great lights;

For his mercy is forever;

<sup>8</sup> The sun for dominion over the day;

For his mercy is forever;

<sup>9</sup> The moon and stars for dominion over the night;

For his mercy is forever.

<sup>10</sup> To him who smote Egypt in their firstborn;

For his mercy is forever;

<sup>11</sup> And brought out Israel from their midst;

For his mercy is forever;

<sup>12</sup> With a strong hand and an outstretched arm,

For his mercy is forever.

<sup>13</sup> To him who divided the Red Sea into parts;

For his mercy is forever.

<sup>14</sup> And made Israel pass through in the midst of it;

For his mercy is forever;

<sup>15</sup> And shook out Pharaoh and his host into the Red Sea;

For his mercy is forever.

<sup>16</sup> To him who led his people in the wilderness;

For his mercy is forever.

<sup>17</sup> To him who smote great kings;

For his mercy is forever;

<sup>18</sup> And slew famous kings;

For his mercy is forever;

<sup>19</sup> Sihon, king of the Amorites;

For his mercy is forever;

<sup>20</sup> And Og, king of Bashan;

For his mercy is forever;

<sup>21</sup> And gave their land for a heritage,

For his mercy is forever;

<sup>22</sup> A heritage for Israel his servant;

For his mercy is forever.

<sup>23</sup> Who in our low estate remembered us;

For his mercy is forever;

<sup>24</sup> And rent us from our foes;

For his mercy is forever.

<sup>25</sup> Who gives bread to all flesh;

For his mercy is forever.

<sup>26</sup> Give thanks to the God of heaven;

For his mercy is forever.

PSALM CXXXVII

<sup>1</sup> By the streams of Babylon,  
There we sat, and wept,  
When we remembered Zion.

<sup>2</sup> On willows in her midst  
We hanged our harps.

<sup>3</sup> For there demanded of us  
Our captors words of song,  
And our oppressors, mirth:  
Sing to us of the songs of Zion.

<sup>4</sup> How shall we sing Jehovah's song,  
On an alien soil?

<sup>5</sup> If I forget thee, O Jerusalem,  
Let my right hand forget!

<sup>6</sup> Let my tongue cleave to my palate,  
If I do not remember thee;  
If I prefer not Jerusalem

Above my chief joy.

<sup>7</sup> Remember, O Jehovah, to the sons of Edom,

Ver. 15. [Shook out.] As one shakes from the lap its contents. Compare Job 38 : 13. Revised Version.



The day of Jerusalem;  
Who said, Lay bare, lay bare,  
To the very foundation therein.

<sup>8</sup> Daughter of Babylon, the desolated!

Happy he who shall requite to thee  
Thy deed which thou hast done to us.

<sup>9</sup> Happy he who shall seize,  
And dash thy little ones against the  
rock.

### PSALM CXXXVIII

[Psalm] of David.

<sup>1</sup> I will thank thee with my whole  
heart;

Before the gods will I sing praise to  
thee.

<sup>2</sup> I will worship toward thy holy  
temple,

And will thank thy name for thy  
mercy and for thy truth;

For thou hast magnified thy saying  
above all thy name.

<sup>3</sup> In the day when I called, then  
thou didst answer me,  
Didst embolden me with strength in  
my soul.

<sup>4</sup> All kings of the earth will acknowl-  
edge thee, O Jehovah,

When they hear the sayings of thy  
mouth;

<sup>5</sup> And will sing of the ways of Jeho-  
vah,

That great is the glory of Jehovah.

<sup>6</sup> For exalted is Jehovah; and the  
lowly he regards:

And the proud he knows afar off.

<sup>7</sup> Though I walk in the midst of  
trouble, thou wilt revive me;

Against the anger of mine enemies  
thou wilt stretch forth thy hand,

And thy right hand will save me.

<sup>8</sup> Jehovah will complete it in my  
behalf;

Jehovah, thy mercy is forever.

The works of thy hands do not for-  
sake!

### PSALM CXXXIX

To the chief Musician. A Psalm of David.

<sup>1</sup> Jehovah, thou hast searched me,  
and thou knowest.

<sup>2</sup> Thou, thou dost know my sitting  
down and my rising up;  
Thou perceivest my thought from  
afar.

<sup>3</sup> Thou art around my path and my  
couch,

And art acquainted with all my ways.

<sup>4</sup> For there is not a word in my  
tongue,

But lo, Jehovah, thou knowest it all.

<sup>5</sup> Behind and before thou hast beset  
me,

And laid thy hand upon me.

<sup>6</sup> Knowledge too wonderful for  
me!

It is high, I do not comprehend it.

<sup>7</sup> Whither shall I go from thy  
spirit?

And whither shall I flee from thy  
presence?

<sup>8</sup> If I ascend into heaven, thou art  
there;

If I make the underworld my bed, lo  
thou art there.

<sup>9</sup> If I should take the wings of the  
morning,

Should dwell in the uttermost part of  
the sea;

<sup>10</sup> There also would thy hand lead  
me,

And thy right hand would hold me.

<sup>11</sup> And if I say: Only let darkness  
cover me,

And the light about me be night;

<sup>12</sup> Even darkness will not hide from  
thee,

And night will shine as the day;

Darkness is as light.

<sup>13</sup> For thou, thou hast formed my  
reins,

Hast woven me in the womb of my  
mother.

<sup>14</sup> I will praise thee, for I am fear-  
fully, wonderfully made.

Wonderful are thy works;

And my soul knows it well.

<sup>15</sup> My frame was not hidden from  
thee,

When I was made in secret,

Was curiously wrought [as] in the  
depths of the earth.

<sup>16</sup>Thine eyes saw mine unformed substance;  
And in thy book were all of them written,  
Day by day were they fashioned, when there were none of them.  
<sup>17</sup>And to me how precious are thy thoughts, O God!  
How great is their sum!  
<sup>18</sup>If I would recount them, they are more in number than the sand;  
I awake, and am still with thee.  
<sup>19</sup>Oh, that thou wouldst slay the wicked, O God!  
And ye men of blood, depart from me;  
<sup>20</sup>Who speak of thee with evil purpose,  
Take [thy name] in vain,—thy foes.  
<sup>21</sup>Shall not I hate them, O Jehovah, that hate thee?  
And shall I not loathe them that rise up against thee?  
<sup>22</sup>With perfect hatred do I hate them;  
I count them mine enemies.  
<sup>23</sup>Search me, O God, and know my heart;  
Try me, and know my thoughts;  
<sup>24</sup>And see if there be any idol-way in me,  
And lead me in the way everlasting.

### PSALM CXL

To the chief Musician. A Song of David.

<sup>1</sup>Rescue me, Jehovah, from the evil man;  
From the violent man preserve me;  
<sup>2</sup>Who devise evil in the heart,  
Continually they stir up wars.  
<sup>3</sup>They have sharpened their tongue like a serpent;  
Poison of an adder is under their lips. (Pause.)  
<sup>4</sup>Keep me, O Jehovah, from the hands of the wicked;  
From the man of violence preserve me;  
Who have thought to subvert my steps.

<sup>5</sup>The proud have hid a snare for me, and cords;  
They have spread a net by the way-side;  
Traps have they set for me.  
<sup>6</sup>I have said to Jehovah, Thou art my God;  
Give ear, O Jehovah, to the voice of my supplications.  
<sup>7</sup>Jehovah, Lord, the strength of my salvation,  
Thou hast covered my head in the day of battle.  
<sup>8</sup>Grant not, O Jehovah, the desires of the wicked man;  
Do not further their device, that they may be lifted up.  
<sup>9</sup>As for the head of them that compass me about,  
The mischief of their own lips shall cover them.  
<sup>10</sup>Burning coals shall be cast down upon them;  
He will plunge them in fire; into deep waters, that they rise not again.  
<sup>11</sup>An evil speaker shall not be established in the earth;  
The man of violence, evil will hunt him to ruin.  
<sup>12</sup>I know that Jehovah will maintain the cause of the sufferer,  
The right of the poor.  
<sup>13</sup>Surely the righteous shall give thanks to thy name;  
The upright shall dwell in thy presence.

### PSALM CXLI

A Psalm of David.

<sup>1</sup>Jehovah, I call upon thee; make haste to me;  
Give ear to my voice, when I call to thee.  
<sup>2</sup>Let my prayer present itself as incense before thee;  
The lifting of my hands as the evening offering.  
<sup>3</sup>Set a guard, O Jehovah, at my mouth;



Keep watch over the door of my lips.

<sup>4</sup> Do not incline my heart to any evil thing,

To busy itself in wicked deeds  
With men that work iniquity;  
And let me not eat of their dainties.

<sup>5</sup> Let the righteous smite me, it is kindness;

And let him reprove me, it is oil for the head.

Let not my head refuse; for still  
My prayer is in their calamities.

<sup>6</sup> When their judges are hurled  
down among the rocks,

Then they hear my words, that they  
are pleasant.

<sup>7</sup> As when one furrows and cleaves  
in the earth,

Our bones are scattered at the  
mouth of the underworld.

<sup>8</sup> For mine eyes are to thee, Jehovah,  
Lord;

In thee have I trusted; do not pour  
out my soul.

<sup>9</sup> Keep me from the grasp of the snare  
they have laid for me,

And the traps of the workers of  
iniquity.

<sup>10</sup> Let the wicked fall into their own  
nets,

Until I shall have wholly passed by.

### PSALM CXLII

Didactic [Psalm] of David, when he was in  
the cave. A prayer.

<sup>1</sup> With my voice to Jehovah I cry;  
With my voice to Jehovah I make  
supplication;

<sup>2</sup> I pour out before him my complaint,

My trouble I made known before  
him;

<sup>3</sup> When my spirit faints within me,  
And thou, thou knowest my path.

In the way that I go they have hid-  
den a snare for me.

<sup>4</sup> Look on the right hand and see,  
—and I have none that knows me;

Refuge has failed me;  
There is no one that cares for my  
soul.

<sup>5</sup> I cried to thee, O Jehovah;

I said, Thou art my refuge,  
My portion in the land of the living.

<sup>6</sup> Be attentive to my cry, for I am  
brought very low.

Rescue me from my persecutors,  
For they are stronger than I.

<sup>7</sup> Bring out my soul from prison,  
To thank thy name.

The righteous will gather round me;  
For thou wilt deal kindly with me.

### PSALM CXLIII

A Psalm of David.

<sup>1</sup> O Jehovah, hear my prayer;  
Give ear to my supplications.

In thy faithfulness, answer me in thy  
righteousness.

<sup>2</sup> And do not enter into judgment  
with thy servant;

For in thy sight no one living is  
righteous.

<sup>3</sup> For the enemy has persecuted my  
soul,

Has smitten down my life to the  
earth,

Has made me dwell in darkness as  
those long dead.

<sup>4</sup> And my spirit in me faints,  
My heart is desolate within me.

<sup>5</sup> I remember the days of old;  
I meditate on all thou doest,

I think on the work of thy hands.

<sup>6</sup> I spread out my hands to thee;  
My soul is as a land thirsting for  
thee. (Pause.)

<sup>7</sup> Make haste to answer me, O  
Jehovah;

My spirit fails.

Do not hide thy face from me,

So that I become like them that go  
down to the pit.

<sup>8</sup> Let me hear thy loving-kindness  
in the morning,

For in thee do I trust.

Make me know the way that I  
should go,

For to thee do I lift up my soul.

<sup>9</sup> Rescue me from mine enemies, O  
Jehovah;

With thee I hide myself.

<sup>10</sup> Teach me to do thy will,  
For thou art my God;  
Let thy good Spirit guide me on  
even ground.

<sup>11</sup> For thy name's sake, O Jehovah,  
thou wilt revive me;  
In thy righteousness thou wilt bring  
my soul out of trouble.  
<sup>12</sup> And in thy loving-kindness thou  
wilt cut off mine enemies,  
And wilt destroy all that afflict my  
soul;  
For I am thy servant.

PSALM CXLIV

[A Psalm] of David.

<sup>1</sup> Blessed be Jehovah, my rock,  
He who instructs my hands for the  
conflict,  
My fingers for the battle;

<sup>2</sup> My loving-kindness and my for-  
tress,  
My high tower, and my deliverer,  
My shield, and in him I trust;  
He that subdues my people under  
me.

<sup>3</sup> Jehovah, what is man, that thou  
shouldst know him,  
A son of man, that thou shouldst  
think of him?

<sup>4</sup> Man is like a breath;  
His days as a passing shadow.

<sup>5</sup> Jehovah, bow thy heavens, and  
come down;  
Touch the mountains, that they  
smoke.

<sup>6</sup> Cast forth lightning, and scatter  
them;  
Send out thine arrows, and discom-  
fit them.

<sup>7</sup> Send thy hands from on high,  
Wrest me, and rescue me out of the  
great waters,  
Out of the hand of aliens.

<sup>8</sup> Whose mouth speaks deception,  
And their right hand is a right hand  
of falsehood.

<sup>9</sup> O God, a new song will I sing  
to thee;

With a ten-stringed lute will I sing  
praise to thee,

<sup>10</sup> Who gives deliverance to kings;  
Who wrests David, his servant, from  
the hurtful sword.

<sup>11</sup> Wrest me, and rescue me from the  
hand of aliens;  
Whose mouth speaks deception,  
And their right hand is a right hand  
of falsehood.

<sup>12</sup> So that our sons may be as  
plants,  
Full grown in their youth;  
Our daughters as corner pillars,  
Sculptured after the structure of a  
palace;

<sup>13</sup> Our garners full, supplying of  
every kind;  
Our flocks multiplying by thousands,  
By tens of thousands, in our fields;  
<sup>14</sup> Our oxen laden;  
No breaking in, nor going forth,  
And no outcry in our streets.

<sup>15</sup> Happy the people to whom it is  
thus;  
Happy the people whose God is  
Jehovah!

PSALM CXLV

A Hymn of David.

<sup>1</sup> I will extol thee my God, O  
king,  
And will bless thy name forever and  
ever.

<sup>2</sup> Every day will I bless thee,  
And praise thy name forever and  
ever.

<sup>3</sup> Great is Jehovah, and greatly to  
be praised,  
And his greatness is unsearchable.

<sup>4</sup> Generation to generation shall  
praise thy works,  
And shall declare thy mighty acts.

<sup>5</sup> The glorious honor of thy maj-  
esty,  
And thy wondrous works will I sing.

<sup>6</sup> And the might of thy terrible acts  
let them tell,

Ver. 14, 1st member.  
Ver. 14, 2d member.  
probably the meaning.

[Laden.] With the abundant products of the fields.  
Breaking in, of invading armies, going forth, into captivity, is most



And thy great deeds will I rehearse.  
<sup>7</sup> Let them pour forth the memory  
 of thy great goodness,  
 And sing aloud of thy righteousness.  
<sup>8</sup> Gracious and compassionate is  
 Jehovah;  
 Slow to anger, and of great mercy.  
<sup>9</sup> Jehovah is good to all,  
 And his compassions are over all his  
 works.  
<sup>10</sup> Let all thy works praise thee, O  
 Jehovah,  
 And thy saints bless thee.  
<sup>11</sup> Let them tell the glory of thy king-  
 dom,  
 And speak of thy power;  
<sup>12</sup> To make known to the sons of  
 men his mighty acts,  
 And the glorious majesty of his  
 kingdom.  
<sup>13</sup> Thy kingdom is a kingdom of all  
 ages,  
 And thy dominion is throughout all  
 generations.  
<sup>14</sup> Jehovah upholds all the falling,  
 And raises up all that are bowed  
 down.  
<sup>15</sup> The eyes of all wait for thee,  
 And thou givest them their food in  
 its season,  
<sup>16</sup> Opening thy hand,  
 And satisfying the desire of every  
 living thing.  
<sup>17</sup> Righteous is Jehovah in all his  
 ways,  
 And kind in all his works.  
<sup>18</sup> Near is Jehovah to all that call  
 upon him,  
 To all that call upon him in truth.  
<sup>19</sup> He will fulfil the desire of them that  
 fear him;  
 Their cry he will hear, and will save  
 them.  
<sup>20</sup> Jehovah preserves all that love  
 him;  
 And all the wicked he will destroy.  
<sup>21</sup> My mouth shall speak the praise  
 of Jehovah;  
 And let all flesh bless his holy name  
 Forever and ever.

PSALM CXLVI

<sup>1</sup> Praise ye Jah.  
 Praise Jehovah, O my soul.  
<sup>2</sup> I will praise Jehovah while I live:  
 I will sing praise to my God while  
 I am in being.  
<sup>3</sup> Trust not in princes,  
 In a son of man, in whom there is  
 no help.  
<sup>4</sup> His breath goes forth, he returns  
 to his earth;  
 In that very day his plans perish.  
<sup>5</sup> Happy he, whose help is the God  
 of Jacob,  
 Whose hope is in Jehovah his God:  
<sup>6</sup> Who made heaven and earth,  
 The sea, and all that is in them;  
 Who keeps truth forever;  
<sup>7</sup> Doing justice to the oppressed,  
 Giving food to the hungry.  
 Jehovah sets free the bound;  
<sup>8</sup> Jehovah opens the eyes of the  
 blind;  
 Jehovah raises the bowed down;  
 Jehovah loves the righteous;  
<sup>9</sup> Jehovah preserves the strangers;  
 The orphan and widow he relieves;  
 And the way of the wicked he sub-  
 verts.  
<sup>10</sup> Jehovah will reign forever,  
 Thy God, O Zion, to all generations.  
 Praise ye Jah.

PSALM CXLVII

<sup>1</sup> Praise ye Jah;  
 For it is good to sing praise to our  
 God;  
 For it is pleasant, praise is becoming.  
<sup>2</sup> Jehovah builds Jerusalem,  
 The outcasts of Israel he will gather;  
<sup>3</sup> The physician for the broken in  
 heart;  
 And he binds up their pains.  
<sup>4</sup> He counts the number of the  
 stars;  
 He calls them all by their names.  
<sup>5</sup> Great is our Lord, and of great  
 power;  
 His understanding is infinite.

<sup>6</sup> Jehovah raises up the lowly;  
He humbles the wicked even to the earth.

<sup>7</sup> Answer Jehovah with thanksgiving,  
Sing praise to our God with the harp;

<sup>8</sup> Who covers the heavens with clouds,

Who prepares rain for the earth,

<sup>9</sup> Who makes the mountains put forth grass,

Gives to the beast his food,  
To the young ravens that cry.

<sup>10</sup> He delights not in the strength of the horse,  
Nor has he pleasure in the legs of men.

<sup>11</sup> Jehovah has pleasure in them that fear him,

In them that hope in his mercy.

<sup>12</sup> Praise Jehovah, O Jerusalem;  
Praise thy God; O Zion.

<sup>13</sup> For he has strengthened the bars of thy gates;

He has blest thy sons within thee.

<sup>14</sup> It is he that makes thy borders peace;

He satisfies thee with the marrow of the wheat.

<sup>15</sup> He that sends his commandment to the earth;

Swiftly does his word run.

<sup>16</sup> He that gives snow like wool;

He scatters the hoar-frost like ashes.

<sup>17</sup> He that casts forth his ice like morsels;

Who can stand before his cold?

<sup>18</sup> He sends out his word and melts them;

He causes his wind to blow; the waters flow.

<sup>19</sup> He makes known his word to Jacob,

His statutes and his judgments to Israel.

<sup>20</sup> He has not done so to any nation;  
And his judgments, they know them not.

Praise ye Jah.

# PSALM CXLVIII

<sup>1</sup> Praise ye Jah.

Praise Jehovah from the heavens;

Praise him in the heights.

<sup>2</sup> Praise him, all his angels;

Praise him, all his hosts.

<sup>3</sup> Praise him, sun and moon;

Praise him, all ye stars of light.

<sup>4</sup> Praise him, ye heavens of heavens,

And ye waters that are above the heavens.

<sup>5</sup> Let them praise the name of Jehovah;

For he commanded, and they were created;

<sup>6</sup> And he made them stand forever and ever;

He set a bound, and they shall not pass over.

<sup>7</sup> Praise Jehovah, from the earth;

Ye sea-monsters, and all deeps;

<sup>8</sup> Fire and hail, snow and vapor,

Stormy wind fulfilling his word;

<sup>9</sup> Ye mountains and all hills,

Fruit-trees, and all cedars;

<sup>10</sup> Beasts, and all cattle,

Creeping things, and winged birds;

<sup>11</sup> Kings of the earth, and all peoples,

Princes, and all judges of the earth;

<sup>12</sup> Young men, and also maidens,

Old men, with children;

<sup>13</sup> Let them praise the name of Jehovah;

For exalted is his name alone,

His majesty is above earth and heaven.

<sup>14</sup> And he raised up a horn for his people,

A praise for all his saints,

For the sons of Israel, a people near to him.

Praise ye Jah.

# PSALM CXLIX

<sup>1</sup> Praise ye Jah.

Sing to Jehovah a new song,

His praise in the congregation of saints.

<sup>2</sup> Let Israel rejoice in his Maker,



The sons of Zion exult in their king.  
<sup>3</sup> Let them praise his name in the dance;  
 Let them sing praise to him with timbrel and harp.  
<sup>4</sup> For Jehovah has pleasure in his people;  
 He beautifies the lowly with salvation.  
<sup>5</sup> Let the saints triumph in glory,  
 Let them sing aloud upon their beds;  
<sup>6</sup> Praises of God in their throat,  
 And a two-edged sword in their hand;  
<sup>7</sup> To execute vengeance on the heathen,  
 Punishments on the peoples;  
<sup>8</sup> To bind their kings with chains,  
 And their nobles with fetters of iron;  
<sup>9</sup> To execute upon them the judgment written.

It is an honor for all his saints.  
 Praise ye Jah.

PSALM CL

<sup>1</sup> Praise ye Jah.  
 Praise God in his sanctuary;  
 Praise him in the expanse of his power.  
<sup>2</sup> Praise him for his mighty acts;  
 Praise him according to his abundant greatness.  
<sup>3</sup> Praise him with sound of trumpet;  
 Praise him with lute and harp.  
<sup>4</sup> Praise him with timbrel and dance;  
 Praise him with strings and pipe.  
<sup>5</sup> Praise him on the loud cymbals;  
 Praise him on cymbals of lofty sound.  
<sup>6</sup> Let all breath praise Jah.  
 Praise ye Jah.

# THE PROVERBS

## CHAPTER I

<sup>1</sup> Proverbs of Solomon, son of David, king of Israel:  
<sup>2</sup> For knowing wisdom and instruction,  
 For understanding sagacious words;  
<sup>3</sup> For receiving instruction in prudence,  
 In righteousness, and justice, and rectitude;  
<sup>4</sup> For giving shrewdness to the simple,  
 To youth knowledge and reflection.  
<sup>5</sup> The wise will hear, and shall increase knowledge,  
 And guidance the discerning will obtain;

<sup>6</sup> For understanding a proverb and a by-word,  
 The words of the wise and their dark sayings.  
<sup>7</sup> The fear of Jehovah is the beginning of knowledge;  
 Wisdom and instruction fools despise.  
<sup>8</sup> Hear, my son, the instruction of thy father,  
 And reject not the law of thy mother.  
<sup>9</sup> For a garland of grace are they to thy head,  
 And chains for thy neck.  
<sup>10</sup> My son, if sinners entice thee,

Ver. 6. By-word; a current proverbial saying, but properly taunting and satirical in its character (as in Hab. 2: 6), exposing folly and wickedness by just scorn and derision. Dark sayings; vailing deep instruction under a form intelligible only to the thoughtful and discerning; applied also to subjects in themselves deep and mysterious (Ps. 49: 4, and 78: 2).

Ver. 9. Garland of grace, expresses both its beauty, and the favor it obtains for its possessor. Second member; compare Dan. 5: 29.

Do not thou consent.  
<sup>11</sup> If they say, Go with us;  
 Let us lie in wait for blood;  
 Let us lurk for the innocent, without  
 cause.  
<sup>12</sup> Let us swallow them up alive, as  
 the underworld,  
 And whole, as those who go down  
 to the pit;  
<sup>13</sup> All precious substance shall we  
 find;  
 We will fill our houses with spoil;  
<sup>14</sup> Cast in thy lot among us;  
 Let there be one purse for us all;  
<sup>15</sup> My son, go not in the way with  
 them;  
 Withhold thy foot from their path.  
<sup>16</sup> For their feet run to evil,  
 And haste to shed blood.  
<sup>17</sup> For surely, in vain is the net  
 spread  
 In the sight of any bird.  
<sup>18</sup> And they, for their own blood they  
 lie in wait,  
 And lurk for their own lives.  
<sup>19</sup> So are the ways of every one  
 greedy for gain;  
 It takes its possessor's life.  
<sup>20</sup> Wisdom cries abroad;  
 In the streets she utters her voice.  
<sup>21</sup> At the head of the thronged ways  
 she calls,  
 At the opening of the gates;  
 In the city she utters her words:  
<sup>22</sup> How long, ye simple, will ye love  
 simplicity!  
 And scoffers delight themselves in  
 scoffing,  
 And fools hate knowledge!  
<sup>23</sup> Turn ye at my reproof;  
 Lo, I will pour out to you my spirit,  
 I will make known to you my words.  
<sup>24</sup> Because I have called, and ye  
 refused;

Ver. 19. So are the ways of all; so fares it with all such, is the meaning. Greedy of gain; in whom the love of gain is the ruling principle and passion. The same class is spoken of in Jer. 6: 13, and 8: 10 (com. vers., "given to covetousness"). Compare 1 Tim. 6: 9, 10.

Second member: It takes its possessor's life; sooner or later, this spirit of covetousness (or the gain it seeks) will "drown men in destruction and perdition" (1 Tim. 6: 9).

Ver. 20-33. The second discourse. Wisdom is here represented as a person speaking, uttering her warnings and threatening in public places and the crowded thoroughfares of the city. Such personification is frequent in the Scriptures, and occurs again in this book in chaps. 8 and 9.

I have stretched out my hand, and no  
 one regarded;  
<sup>25</sup> And ye have refused all my coun-  
 sel,  
 Nor would receive my reproof;  
<sup>26</sup> I also will laugh in your calamity,  
 I will mock when your fear comes;  
<sup>27</sup> When your fear comes as a tem-  
 pest,  
 And your calamity shall come as a  
 whirlwind;  
 When distress and anguish come  
 upon you;  
<sup>28</sup> Then shall they call on me, but I  
 will not answer;  
 They shall seek me early, but shall  
 not find me  
<sup>29</sup> For that they hated knowledge,  
 And chose not the fear of Jehovah;  
<sup>30</sup> They consented not to my counsel,  
 They despised all my reproof;  
<sup>31</sup> Therefore shall they eat of the  
 fruit of their way,  
 And be filled with their own devices.  
<sup>32</sup> For the turning away of the simple  
 shall slay them,  
 And the security of fools shall des-  
 troy them.  
<sup>33</sup> But he that hearkens to me shall  
 dwell in safety,  
 And be at rest, without fear of evil.

## CHAPTER II

<sup>1</sup> My son, if thou wilt receive my  
 words,  
 And treasure up with thee my com-  
 mands;  
<sup>2</sup> So as to direct thine ear to wisdom,  
 Incline thy heart to understanding;  
<sup>3</sup> Yea, if thou criest out for intelli-  
 gence,  
 For understanding utterest thy voice;  
<sup>4</sup> If thou search for her as silver,  
 And as hidden treasures dig for her;



<sup>5</sup> Then shalt thou understand the fear  
of Jehovah,  
And find the knowledge of God.  
<sup>6</sup> For Jehovah gives wisdom;  
From his mouth are knowledge and  
understanding;  
<sup>7</sup> He has help in store for the up-  
right,  
A shield for those who walk in in-  
tegrity;  
<sup>8</sup> To keep the paths of rectitude,  
And the way of his pious ones he  
guards.  
<sup>9</sup> Then shalt thou understand right-  
eousness and justice,  
And equity, every good way.  
<sup>10</sup> For wisdom shall come into thy  
heart,  
And knowledge shall be sweet to thy  
soul:  
<sup>11</sup> Reflection shall watch over thee,  
Understanding shall keep thee,  
<sup>12</sup> To preserve thee from the evil way,  
From the man that speaks perverse-  
ness;  
<sup>13</sup> Who forsake the paths of recti-  
tude,  
To walk in ways of darkness;  
<sup>14</sup> Who rejoice to do evil,  
Exult in the perverseness of the  
wicked;  
<sup>15</sup> Whose paths are crooked,  
And they are perverse in their ways;  
<sup>16</sup> To preserve thee from the strange  
woman,  
From the stranger that flatters with  
her words;  
<sup>17</sup> Who forsakes the partner of her  
youth,  
And forgets the covenant of her  
God;  
<sup>18</sup> For her house inclines to death,  
And her ways to the shades;  
<sup>19</sup> None that go to her return again,

Nor attain to the paths of life;  
<sup>20</sup> To the end that thou mayest walk  
in the way of the good,  
And keep the paths of the righteous.  
<sup>21</sup> For the upright shall dwell in the  
land,  
And the perfect shall remain in it.  
<sup>22</sup> But the wicked shall be cut off  
from the land,  
And transgressors shall be rooted out  
of it.

### CHAPTER III

<sup>1</sup> My son, forget not my law,  
And let thy heart keep my commands.  
<sup>2</sup> For length of days, and years of  
life,  
And peace, shall they add to thee.  
<sup>3</sup> Kindness and truth, let them not  
leave thee;  
Bind them on thy neck;  
Write them on the tablet of thy  
heart.  
<sup>4</sup> So shalt thou find favor and good  
understanding  
In the eyes of God and man.  
<sup>5</sup> Trust in Jehovah, with all thy  
heart,  
And lean not on thine own under-  
standing.  
<sup>6</sup> In all thy ways acknowledge him,  
And he will make plain thy paths.  
<sup>7</sup> Be not wise in thine own eyes;  
Fear Jehovah, and turn from evil.  
<sup>8</sup> It shall be health to thy sinews,  
And moisture to thy bones.  
<sup>9</sup> Honor Jehovah from thy sub-  
stance,  
And from the first fruits of all thine  
increase.  
<sup>10</sup> So shall thy barns be filled with  
plenty,  
And thy presses shall burst out with  
new wine.

Ver. 10 and 11. Wisdom is this divine principle, coming from God, taking possession of the heart, and controlling all the springs of moral action; reflection is the habit of circum-spection, and of cautious regard to all external relations; understanding is the power of cor-rectly estimating those relations, that they may not be violated through ignorance and mis-conception.

Ver. 3. Kindness and truth are foundation principles, in all social relations. Hence they often occur in connection; as in Gen. 24: 49; 47: 29; Josh. 2: 14. Let them not depart from thee is the same as, part not with them; in other words, cease not to cherish and practise them.

<sup>11</sup> Spurn not, my son, the chastening of Jehovah,  
And loathe not his rebuke.

<sup>12</sup> For whom Jehovah loves he rebukes,  
Even as a father the son he delights in.

<sup>13</sup> Happy the man who finds wisdom,  
And the man who obtains understanding.

<sup>14</sup> For her gain is better than the gain of silver,  
And her increase better than gold.

<sup>15</sup> More precious is she than pearls;  
And all thy delights can not compare with her.

<sup>16</sup> Length of days is in her right hand;  
In her left hand riches and honor.

<sup>17</sup> Her ways are ways of pleasantness,  
And all her paths are peace.

<sup>18</sup> A tree of life is she to them that lay hold on her,  
And blest is every one that retains her.

<sup>19</sup> Jehovah by wisdom founded the earth;  
Established the heavens by understanding.

<sup>20</sup> By his knowledge the deeps were broken open,  
And vapors distil the dew.

<sup>21</sup> My son, let them not depart from thine eyes;  
Keep true wisdom and reflection;

<sup>22</sup> And they will be life to thy soul,  
And grace to thy neck.

<sup>23</sup> Then shalt thou go thy way securely,  
And thy foot shall not stumble.

<sup>24</sup> When thou liest down, thou shalt not fear;

Yea, thou shalt lie down, and sweet shall be thy sleep.

<sup>25</sup> Be not dismayed at sudden fear,  
Nor at the destruction of the wicked when it comes;

<sup>26</sup> For Jehovah shall be thy confidence;  
And he will keep thy foot from being taken.

<sup>27</sup> Withhold not good from them to whom it is due,  
When it is in the power of thy hands to do it.

<sup>28</sup> Say not to thy neighbor, Go, and come again,  
And to-morrow I will give, when it is by thee.

<sup>29</sup> Devise not evil against thy neighbor,  
When he dwells securely by thee.

<sup>30</sup> Strive not with a man without cause,  
When he has done thee no evil.

<sup>31</sup> Envy not the man of violence,  
And choose none of his ways;

<sup>32</sup> For the perverse is the abomination of Jehovah,  
But his favor is with the upright.

<sup>33</sup> The curse of Jehovah is in the house of the wicked;  
But the habitation of the righteous he will bless.

<sup>34</sup> Though he mocks at those who mock,  
Yet gives he favor to the lowly.

<sup>35</sup> The wise shall inherit honor;  
But fools he exalts to shame.

## CHAPTER IV

<sup>1</sup> Hear, children, the instruction of a father;

And attend, to know understanding.

<sup>2</sup> For I give you good instruction;  
Forsake ye not my law.

<sup>3</sup> For a son was I to my father;  
Tender, and an only child, in the sight of my mother.

Ver. 20. The deeps were broken open (broke forth); i.e., were opened, and made to flow forth in natural fountains, for watering the surface of the earth. This is referred to in Gen. 49: 25 (properly, blessings of the deep that lies beneath, i.e., of the underlying deep), and Deut. 33: 13 (properly, for the deep that lies beneath); where the waters reposing in the bosom of the earth are meant.



<sup>4</sup> And he taught me, and said to me,  
Let thy heart retain my words;  
Keep my commands, and live.

<sup>5</sup> Get wisdom; get understanding;  
Forget not, and turn not from the  
words of my mouth.

<sup>6</sup> Forsake her not, and she will keep  
thee;

Love her, and she will preserve thee.

<sup>7</sup> The first thing is wisdom; get wisdom,

And with all thy getting, get understanding.

<sup>8</sup> Exalt her, and she will promote  
thee;

Will honor thee, when thou dost  
embrace her.

<sup>9</sup> She will give a garland of grace for  
thy head;

A crown of beauty will she deliver to  
thee.

<sup>10</sup> Hear, my son, and receive my  
words;

And years of life shall be multiplied  
to thee.

<sup>11</sup> I have taught thee in the way of  
wisdom;

Have led thee in paths of rectitude.

<sup>12</sup> When thou walkest, thy step shall  
not be straitened;

And when thou runnest, thou shalt  
not stumble.

<sup>13</sup> Lay hold on instruction, let not go;  
Keep her, for she is thy life.

<sup>14</sup> Enter not into the path of the  
wicked,

Nor go onward in the way of the  
evil.

<sup>15</sup> Avoid it, pass not over it;

Turn off from it, and pass on.

<sup>16</sup> For they sleep not unless they do  
evil;

And their sleep is taken away, if they  
cause none to fall.

<sup>17</sup> For they eat the bread of wicked-  
ness,

And wine of violence they drink.

<sup>18</sup> But the way of the righteous is as  
the clear light,

Shining more and more, to the noon-  
day.

<sup>19</sup> The way of the wicked is as thick  
darkness;

They know not at what they stumble.

<sup>20</sup> My son, attend to my words

Incline thine ear to my sayings.

<sup>21</sup> Let them not depart from thine  
eyes;

Keep them within thy heart.

<sup>22</sup> For life are they to every one that  
finds them,

And healing to all his flesh.

<sup>23</sup> Above every care, keep thy heart;  
For out of it are the issues of life.

<sup>24</sup> Put away from thee frowardness of  
the mouth;

And perverseness of the lips put far  
from thee.

<sup>25</sup> Let thine eyes look right forward,  
And thine eye-lids be straight before  
thee.

<sup>26</sup> Ponder the path of thy foot;

And let all thy ways be established.

<sup>27</sup> Turn not to right or left;

Remove thy foot from evil.

## CHAPTER V

<sup>1</sup> My son, give heed to my wisdom;  
To my understanding incline thine  
ear:

<sup>2</sup> So as to regard counsels,  
And that thy lips may keep knowl-  
edge.

<sup>3</sup> For the lips of a strange woman  
drop with honey,

And her mouth is smoother than oil.

<sup>4</sup> But her end is bitter as wormwood,  
Sharp as a two-edged sword.

<sup>5</sup> Her feet go down to death,  
Her steps take hold on the under-  
world;

<sup>6</sup> That thou mayest not ponder the  
way of life:

Her paths waver, ere thou knowest.

<sup>7</sup> Now then, children, hearken to  
me;

And turn not away from the words  
of my mouth.

<sup>8</sup> Remove thy way far from her,

And come not nigh the door of her house:

<sup>9</sup> That thou give not thy strength to others,

And thy years to the cruel;

<sup>10</sup> That strangers may not sate themselves on thy wealth,

And on thy labors, in the house of a stranger;

<sup>11</sup> And thou groan (in the latter end,) at the last,

When thy flesh and thy fulness are consumed;

<sup>12</sup> And say, How have I hated instruction,

And my heart despised reproof;

<sup>13</sup> And I hearkened not to the voice of my teachers,

Nor inclined my ear to my instructors.

<sup>14</sup> Almost was I in all evil,  
In the midst of the congregation and assembly.

<sup>15</sup> Drink waters from thine own cistern,

And streams out of thine own well.

<sup>16</sup> Shall thy fountains spread abroad,  
Streams of water in the streets?

<sup>17</sup> Let them be for thee, by thyself,  
And not for strangers with thee.

<sup>18</sup> Let thy fountain be blest;  
And have joy of the wife of thy youth.

<sup>19</sup> The lovely hind, and graceful roe!  
Let her breasts satisfy thee at all times,

And be thou always ravished with her love.

<sup>20</sup> And why wilt thou, my son, be ravished with a strange woman,  
And embrace the bosom of a stranger?

<sup>21</sup> For a man's ways are before the eyes of Jehovah,  
And all his paths he ponders.

<sup>22</sup> His own iniquities ensnare him, the offender,

And in the toils of his own sin shall he be holden.

<sup>23</sup> He shall die, without instruction;  
And shall reel with the abundance of his folly.

## CHAPTER VI

<sup>1</sup> My son, if thou hast become surety for thy friend,

Has struck thy hands for a stranger;

<sup>2</sup> Thou art snared with the words of thy mouth,

Art taken with the words of thy mouth.

<sup>3</sup> Do this now, my son, and deliver thyself,

For thou art come into the power of thy friend;

Go humble thyself, and be urgent with thy friend.

<sup>4</sup> Give not sleep to thine eyes,

Nor slumber to thine eyelids;

<sup>5</sup> Deliver thyself as the roe from the hand,

And as the bird from the hand of the fowler.

<sup>6</sup> Go to the ant, sluggard;

Observe her ways, and be wise;

<sup>7</sup> Who, having no prince,

Overseer, or ruler,

<sup>8</sup> Provides her meat in the summer,

Gathers her food in the harvest.

<sup>9</sup> How long, sluggard, wilt thou lie;

When wilt thou arise from thy sleep?

<sup>10</sup> A little sleep, a little slumber,

A little folding of the hands to rest!

<sup>11</sup> And as a prowler comes thy poverty,

And thy want as an armed man.

<sup>12</sup> A vile man, a base man,

Is he who walks in falsehood;

<sup>13</sup> Winking with his eyes, talking with his feet,

Pointing with his fingers;

<sup>14</sup> In whose heart is perverseness;

Devising evil at all times;

Ver. 1. Striking hands was the customary form of confirming a contract, or a promise of any kind. The borrower or debtor, e.g., confirmed the promise to pay at the appointed time by giving his hand; the surety bound himself for the fulfilment of the promise, by giving also his hand to the lender or creditor.



Who scatters discords.

<sup>15</sup> Therefore shall his calamity come suddenly;  
In a moment shall he be destroyed without remedy.

<sup>16</sup> Six things there are Jehovah hates;  
And seven are the abomination of his soul.

<sup>17</sup> Lofty eyes, a lying tongue,  
And hands that shed innocent blood;

<sup>18</sup> A heart devising wicked counsels,  
Feet running with haste to evil;

<sup>19</sup> Who breathes out falsehoods, a lying witness,  
And who scatters discords between brethren.

<sup>20</sup> Keep, my son, the command of thy father,  
And reject not the law of thy mother.

<sup>21</sup> Bind them on thy heart continually;  
Fasten them on thy neck.

<sup>22</sup> When thou walkest she will [it will] guide thee;  
When thou liest down, she will [it will] watch over thee;

And when thou wakest, she will talk with thee.

<sup>23</sup> For the command is a lamp, and the law is a light;  
And instructive reproofs are the way of life:

<sup>24</sup> To keep thee from the evil woman,  
From the flattery of the strange woman's tongue.

<sup>25</sup> Covet not her beauty in thy heart,  
Nor let her take thee with her eyelids.

<sup>26</sup> For a harlot is but a round of bread;  
But the married woman hunts for the precious life.

<sup>27</sup> Can a man take up fire into his bosom,  
And his clothes not be burned?

<sup>28</sup> Or can a man walk on the hot coals,  
And his feet not be scorched?

<sup>29</sup> So he that goes in to his neighbor's wife;  
No one shall be innocent that touches her.

<sup>30</sup> They slight not the thief, when he steals,  
To satisfy his spirit when he is hungry;

<sup>31</sup> And if found, he shall restore seven-fold,  
All the substance of his house shall he give.

<sup>32</sup> He that commits adultery with a woman is without understanding;

A destroyer of his own soul is he that does it.

<sup>33</sup> Blows and shame shall he get;  
And his reproach shall not be wiped away.

<sup>34</sup> For jealousy is the husband's rage;  
And he will not spare in the day of vengeance.

<sup>35</sup> He will regard no ransom;  
Nor consent, though thou make many gifts.

## CHAPTER VII

<sup>1</sup> My son, keep my sayings;  
And treasure up with thee my commands.

<sup>2</sup> Keep my commands and live,  
And my law as the apple of thine eye.

<sup>3</sup> Bind them on thy fingers;  
Write them on the tablet of thy heart.

<sup>4</sup> Say to wisdom, My sister art thou!  
And call understanding, Kinswoman!

<sup>5</sup> To guard thee from the strange woman,  
From the stranger who flatters with her words.

<sup>6</sup> For at the window of my house,  
Through my lattice I looked forth;

<sup>7</sup> And saw among the simple,

Ver. 22. She will guide thee (in the same sense, it will guide thee); referring, as some think, to the words command and law, in v. 20. More probably, it is a simple and natural personification of that parental instruction, obedience to which is here enjoined, and will be thus rewarded.

I discerned among the youths,  
 A young man without understanding,  
<sup>8</sup> Passing along the street by her corner,  
 And he went the way to her house;  
<sup>9</sup> At twilight, in the evening of the day,  
 In the depth of night and gloom.  
<sup>10</sup> And lo, a woman meeting him,  
 With harlot's attire, and deceitful in heart.  
<sup>11</sup> She is loud and stubborn;  
 Her feet abide not in her house.  
<sup>12</sup> Now before the house, now in the streets;  
 And by every corner she lies in wait.  
<sup>13</sup> And she laid hold on him, and kissed him;  
 With impudent face she said to him,  
<sup>14</sup> There are peace offerings by me;  
 To-day I have paid my vows;  
<sup>15</sup> Therefore came I forth to meet thee,  
 To seek thy face, and have found thee.  
<sup>16</sup> With coverings I have spread my couch,  
 With embroideries of Egyptian thread.  
<sup>17</sup> I have sprinkled my bed,  
 With myrrh, aloë-wood, and cinnamon.  
<sup>18</sup> Come, let us drink our fill of love till the morning,  
 Let us delight ourselves with love.  
<sup>19</sup> For the goodman is not at home;  
 He has gone on a journey far away.  
<sup>20</sup> The purse of silver he has taken in his hand;  
 At the day of the full moon he will come home.  
<sup>21</sup> With her much ensnaring art she inclines him,  
 Impels him with the flattery of her lips.  
<sup>22</sup> He goes after her straightway;  
 As an ox comes to the slaughter,  
 And as a fool to the gyves for correction;  
<sup>23</sup> Till an arrow cleave his liver;  
 As a bird hastes to the snare,

And knows not that it is for his life.  
<sup>24</sup> Now then, children, hearken to me,  
 And attend to the words of my mouth.  
<sup>25</sup> Let not thy heart turn aside to her ways;  
 Go not astray in her paths.  
<sup>26</sup> For many has she cast down wounded,  
 And numerous are all her slain.  
<sup>27</sup> Ways to the underworld—is her house,  
 Going down to the chambers of death!

## CHAPTER VIII

<sup>1</sup> Does not wisdom call,  
 And understanding utter her voice?  
<sup>2</sup> At the head of the high places, by the way,  
 In the cross-ways, she takes her stand.  
<sup>3</sup> By the gates, at the mouth of the city,  
 At the entering of the gateways, she cries aloud:  
<sup>4</sup> Unto you, O men, I call;  
 And my voice is to the sons of men.  
<sup>5</sup> Learn shrewdness, ye simple,  
 And fools, be wise in heart.  
<sup>6</sup> Hear, for of noble things I speak;  
 And the opening of my lips is with right things.  
<sup>7</sup> For my mouth shall utter truth;  
 And wickedness is the abomination of my lips.  
<sup>8</sup> In righteousness are all the words of my mouth;  
 There is nothing crooked and perverse in them.  
<sup>9</sup> They are all plain to him that has understanding,  
 And straight to them that find knowledge.  
<sup>10</sup> Take my instruction, and not silver;  
 And knowledge rather than choice gold.  
<sup>11</sup> For wisdom is better than pearls;



And all objects of delight will not compare with it.

<sup>12</sup> I, wisdom, dwell in prudence,  
And find out the knowledge of wise counsels.

<sup>13</sup> The fear of Jehovah is to hate evil.  
Pride, and haughtiness, and an evil way,

And a perverse mouth, do I hate.

<sup>14</sup> Counsel is mine, and true wisdom;  
I am understanding; strength is mine.

<sup>15</sup> By me kings reign,  
And princes decree justice.

<sup>16</sup> By me princes rule,  
And nobles, all the judges of the earth.

<sup>17</sup> Them that love me I love;  
And they that earnestly seek me shall find me.

<sup>18</sup> Wealth and honor are with me;  
Enduring riches and righteousness.

<sup>19</sup> My fruit is better than gold, yea  
than refined gold;

And my increase than choice silver.

<sup>20</sup> I walk in the way of righteousness,  
Within the paths of rectitude;

<sup>21</sup> To make those who love me inherit  
substance,

And their storehouses I will fill.

<sup>22</sup> Jehovah possessed me in the be-  
ginning of his way,  
Before his works of old.

<sup>23</sup> From everlasting was I anointed,  
from the beginning,

From times before the earth.

<sup>24</sup> When there were no deeps, I was  
brought forth;

When there were no fountains  
abounding in water.

<sup>25</sup> Ere yet the mountains were  
sunken;

Before the hills was I brought forth.

<sup>26</sup> While yet he had not made the  
earth nor the fields,

Nor the first clods of the habitable  
world.

<sup>27</sup> When he founded the heavens, I  
was there;

When he traced a circle on the face  
of the deep.

<sup>28</sup> When he established the clouds  
above;

When the fountains of the deep be-  
came strong.

<sup>29</sup> When he gave to the sea its bound,  
That the waters should not pass his  
command;

When he appointed the foundations  
of the earth.

<sup>30</sup> And I was one brought up at his  
side;

And was day by day a delight,

Sporting always before him;

<sup>31</sup> Sporting in his habitable earth.  
And my delight was with the sons of  
men.

<sup>32</sup> Now then, children, hearken to  
me;

And happy they who keep my ways;

<sup>33</sup> Hear instruction, and be wise,  
And do not refuse.

<sup>34</sup> Happy the man who hearkens to  
me;

To watch at my doors day by day,  
To keep the posts of my doorways.

<sup>35</sup> For they that find me find life;  
And he shall obtain favor from Jeho-  
vah.

<sup>36</sup> But he that fails of me wrongs his  
own soul;

All that hate me love death.

## CHAPTER IX

<sup>1</sup> Wisdom has builded her house;  
She has hewn out her seven pillars.

<sup>2</sup> She has slaughtered her beasts,  
mixed her wine,

Yea, she has prepared her table.

<sup>3</sup> She has sent out her maidens;

Ver. 18. Riches and righteousness; their union alone giving a real and permanent value to the former; for without the latter there can be no enduring riches, they perish with the using.  
Note.—It should be observed that the representation is not the same here as in John 1: 1-3, and 10. It is there said that "the Word was God" (v. 1); that "all things were made by him" (v. 3), that "the world was made by him" (v. 10), not as the instrument merely, but as the agent and doer. (Compare Col. 1: 16, "by him were all things created," and Eph. 3: 9, Heb. 1: 2, 1 Cor. 8: 16.) Neither of these is here affirmed of wisdom.

On the heights of the city she calls,  
<sup>4</sup> Whoso is simple, let him turn  
 hither;  
 He that lacks understanding, she says  
 to him,

<sup>5</sup> Come, eat of my food,  
 And drink of the wine I have mixed.  
<sup>6</sup> Forsake follies, and live;  
 And go forward in the way of under-  
 standing.

<sup>7</sup> He that reproves a scoffer gets  
 himself reproach;  
 And he that rebukes the wicked, a  
 blot to himself.

<sup>8</sup> Rebuke not a scoffer, lest he hate  
 thee;  
 Rebuke the wise, and he will love  
 thee.

<sup>9</sup> Give to the wise, and he will be yet  
 wiser;  
 Teach the just, and he will increase  
 in learning.

<sup>10</sup> The fear of Jehovah is the be-  
 ginning of wisdom;  
 And knowledge of the Holy is under-  
 standing.

<sup>11</sup> For by me shall thy days be multi-  
 plied;  
 And years of life shall be added to  
 thee.

<sup>12</sup> If thou art wise, thou art wise for  
 thyself;  
 And if thou scoffest, thou alone shalt  
 bear it.

<sup>13</sup> A foolish woman is clamorous,  
 Simple, and knows nothing.

<sup>14</sup> And she sits in the doorway of her  
 house,  
 On a seat in the high places of the  
 city;

<sup>15</sup> To call to them that pass by the  
 way,  
 Who go right on their ways.

<sup>16</sup> Whoso is simple, let him turn  
 hither;  
 And he that lacks understanding, she  
 says to him,

<sup>17</sup> Stolen waters are sweet,  
 And bread of secrecy is pleasant.

<sup>18</sup> And he knows not that the shades  
 are there,

Her guests in the depths of the un-  
 derworld!

## PROVERBS OF SOLOMON.

### CHAPTER X

<sup>1</sup> A wise son makes a glad father;  
 But a foolish son is the grief of his  
 mother

<sup>2</sup> Treasures of wickedness profit not;  
 But righteousness delivers from  
 death.

<sup>3</sup> Jehovah will not let the spirit of the  
 righteous famish;  
 But he repels the longing of the  
 wicked.

<sup>4</sup> Poor is he that labors with a sloth-  
 ful hand;  
 But the hand of the diligent makes  
 rich.

<sup>5</sup> He that gathers in the summer is a  
 wise son;  
 He that sleeps in the harvest is a son  
 that brings shame.

<sup>6</sup> Blessings are for the head of the  
 righteous;  
 But the mouth of the wicked covers  
 violence.

<sup>7</sup> The memory of the righteous is  
 blessed;  
 But the name of the wicked shall rot.

<sup>8</sup> The wise in heart will receive com-  
 mands;  
 But a prating fool shall fall.

<sup>9</sup> He that walks in integrity will walk  
 securely;  
 But he that perverts his ways will be  
 known.

<sup>10</sup> He that winks with the eye causes  
 sorrow;  
 And a prating fool shall fall.



- 11 A well of life is the mouth of the righteous;  
But the mouth of the wicked covers violence.
- 12 Hatred stirs up strife;  
But love covers all offenses.
- 13 In the lips of the discerning is found wisdom;  
But a rod is for the back of him that lacks understanding.
- 14 The wise treasure up knowledge;  
But the fool's mouth is a near downfall.
- 15 The rich man's wealth is his strong city;  
The downfall of the needy is their poverty.
- 16 The wages of the righteous is life;  
The gain of the wicked is sin.
- 17 A way of life is he who heeds correction;  
But he who forsakes reproof leads astray.
- 18 He that covers hatred with lying lips,  
And he that publishes an ill report,  
the same is a fool.
- 19 In the multitude of words there will not be wanting offense;  
But he that restrains his lips is wise.
- 20 Choice silver is the tongue of the righteous;  
The heart of the wicked is of little worth.
- 21 The lips of the righteous feed many;  
But fools die for lack of understanding.
- 22 The blessing of Jehovah, that makes rich,  
And he adds no sorrow therewith.
- 23 It is as mockery to a fool to execute counsel,  
But wisdom to a man of understanding.
- 24 The dread of the wicked, that shall come upon him;  
But the desire of the righteous he will grant.
- 25 As the whirlwind passes by, so the wicked is no more;  
But the righteous is an everlasting foundation.
- 26 As vinegar to the teeth, and as smoke to the eyes,  
So is the sluggard to them that send him.
- 27 The fear of Jehovah will prolong days;  
But the years of the wicked will be cut short.
- 28 The hope of the righteous is gladness;  
But the expectation of the wicked shall perish.
- 29 A stronghold for uprightness is the way of Jehovah;  
But destruction to the workers of iniquity.
- 30 Forever, the righteous shall not be moved;  
But the wicked shall not inhabit the land.
- 31 The mouth of the righteous brings forth wisdom;  
But the perverse tongue shall be cut out.
- 32 The lips of the righteous know what is acceptable;  
But the mouth of the wicked is perverseness.

CHAPTER XI

<sup>1</sup> A false balance is the abomination of Jehovah;  
But a full weight is his delight.

<sup>2</sup> When pride comes, there comes shame;  
But with the lowly is wisdom.

<sup>3</sup> The integrity of the upright will guide them;  
But the perverseness of transgressors will destroy them.

<sup>4</sup> Riches profit not in the day of wrath;  
But righteousness delivers from death.

<sup>5</sup> The righteousness of the perfect will make plain his way;  
But the wicked will fall by his wickedness.

<sup>6</sup> The righteousness of the upright will deliver them;  
But in the wickedness of transgressors shall they themselves be taken.

<sup>7</sup> When the wicked man dies, expectation shall perish;  
Yea, the hope of wickedness perishes.

<sup>8</sup> The righteous was delivered out of trouble;  
And the wicked came into his place.

<sup>9</sup> By the mouth the impure destroys his fellow;  
But by knowledge the righteous are delivered.

<sup>10</sup> When it is well with the righteous, the city rejoices;  
And when the wicked perish, there is a shout of joy.

<sup>11</sup> By the blessing of the upright the city is raised up;  
But by the mouth of the wicked it is torn down.

<sup>12</sup> He that despises his neighbor is lacking in understanding;  
But a man of intelligence holds his peace.

<sup>13</sup> He that goes talebearing is a revealer of secrets;  
But one of trusty spirit conceals a matter.

<sup>14</sup> Where there is no direction the people fall;  
But in the multitude of counselors is safety.

<sup>15</sup> Ill fares one when he is surety for a stranger;  
But he that hates sureties is secure.

<sup>16</sup> A lovely woman obtains honor;  
Even as the violent obtain riches.

<sup>17</sup> A merciful man does good to his own soul;  
But the cruel afflicts his own flesh.

<sup>18</sup> The wicked toils for deceptive hire;  
But he who sows righteousness, for true wages;

<sup>19</sup> So is righteousness for life,  
And he follows evil for his death.

<sup>20</sup> An abomination of Jehovah are the perverse in heart;  
But those of blameless way are his delight.

<sup>21</sup> Hand to hand the evil will not be acquitted;  
But the seed of the righteous is delivered.

Ver. 21. Hand to hand: that is, linked together for mutual support. In themselves or their offspring (Ps. 37: 28), or in both, they shall receive due punishment. But the righteous shall be blessed in his seed, as well as in himself (Ps. 69: 36; 102: 28). Some translate, generation to generation; but the text gives the true meaning.



<sup>22</sup> A nose-ring of gold in a swine's snout,  
Is a woman fair and without discretion.

<sup>23</sup> The desire of the righteous is only good;  
The expectation of the wicked is wrath.

<sup>24</sup> There is that scatters, and is increased yet more;  
And that withholds more than is meet, only to want.

<sup>25</sup> The liberal soul shall be enriched;  
And he that waters shall himself be watered.

<sup>26</sup> He that withholds corn, the people will curse him;  
But blessing for the head of him that sells grain!

<sup>27</sup> Him that seeks good will favor seek;  
And he that seeks evil, it will come upon him.

<sup>28</sup> Whoso trusts in his riches, he shall fall;  
But as the leaf shall the righteous flourish.

<sup>29</sup> He that troubles his own house shall inherit wind;  
And the fool is a servant to the wise in heart.

<sup>30</sup> The fruit of the righteous is a tree of life;  
And he that wins souls is wise.

<sup>31</sup> Lo, the righteous on earth shall be requited;

Much more the wicked and the sinner.

## CHAPTER XII

<sup>1</sup> He that loves correction loves knowledge;  
But he that hates reproof is brutish.

<sup>2</sup> The good will obtain favor from Jehovah;  
But the man of evil devices he will hold guilty.

<sup>3</sup> A man shall not be established by wickedness;  
But the root of the righteous shall not be moved.

<sup>4</sup> A worthy woman is a crown to her husband;  
And a base one is as rottenness in his bones.

<sup>5</sup> The thoughts of the righteous are uprightness;  
The guidance of the wicked is deceit.

<sup>6</sup> The words of the wicked are a lying in wait for blood;  
But the mouth of the upright will deliver them.

<sup>7</sup> The wicked are overthrown, and they are no more;  
But the house of the righteous shall stand.

<sup>8</sup> According to his wisdom shall a man be praised;  
But the perverse in heart shall be despised.

<sup>9</sup> Better is one despised, and that tills for himself,

Ver. 5. Even the thoughts of the righteous, what he plans in his secret soul, are uprightness; he has no covert ends to gain in the directions he gives to others. On the contrary, the guidance of the wicked (the counsels he gives) is deceit; and is intended to mislead others for his own advantage.

Ver. 6. The words of the wicked are often intended (as said in v. 5) to misguide others to their ruin; from which the mouth of the upright (their sincere and honest counsels) will rescue them.

- |   |  |
|---|--|
| Than he who boasts himself, and lacks bread.  | But the tongue of the wise is a healing.   |
| <sup>10</sup> The righteous cares for the life of his beast;<br>But the bowels of the wicked are cruel.                           | <sup>10</sup> The truthful lip is established forever,<br>And the lying tongue but for a moment.               |
| <sup>11</sup> He that tills his ground shall be satisfied with bread;<br>But he that follows vanities lacks understanding.        | <sup>20</sup> Deceit is in the heart of them that devise evil;<br>But to them that counsel peace there is joy. |
| <sup>12</sup> The wicked delights in the net of the evil;<br>But the root of the righteous will bring forth.                      | <sup>21</sup> There shall no harm befall the just;<br>But the wicked are filled with evil.                     |
| <sup>13</sup> In the transgression of the lips is an evil snare;<br>But the righteous will go forth out of trouble.               | <sup>22</sup> Lying lips are an abomination to Jehovah;<br>But they that deal truly are his delight.           |
| <sup>14</sup> Of the fruit of the mouth shall a man be satisfied with good;<br>And the desert of one's hands shall return to him. | <sup>23</sup> A shrewd man covers knowledge;<br>But the heart of fools proclaims folly.                        |
| <sup>15</sup> The way of a fool is right in his own eyes;<br>But he that hearkens to counsel is wise.                             | <sup>24</sup> The hand of the diligent shall bear rule;<br>But the slothful shall be under tribute.            |
| <sup>16</sup> The fool's anger is known the same day;<br>But a shrewd man conceals an affront.                                    | <sup>25</sup> Heaviness in the heart of man bows it down;<br>But a good word makes it glad.                    |
| <sup>17</sup> He who breathes truth shows the right,<br>But a false witness fraud.  | <sup>26</sup> The righteous will guide his fellow;<br>But the way of the wicked leads them astray.             |
| <sup>18</sup> There is that prates as with thrusts of the sword;  | <sup>27</sup> The slothful will not roast his game;<br>But a precious treasure to one is the diligent.         |

Ver. 9. Second member. That has a servant (according to an ancient manner of reading the Heb. text) namely, to aid him in earning his subsistence. But, this is a far less happy expression of what is obviously the writer's thought; and the version in the text is believed to be the true sense of the Hebrew. And is his own servant: in the same sense as above given. So the Genevan version: He that is despised, and is his own servant, is better than he that boasteth himself and lacketh bread.



<sup>28</sup> In the path of righteousness is life,  
Even a beaten way, where is no  
death.

### CHAPTER XIII

<sup>1</sup> A wise son is one chastened of  
the father;  
But a scoffer hears not rebuke.

<sup>2</sup> Of the fruit of the mouth will one  
feed on good;  
But the spirit of the treacherous on  
violence.

<sup>3</sup> He that keeps his mouth preserves  
his soul;  
He that opens wide his lips, it is his  
destruction.

<sup>4</sup> The spirit of the sluggard longeth,  
and has nothing;  
But the spirit of the diligent shall be  
enriched.

<sup>5</sup> Lying speech the righteous hates;  
But base and shameful is the conduct  
of the wicked.

<sup>6</sup> Righteousness will keep the blame-  
less way;  
But wickedness will pervert to sin.

<sup>7</sup> There is that makes himself rich,  
and has nothing at all,  
That makes himself poor, and has  
great substance.

<sup>8</sup> The ransom of a man's soul is his  
wealth;  
And the poor hears not rebuke.

<sup>9</sup> The light of the righteous shall be  
joyous;

But the lamp of the wicked shall go  
out.

<sup>10</sup> Only by pride comes contention;  
But with those who take counsel  
there is wisdom.

<sup>11</sup> Wealth vanishes more quickly than  
a vapor;  
But he that gathers in hand will  
cause increase.

<sup>12</sup> Hope deferred makes the heart  
sick;  
But desire attained is a tree of life.

<sup>13</sup> He that despises the word shall be  
held accountable to it;  
But whoso fears the command, he  
shall be rewarded.

<sup>14</sup> The law of the wise is a well of life,  
To turn from the snares of death.

<sup>15</sup> Good understanding confers favor;  
But the way of transgressors is hard.

<sup>16</sup> Every shrewd man acts with  
knowledge;  
But a fool displays folly.

<sup>17</sup> A wicked messenger falls into mis-  
chief;  
But a faithful ambassador is a heal-  
ing.

<sup>18</sup> Poverty and shame to him who  
refuses correction;  
But he who regards reproof shall be  
honored.

<sup>19</sup> Desire attained is sweet to the  
soul;  
And it is the abomination of fools to  
depart from evil.

Ver. 8. Many translate: the ransom of a man's life is his wealth. They suppose the writer to mean, that the rich man can purchase his own safety (for example, when accused before a corrupt magistrate, or taken by robbers) with his wealth; while the poor, since it is known that nothing can be extorted from him, hears no rebuke, i.e., is not chided for the purpose of exacting money. But in that case, the pronoun (his) and its substantive (man's) should change places, a man's wealth is the ransom of his life; and the word "rebuke" is not the appropriate one, since money is extorted by threats, not by rebuke.

<sup>20</sup> Walk with the wise, and become wise;  
But a companion of fools shall come to harm.

<sup>21</sup> Evil shall pursue sinners;  
But good shall reward the righteous.

<sup>22</sup> The good will leave a heritage to children's children;

But the sinner's wealth is laid up for the righteous.

<sup>23</sup> The ploughing of the poor is food abundant;  
But there is that is consumed without measure.

<sup>24</sup> He that spares his rod hates his son;  
But he that loves him gives him timely chastisement.

<sup>25</sup> The righteous eats to the satisfying of his spirit;  
But the belly of the wicked shall want.

# CHAPTER XIV

<sup>1</sup> Every wise woman builds her house;  
But the foolish plucks it down with her own hands.

<sup>2</sup> He that walks in his uprightness is one that fears Jehovah;  
But he that is perverse in his ways despises him.

<sup>3</sup> In the fool's mouth is a rod of pride;  
But the lips of the wise will preserve them.

<sup>4</sup> Where there are no oxen, the crib is clean;

But by the strength of the ox is abundant increase.

<sup>5</sup> A faithful witness will not lie;  
But he that breathes falsehood is a lying witness.

<sup>6</sup> The scoffer sought wisdom, but it came not;  
But knowledge to the discerning is easy.

<sup>7</sup> Go from the presence of a foolish man,  
When thou perceivest not the lips of knowledge.

<sup>8</sup> The wisdom of the shrewd is to understand his way;  
But the folly of fools is deception.

<sup>9</sup> Guilt makes a mock of fools;  
But among the upright there is favor.

<sup>10</sup> The heart knows its own bitterness;  
And a stranger intermeddles not with its joys.

<sup>11</sup> The house of the wicked shall be destroyed;  
But the dwelling of the upright shall prosper.

<sup>12</sup> There is a way right in the sight of a man;  
But the end thereof—they are ways of death.

<sup>13</sup> Even by laughter may the heart become sad;  
And of mirth the end is heaviness.

<sup>14</sup> From his own ways shall the backslidden in heart be filled,  
And the good man from himself.

Ver. 23, second member. Without measure: that is, in undue quantity, with a lavish consumption, beyond our real wants.  
According to another reading, that perishes by injustice; this verse contrasts the security of humble and honest industry, with the dangers that attend on all wrong-doing. By the former, even the poor laborer has enough for nature's necessities; while the latter often ends in irretrievable ruin.



<sup>15</sup> The simple believes every thing;  
But the shrewd gives heed to his  
going.

<sup>16</sup> The wise fears, and turns from  
evil;  
But a fool rages, and is confident.

<sup>17</sup> He that is quick to anger deals  
foolishly;  
But a man of plots is hated.

<sup>18</sup> The simple inherit folly;  
But the shrewd are crowned with  
knowledge.

<sup>19</sup> The evil bow down before the  
good,  
And the wicked at the gates of the  
righteous.

<sup>20</sup> Even of his fellow is the poor man  
hated;  
But the lovers of the rich are many.

<sup>21</sup> He that shows contempt for his  
fellow sinneth;  
But he that has compassion on the  
poor, happy is he!

<sup>22</sup> Do they not err who devise evil?  
But kindness and truth are they that  
devise good.

<sup>23</sup> In all labor there will be profit;  
But talk of the lips is only to penury.

<sup>24</sup> The crown of the wise is their  
wealth;  
The folly of fools—is folly.

<sup>25</sup> A true witness delivers souls;  
But he that breathes lies is deception.

<sup>26</sup> In the fear of Jehovah there is  
strong trust;  
And his children shall have a refuge.

<sup>27</sup> The fear of Jehovah is a well of  
life,

To turn from the snares of death.

<sup>28</sup> In the multitude of people is the  
king's honor;  
And in the want of people is the  
prince's ruin.

<sup>29</sup> He that is slow to anger is of great  
understanding;  
But he that is hasty in spirit exhibits  
folly.

<sup>30</sup> The life of the body is a tranquil  
heart;  
But envy is rottenness of the bones.

<sup>31</sup> He that oppresses the weak scorns  
his Maker;  
But he that honors him has compas-  
sion on the needy.

<sup>32</sup> In his calamity the wicked is  
driven away;  
But the righteous has trust in his  
death.

<sup>33</sup> Wisdom dwells in the heart of the  
discerning;  
But in fools it shall be taught!

<sup>34</sup> Righteousness exalts a people;  
But sin is the reproach of nations.

<sup>35</sup> A wise servant has the king's  
favor;  
But a base one has his wrath.

## CHAPTER XV

<sup>1</sup> A soft answer turns away wrath;  
But a harsh word stirs up anger.

<sup>2</sup> The tongue of the wise utters useful  
knowledge;  
But the mouth of fools pours forth  
folly.

<sup>3</sup> The eyes of Jehovah are in every  
place,  
Beholding the evil and the good.

Ver. 30. Nothing is more necessary, even to the health of the body, than a heart at peace with itself and with all others.

<sup>4</sup> A wholesome tongue is a tree of life;

But perverseness therein is a wound in the spirit.

<sup>5</sup> A fool spurns his father's correction;

But he that regards reproof deals wisely.

<sup>6</sup> In the house of the righteous is much treasure;

But in the gain of the wicked there is trouble.

<sup>7</sup> The lips of the wise disperse knowledge;

Not so the heart of fools!

<sup>8</sup> The sacrifice of the wicked is an abomination to Jehovah;

But the prayer of the upright is his delight.

<sup>9</sup> An abomination to Jehovah is the way of the wicked;

But him who follows righteousness he loves.

<sup>10</sup> A sore correction has he that forsakes the way;

He that hates reproof shall die.

<sup>11</sup> The underworld and destruction are before Jehovah;

How much more the hearts of the sons of men.

<sup>12</sup> The scoffer loves not one that reproves him;

He will not go to the wise.

<sup>13</sup> A glad heart makes a joyous countenance;

But by sorrow of heart the spirit is broken.

<sup>14</sup> The heart of the discerning seeks for knowledge;

But the mouth of fools feeds on folly.

<sup>15</sup> All the days of the poor are evil;

But a cheerful heart is a continual feast.

<sup>16</sup> Better is a little with the fear of Jehovah,

Than great treasure and trouble therewith.

<sup>17</sup> Better is a meal of herbs, when love is there,

Than a stalled ox, and hatred therewith.

<sup>18</sup> A wrathful man stirs up contention;

But he that is slow to anger appeases strife.

<sup>19</sup> The sluggard's way is like a thorn-hedge;

But the path of the upright is a highway.

<sup>20</sup> A wise son makes a glad father;

But a foolish man despises his mother.

<sup>21</sup> Folly is joy to him that lacks wisdom;

But the man of understanding walks uprightly.

<sup>22</sup> Without counsel plans are frustrated;

But by the multitude of counselors they are established.

<sup>23</sup> A man has joy in the answer of his mouth;

And a word in its season—how good!

<sup>24</sup> The path of life is upward for the wise,

That he may turn from the underworld beneath.

<sup>25</sup> The house of the proud Jehovah will root out;

But he will establish the widow's bound.



<sup>26</sup> Evil devices are an abomination to Jehovah;  
But pure are words of kindness.

<sup>27</sup> He that is greedy of gain is a troubler of his own house;  
But he that hates bribes shall live.

<sup>28</sup> The heart of the righteous meditates for an answer;  
But the mouth of the wicked pours out mischiefs.

<sup>29</sup> Jehovah is far from the wicked;  
But the prayer of the righteous he will answer.

<sup>30</sup> The light of the eyes rejoices the heart;  
A good report makes the bones fat.

<sup>31</sup> The ear that hears life-giving reproof,  
It shall dwell among the wise.

<sup>32</sup> He that refuses correction despises his own soul;  
But he that hears reproof gets understanding.

<sup>33</sup> The fear of Jehovah is instruction in wisdom;  
And humility is before honor.

## CHAPTER XVI

<sup>1</sup> Of man are the counsels of the heart;  
But from Jehovah is the answer of the tongue.

<sup>2</sup> All a man's ways are pure in his own eyes;  
But he that trieth spirits is Jehovah.

<sup>3</sup> Commit thy works to Jehovah,

And thy purposes shall be established.

<sup>4</sup> Jehovah made every thing for its purpose;  
And even the wicked for the day of evil.

<sup>5</sup> An abomination to Jehovah is every one proud in heart;  
Hand to hand he shall not be acquitted.

<sup>6</sup> By kindness and truth is iniquity covered;  
And by the fear of Jehovah is turning from evil.

<sup>7</sup> When Jehovah delights in one's ways,  
He causes even his enemies to be at peace with him.

<sup>8</sup> Better is a little with righteousness,  
Than great gains without right.

<sup>9</sup> The heart of man devises his way;  
But Jehovah directs his step.

<sup>10</sup> An oracle is on the lips of the king;  
In judgment his mouth shall not deal treacherously.

<sup>11</sup> A just scale and balances are of Jehovah;  
All the weights of the bag are his work.

<sup>12</sup> It is the abomination of kings to do wickedness;  
For by righteousness is the throne established.

<sup>13</sup> Righteous lips are the delight of kings;  
And him that speaks right things he loves.

Ver. 10. An oracle is on the lips of the king; because "he is the minister of God" (Rom. 13: 4) and speaks with authority from God; and hence it is here enjoined on him, that he "shall not deal treacherously in judgment."

Ver. 11. Are of Jehovah: that is, are appointed by him. They are his requirement; see Lev. 19: 36, just balances, just weights—shall ye have. In the same sense it is said (second member) that "the weights of the bag are his work" (Deut. 25: 13, 15)); and hence, he who falsifies them falsifies God's own work, and perverts his ordinance to fraud and robbery.

- <sup>14</sup> The king's wrath is as messengers of death;  
But a wise man will appease it.
- <sup>15</sup> In the light of the king's countenance is life;  
And his favor is as a cloud of the latter rain.
- <sup>16</sup> To get wisdom—how much better than gold!  
And to get understanding is choicer than silver.
- <sup>17</sup> The highway of the upright is a turning from evil;  
He that keeps his way preserves his soul.
- <sup>18</sup> Pride is before destruction,  
And a haughty spirit before a fall.
- <sup>19</sup> Better is the humble in spirit with the lowly,  
Than to divide the spoil with the proud.
- <sup>20</sup> He that gives heed to the word will find good;  
And he that trusts in Jehovah, happy is he!
- <sup>21</sup> The wise in heart shall be called discerning;  
And learning adds sweetness to the lips.
- <sup>22</sup> A well of life is understanding to its possessor;  
But the correction of fools is folly.
- <sup>23</sup> The heart of the wise instructs his mouth,  
And increases learning on his lips.
- <sup>24</sup> Words of kindness are as the honey-comb,  
Sweetness to the soul, and a healing to the bones.
- <sup>25</sup> There is a way right in the sight of a man;

- But the end thereof—they are ways of death.
- <sup>26</sup> The laborer's appetite labors for him;  
For his mouth has laid a burden on him.
- <sup>27</sup> A vile man is he that devises mischief;  
And on his lips is as burning fire.
- <sup>28</sup> A perverse man sends forth contention;  
And a talebearer separates a near friend.
- <sup>29</sup> A man of violence seduces his friend,  
And leads him in a way that is not good.
- <sup>30</sup> When he shuts his eyes, he is devising perverseness;  
When he bites his lips, he has perfected mischief.

- <sup>31</sup> The hoary head is a crown of glory,  
If it is found in the way of righteousness.
- <sup>32</sup> The slow to anger is better than the mighty,  
And he that rules his spirit than he that takes a city.
- <sup>33</sup> The lot is cast into the lap;  
But its decision is all of Jehovah.

## CHAPTER XVII

- <sup>1</sup> Better is a dry morsel, and quietness therewith,  
Than a house full of slaughtered beasts, with strife.
- <sup>2</sup> A wise servant shall rule over a base son,  
And shall share the inheritance among brethren.



- 3 A refining pot for silver, and a furnace for gold;  
But the trier of hearts is Jehovah.
- 4 An evil-doer gives heed to the deceitful lip;  
Falsehood listens to the pernicious tongue.
- 5 He that mocks at the poor scorns his Maker;  
He that rejoices at calamity shall not be acquitted.
- 6 Children's children are the crown of old men;  
And the glory of children are their fathers.
- 7 Excellent speech is not suitable for a fool;  
Much less is a lying lip for the noble.
- 8 A gift is a precious stone in the eyes of its possessor;  
To whomsoever it turns, it prospers.
- 9 He that covers a fault seeks love;  
But he that repeats a matter separates a near friend.
- 10 A reproof sinks deeper in a man of understanding,  
Than beating a fool a hundred times.
- 11 An evil man seeks only rebellion;  
And a cruel messenger will be sent against him.
- 12 Let a bear robbed of her young meet a man,  
And not a fool in his folly.
- 13 Whoso returns evil for good,  
Evil shall not depart from his house.
- 14 The beginning of contention is the breaking forth of water;
- Desist then, before the strife is embittered.
- 15 He that justifies the wicked, and that condemns the righteous,  
Are both of them alike an abomination to Jehovah.
- 16 Wherefore is a price in the hand of a fool,  
To get wisdom, when there is no heart!
- 17 The friend loves at all times;  
And a brother is born for adversity.
- 18 A man lacking understanding is he that strikes hands,  
That becomes surety in presence of his friend.
- 19 He loves sin that loves contention;  
He that makes high his gate seeks ruin.
- 20 The perverse in heart shall not find good;  
And one changeful with his tongue falls into mischief.
- 21 One begets a fool to his own sorrow;  
And the father of the foolish shall not have joy.
- 22 A joyous heart makes happy cure;  
But a broken spirit dries up the bones.
- 23 The wicked takes a gift out of the bosom,  
To pervert the ways of justice.
- 24 Wisdom is present with the discerning;  
But the fool's eyes are at the end of the earth.

Ver. 5. Scorns his Maker, whose image he mocks in his workmanship. Compare the noble sentiment, so beautifully and strikingly expressed in Job 31: 15;  
Did not he, who made me in the womb, make him?  
And has not One formed us in the womb?  
Second member: compare Job 31: 29;  
If I rejoiced in my enemy's calamity,  
And triumphed when evil befell him; etc.

<sup>25</sup> A foolish son is a grief to his father,  
And bitterness to her that bore him.

<sup>26</sup> Also it is not good to lay a fine on the righteous,  
To smite the noble for uprightness.

<sup>27</sup> He that has knowledge is sparing of his words;  
And a man of understanding is cool in spirit.

<sup>28</sup> Even a fool, when he is silent, may pass for wise,  
While he shuts his lips, for a man of discernment.

### CHAPTER XVIII

<sup>1</sup> He that separates himself seeks his own pleasure;  
Against all good counsel he is embittered.

<sup>2</sup> The fool has no pleasure in understanding,  
But in his heart's disclosure of himself.

<sup>3</sup> When the wicked comes, then comes also contempt,  
And reproach along with shame.

<sup>4</sup> The words of a man's mouth are deep waters;  
The well-spring of wisdom is a gushing stream.

<sup>5</sup> It is not good to regard the person of the wicked,  
To turn aside the righteous in judgment.

<sup>6</sup> The fool's lips enter into strife;  
And his mouth calls for blows.

<sup>7</sup> The fool's mouth is his destruction;  
And his lips are a snare to his soul.

<sup>8</sup> The words of a talebearer are as dainty morsels;

And it is they that go down to the inmost parts of the belly.

<sup>9</sup> Also he that shows himself slack in his service,  
The same is brother to the wasteful.

<sup>10</sup> The name of Jehovah is a strong tower;  
The righteous runs into it and is safe.

<sup>11</sup> The rich man's wealth is his strong city,  
And as a high wall in his own conceit.

<sup>12</sup> The heart of man is lifted up before destruction;  
And humility is before honor.

<sup>13</sup> Whoso gives answer before he hears,  
It is folly to him and shame.

<sup>14</sup> The spirit of a man will sustain his sickness;  
But a broken spirit, who can bear it!

<sup>15</sup> The heart of the discerning will get knowledge;

And for knowledge the ear of the wise will seek.

<sup>16</sup> A man's gift makes room for him,  
And leads him before the great.

<sup>17</sup> The first in his suit is right;  
His fellow comes and searches him out.

<sup>18</sup> The lot makes contentions cease,  
And parts between the strong.

<sup>19</sup> A brother estranged is harder to win than a strong city;  
And contentions are as the bar of a fortress.

<sup>20</sup> With the fruit of a man's mouth shall his belly be filled;



He shall be filled with the produce  
of his lips.

<sup>21</sup> Death and life are in the power of  
the tongue;  
And he who loves it shall eat its  
fruit.

<sup>22</sup> He found a wife—he found good,  
And obtained favor from Jehovah.

<sup>23</sup> The poor utters entreaties;  
But the rich makes harsh answers.

<sup>24</sup> A man given to friends is bent on  
self-ruin;  
But there is a lover, that, cleaves  
closer than a brother.

## CHAPTER XIX

<sup>1</sup> Better is a poor man walking in  
his integrity,  
Than one perverse in his lips, and he  
a fool.

<sup>2</sup> Also that the soul be without  
knowledge is not good;  
And he that is hasty with the feet  
mis-steps.

<sup>3</sup> A man's folly subverts his way;  
And his heart is angry against Jeho-  
vah.

<sup>4</sup> Wealth adds many friends;  
But the poor is separated from his  
friend.

<sup>5</sup> A false witness shall not be  
acquitted;  
And he that breathes lies shall not  
escape.

<sup>6</sup> Many make court to a noble;  
And every one is friend to a liberal  
man.

<sup>7</sup> All the poor man's brethren hate  
him;  
Much more do his friends keep far  
from him;  
He follows after words—they he  
has!

<sup>8</sup> He that gets wisdom loves his own  
soul;  
He that lays up understanding finds  
good.

<sup>9</sup> A false witness shall not be ac-  
quitted;  
And he that breathes lies shall per-  
ish.

<sup>10</sup> Delicate living is not suitable for a  
fool;  
Much less for a servant to rule over  
princes.

<sup>11</sup> A man's wisdom makes him slow  
to anger;  
And it is his glory to pass over a  
fault.

<sup>12</sup> A growl as of the young lion is the  
anger of a king;  
But as dew on the grass is his favor.

<sup>13</sup> A foolish son is a calamity to his  
father;  
And the bickerings of a wife are a  
continual dripping.

<sup>14</sup> House and wealth are a paternal  
inheritance;  
But a prudent wife is from Jehovah.

<sup>15</sup> Sloth brings down a deep sleep;  
And the spirit of the idle shall hun-  
ger;

<sup>16</sup> He that keeps a command keeps  
his own soul;  
He that slights his ways shall be put  
to death.

Ver. 12. Of the truth, here set forth in striking and beautiful imagery, the Apostle Paul gives a literal expression: Dost thou wish not to be afraid of the power? Do that which is good, and thou shalt have praise of the same. . . . But if thou do that which is evil, be afraid; for he beareth not the sword in vain (Rom. 13: 3, 4).

<sup>17</sup> He that has pity on the poor lends to Jehovah;  
And he will repay him his desert.

<sup>18</sup> Correct thy son while there is hope;  
But lift not up thy soul to slay him.

<sup>19</sup> He that is rough in anger suffers punishment;  
For if thou deliver, then thou must do it again.

<sup>20</sup> Hear counsel and receive correction;  
That thou mayest be wise in thy after years.

<sup>21</sup> Many are the devices in the heart of man;  
But the counsel of Jehovah, that shall stand.

<sup>22</sup> The charm of a man is his kindness;  
And better is the poor than a man of falsehood.

<sup>23</sup> The fear of Jehovah is unto life;  
And sated shall one repose, nor be visited with evil.

<sup>24</sup> The sluggard hides his hand in the dish;  
He will not even bring it back to his mouth.

<sup>25</sup> If thou smite a scoffer, even the simple will deal wisely;  
And admonish the discerning, he will learn knowledge.

<sup>26</sup> A father's destroyer, a mother's persecutor,  
Is the son that causes shame and disgrace.

<sup>27</sup> Cease, my son, to hear instruction,  
So as to err from the words of knowledge.

<sup>28</sup> A vile witness mocks at justice;  
And the mouth of the wicked swallows down iniquity.

<sup>29</sup> Judgments are prepared for the scoffers,  
And stripes for the back of fools.

## CHAPTER XX

<sup>1</sup> Wine is a mocker, strong drink is raging;  
And none that errs therein shall be wise.

<sup>2</sup> A growl as of the young lion is the terror of a king;  
He that provokes him to anger sins away his life.

<sup>3</sup> It is an honor to a man to dwell apart from strife;  
But every fool will get angry.

<sup>4</sup> Because of cold the sluggard will not plough;  
He shall beg in the harvest, and have nothing.

<sup>5</sup> Counsel in the heart of man is deep water;  
But a man of understanding will draw it out.

<sup>6</sup> Many a man will proclaim his good-will;  
But a faithful man who shall find?

<sup>7</sup> He that walks in his integrity, a righteous man,  
Happy are his children after him!

<sup>8</sup> A king, sitting on the throne of judgment,  
Searches out all evil with his eyes.

<sup>9</sup> Who can say, I have cleansed my heart,  
I am pure from my sin?

Ver. 17. Lends to Jehovah, is his own acknowledgment of the debt; he will repay, is his bond to refund it.

"If you like the security" (said Dean Swift, after reading this verse as a text for a charity sermon), "down with your dust!" He said no more; and nothing more need be said



<sup>10</sup> Divers weights, divers measures,  
Both are an abomination to Jehovah.

<sup>11</sup> Even a child is known by his acts,  
Whether pure and whether right his deed.

<sup>12</sup> The hearing ear and the seeing eye,  
Jehovah has made them both.

<sup>13</sup> Love not sleep, lest thou become poor;  
Open thine eyes, thou shalt be satisfied with bread.

<sup>14</sup> It is naught, it is naught, says the buyer;  
But he goes his way, then boasts.

<sup>15</sup> There is gold, and abundance of pearls;  
But a precious furnishing are lips of knowledge.

<sup>16</sup> Take away his garment, when he is surety for an alien;  
And for strangers, take a pledge of him.

<sup>17</sup> Sweet to a man is the bread of deceit;  
But afterward his mouth shall be filled with gravel.

<sup>18</sup> Every purpose is established by counsel;  
And with wise direction thou shalt make war.

<sup>19</sup> He that goes talebearing is a revealer of secrets;  
Then meddle not with one of open lips.

<sup>20</sup> He that curses his father and his mother,

His light shall go out in midnight darkness.

<sup>21</sup> A heritage abhorred in the beginning,  
Its end shall not be blessed.

<sup>22</sup> Say not, I will repay evil;  
Wait on Jehovah, and he shall help thee.

<sup>23</sup> Divers weights are an abomination to Jehovah;  
And deceptive balances are not good.

<sup>24</sup> Of Jehovah are a man's steps;  
And man, how shall he understand his way?

<sup>25</sup> It is a snare to a man, when he utters rashly what is sacred,  
And after vows makes inquiry.

<sup>26</sup> A wise king sifts out the wicked,  
And turns over them the wheel.

<sup>27</sup> A lamp of Jehovah is the spirit of man,  
Searching all the inmost parts of the belly.

<sup>28</sup> Kindness and truth will preserve a king;  
And by kindness he upholds his throne.

<sup>29</sup> The glory of young men is their strength;  
And the honor of old men is the gray head.

<sup>30</sup> Wounding stripes are a cleansing for the wicked,  
And strokes in the inmost parts of the belly.

Ver. 26. Turns over them the wheel: the wheel of the threshing-machine is meant. The expression is figurative; implying, that the "sifting" is the result of a process, as effectual as is the action of the threshing-machine in severing the wheat and the chaff. The common opinion, is of an instrument of punishment; but this writer desires the above statement to be taken as his own maturer view of the case.

CHAPTER XXI

<sup>1</sup> Channels of water is the king's heart in Jehovah's hand;  
He turns it whithersoever he will.

<sup>2</sup> Every way of a man is right in his own eyes;  
But the trier of hearts is Jehovah.

<sup>3</sup> To do righteousness and justice,  
Is more acceptable to Jehovah than sacrifice.

<sup>4</sup> Lofty eyes, and pride of heart,  
The light of the wicked, is sin.

<sup>5</sup> The plans of the diligent tend only to plenty;  
But of every one that is hasty, to want.

<sup>6</sup> Treasures gotten with a lying tongue,  
Are a vapor driven away, seekers of death!

<sup>7</sup> The violence of the wicked shall sweep them away,  
Because they refuse to do right.

<sup>8</sup> A man of crooked way turns aside;  
But the pure, his work is straight.

<sup>9</sup> It is better to dwell in a corner of the house-top,  
Than with a brawling woman and a house in common.

<sup>10</sup> The soul of the wicked desires evil;  
His neighbor finds no favor in his eyes.

<sup>11</sup> When the scoffer is punished the simple becomes wise;  
And when the wise is instructed he receives knowledge.

<sup>12</sup> The Just One considers the wicked man's house;

He that plunges the wicked into ruin.

<sup>13</sup> He that shuts his ear from the cry of the weak,  
He too shall call and not be heard.

<sup>14</sup> A gift in secret subdues anger,  
And a present in the bosom violent rage.

<sup>15</sup> It is joy to the righteous that justice be done;  
But destruction to the workers of iniquity.

<sup>16</sup> A man who wanders from the way of wisdom,  
Shall abide in the congregation of the shades.

<sup>17</sup> A needy man is he that loves pleasure;  
He that loves wine and oil shall not be rich.

<sup>18</sup> The wicked is a ransom for the righteous,  
And the treacherous in place of the upright.

<sup>19</sup> Better is it to dwell in a desert land,  
Than with a brawling and fretful woman.

<sup>20</sup> Precious treasure, and oil, are in the abode of the wise;  
But the foolish man swallows it down.

<sup>21</sup> He that follows after righteousness and kindness,  
Shall find life, righteousness, and honor.

<sup>22</sup> A wise man scaled a city of the mighty,  
And threw down its trusted strength.

<sup>23</sup> He that keeps his mouth and his tongue,  
Keeps his soul from troubles.

Ver. 16. Shades: disembodied spirits.



<sup>24</sup> An inflated proud one, scoffer is his name;  
Acting in the insolence of pride.

<sup>25</sup> The sluggard's longing slays him;  
Because his hands refuse to work.

<sup>26</sup> All the day he has longing desire;  
But the righteous shall give, and not spare.

<sup>27</sup> The sacrifice of the wicked is abomination;  
How much more when it is brought with evil purpose.

<sup>28</sup> A lying witness shall perish;  
But a man that hears shall always speak.

<sup>29</sup> A wicked man hardens his face;  
But the upright, he shall establish his ways.

<sup>30</sup> There is no wisdom, and no understanding,  
And no counsel, before Jehovah.

<sup>31</sup> A horse is prepared for the day of battle;  
But the deliverance is of Jehovah.

## CHAPTER XXII

<sup>1</sup> More choice is a name than great riches,  
Loving favor than silver and gold.

<sup>2</sup> Rich and poor meet together;  
The maker of them all is Jehovah.

<sup>3</sup> The shrewd saw evil, and hid himself;  
But the simple passed on, and were punished.

<sup>4</sup> The reward of humility, of the fear of Jehovah,  
Is wealth, and honor, and life.

<sup>5</sup> Thorns, snares, are in the way of the perverse;  
He that keeps his soul shall be far from them.

<sup>6</sup> Train the child according to his way;  
Even when he is old he will not turn from it.

<sup>7</sup> The rich rules over the poor;  
And the borrower is servant to the man that lends.

<sup>8</sup> He that sows iniquity shall reap mischief;  
And the rod for his pride shall be ready.

<sup>9</sup> The man of kindly eye, he shall be blest;  
For he gives of his bread to the poor.

<sup>10</sup> Drive out the scoffer, and contention will go forth;  
And litigation and reproach will cease.

<sup>11</sup> He that loves the pure in heart,  
His lips are grace, the king is his friend.

<sup>12</sup> The eyes of Jehovah kept knowledge;  
And he overthrew the words of the treacherous.

<sup>13</sup> The sluggard says, There is a lion without;  
I shall be slain in the streets.

<sup>14</sup> The mouth of strange women is a deep pit;  
He that is hated of Jehovah shall fall therein.

<sup>15</sup> Folly is bound in the heart of a child;

Ver. 14. The mouth, etc.: with reference to her ensnaring words, with which she lures her victim to his ruin (compare ch. 2: 16, 6: 24, 7: 21). The enticements of such a mouth are a deep pit; and to fall therein is proof that one has already turned from Jehovah, and incurred his severe displeasure. None but such can be so ensnared.

The rod of correction will put it far from him.

<sup>16</sup> He that oppresses the weak, to make increase for himself,  
Is one that gives to the rich, only to want.

<sup>17</sup> Incline thine ear, and hear the words of the wise;  
And apply thy heart to my knowledge.

<sup>18</sup> For it is pleasant, if thou keep them in thy breast;  
If they are ready all of them on thy lips.

<sup>19</sup> That thy trust may be in Jehovah, I have taught thee this day, yea thee

<sup>20</sup> Have I not written to thee heretofore,

With counsels and knowledge;

<sup>21</sup> To teach thee the rightness of words of truth,

That thou mayest answer truth to them that send thee?

<sup>22</sup> Rob not the weak because he is weak;

And oppress not the poor in the gate.

<sup>23</sup> For Jehovah will plead their cause, And despoil of life those who despoil them.

<sup>24</sup> Make no friendship with a passionate man,

And go not with a man given to anger;

<sup>25</sup> Lest thou learn his ways, And bring a snare to thy soul.

<sup>26</sup> Be not of those who strike hands,

Of those who become surety for debts.

<sup>27</sup> If thou hast nothing to pay, Why should he take thy bed from under thee!

<sup>28</sup> Remove not the old landmark, Which thy fathers made.

<sup>29</sup> Seest thou a man diligent in his business?

He shall stand before kings;  
He shall not stand before the mean.

## CHAPTER XXIII

<sup>1</sup> When thou sittest to eat with a ruler,

Mark well what is before thee;

<sup>2</sup> And put a knife to thy throat, If thou art given to appetite.

<sup>3</sup> Long not for his dainties;  
For it is treacherous food.

<sup>4</sup> Labor not to become rich;  
Cease from thine own understanding.

<sup>5</sup> Shall thine eye flit over it, and it be gone!

For it will surely make itself wings.  
As the eagle, and the birds of heaven.

<sup>6</sup> Eat not the bread of the evil-eyed;

And long not for his dainties.

<sup>7</sup> For as he thinks in his soul, so is he;

Eat and drink, will he say to thee,  
But his heart is not with thee.

<sup>8</sup> The morsel thou hast eaten, thou shalt vomit it up,

And lose thy pleasant words.

<sup>9</sup> Speak not in the ears of a fool;  
For he will despise the wisdom of thy words.

<sup>10</sup> Remove not an old landmark;  
And enter not into the orphans' fields.

<sup>11</sup> For their Deliverer is strong;  
He will plead their cause with thee.

<sup>12</sup> Bring thy heart to instruction,  
And thy ears to words of knowledge.

Ver. 2. The idea is: Better put a knife to thy throat, than indulge its cravings. "For thou putttest," etc., is a possible though not the probable rendering; meaning, thou putttest thy life in peril, if thou yield to the demands of appetite.



<sup>13</sup> Withhold not correction from a child;  
For if thou smite him with the rod,  
he shall not die.  
<sup>14</sup> Thou with the rod wilt smite him;  
But his soul thou shalt deliver from  
the underworld.

<sup>15</sup> My son, if thy heart be wise,  
My heart shall rejoice, yea mine;  
<sup>16</sup> And my reins shall exult,  
When thy lips speak things that are  
right.  
<sup>17</sup> Let not thy heart be envious at  
sinners,  
But be ever in Jehovah's fear.  
<sup>18</sup> For if there is an end,  
Then thy expectation shall not be cut  
off.

<sup>19</sup> Hear thou, my son, and be wise;  
And guide thy heart aright in the  
way.  
<sup>20</sup> Be not among wine-drinkers,  
Among those who are prodigal of  
their own flesh.  
<sup>21</sup> For the drunkard and the prodigal  
shall be impoverished,  
And drowsiness will clothe with rags.

<sup>22</sup> Harken to thy father that be-  
gat thee;  
And despise not thy mother, when  
she is old.  
<sup>23</sup> Buy truth, and sell it not;  
Wisdom, and instruction, and un-  
derstanding.  
<sup>24</sup> The father of the righteous shall  
greatly exult;  
He that begets one that is wise shall  
rejoice in him.  
<sup>25</sup> Let thy father and thy mother re-  
joice;  
And let her exult that bore thee.

<sup>26</sup> My son, give me thy heart;  
And let thine eyes delight in my  
ways.

<sup>27</sup> For a harlot is a deep pit;  
And a strange woman is a narrow  
well.

<sup>28</sup> Yea, as for prey, she lies in wait;  
And multiplies them that deal per-  
fidiously with men.

<sup>29</sup> Who has wailing? who has  
want?  
Who has contentions? who has com-  
plaining?

Who has wounds without cause?  
Who has dimness of the eyes?  
<sup>30</sup> They that tarry long over the wine,  
That come to make trial of mixed  
wine.

<sup>31</sup> Look not on the wine how it  
reddens,  
How it makes its bead in the cup,  
Moves itself aright.

<sup>32</sup> In the end it will bite like a ser-  
pent,  
And sting like a viper.

<sup>33</sup> Thine eyes will look on strange  
women,  
And thy heart will utter perverse  
things.

<sup>34</sup> And thou wilt be as one lying  
asleep in the heart of the sea,  
And as one that lies sleeping on the  
top of a mast.

<sup>35</sup> They smite me, I feel no pain;  
They beat me, I know it not;  
When shall I awake?  
I will seek it yet again.

## CHAPTER XXIV

<sup>1</sup> Be not envious of evil men;  
And long not to be with them.  
<sup>2</sup> For their heart meditates violence,  
And their lips talk of mischief.

<sup>3</sup> By wisdom is a house builded;  
And by understanding it is estab-  
lished;

<sup>4</sup> And by knowledge the store-rooms  
are filled,

Ver. 18. For if there is an end (as thou knowest there is). An after-time (as the Heb. word sometimes means) in the same sense; namely, the promised time, when the righteous shall receive his just expectation, and the sinner his reward.

With all precious and pleasant treasures.

<sup>5</sup> A wise man is strong;  
And a man of knowledge increases strength.

<sup>6</sup> For with wise direction thou shalt make war;  
And in the multitude of counselors is safety.

<sup>7</sup> Wisdom is too high for a fool;  
He shall not open his mouth in the gate.

<sup>8</sup> Whoso plans to do evil,  
He shall be called mischief-maker.

<sup>9</sup> The purpose of folly is sin;  
And the scoffer is an abomination to men.

<sup>10</sup> If thou faint in the day of adversity,  
Thy strength is small.

<sup>11</sup> To rescue those taken away to death,  
And tottering to the slaughter, wilt thou forbear?

<sup>12</sup> For if thou say, Lo, we knew not this;  
Shall not he, the trier of hearts, perceive,  
And the keeper of thy soul, shall not he know?  
And he renders back to man according to his deed.

<sup>13</sup> Eat honey, my son, for it is good;  
And honey-drippings, sweet to thy palate.

<sup>14</sup> So learn wisdom for thy soul;  
If thou find it, then there is an end [an after-time],  
And thy expectation shall not be cut off.

<sup>15</sup> Lie not in wait, wicked man, at the dwelling of the righteous;  
Despoil not his resting-place.

<sup>16</sup> For seven times shall the righteous fall, and arise;  
But the wicked stumble into ruin.

<sup>17</sup> When thy enemy falls rejoice not;  
When he stumbles let not thy heart exult;

<sup>18</sup> Lest Jehovah see, and it be evil in his eyes,  
And he turn away his anger from him.

<sup>19</sup> Be not angry against evil-doers;  
Be not envious at the wicked.

<sup>20</sup> For there shall not be an end [an after-time] for the evil;  
The light of the wicked shall go out.

<sup>21</sup> Fear Jehovah, my son, and the king;  
Meddle not with those given to change.

<sup>22</sup> For their calamity shall rise suddenly;  
And who knows the ruin of them both?

<sup>23</sup> These also are of the wise.

To regard the person in judgment is not good.

<sup>24</sup> He that says to the wicked, Thou art righteous,  
Peoples shall curse him, nations shall abhor him.

<sup>25</sup> But to them that rebuke there shall be delight;  
And on them shall come the blessing of the good.

<sup>26</sup> He kisses the lips,  
Who answers with right words.

<sup>27</sup> Prepare thy work abroad,  
And make it ready for thee in the field;  
Then, afterward, build thy house.

<sup>28</sup> Be not witness without cause  
against thy neighbor;



For wouldst thou deceive with thy lips?

<sup>29</sup> Say not, As he has done to me, so will I do to him;

I will render to a man according to his deed.

<sup>30</sup> I passed by the field of the slug-gard,

And by the vineyard of a man lacking understanding.

<sup>31</sup> And lo, it was all grown up with nettles;

Its face was covered with brambles; And its stone wall was torn down.

<sup>32</sup> Then I looked, I considered well; I saw, I received instruction.

<sup>33</sup> A little sleep, a little slumber, A little folding of the hands to rest;

<sup>34</sup> And prowling comes thy poverty, And thy wants as an armed man!

# CHAPTER XXV

<sup>1</sup> These also are Proverbs of Solomon, which the men of Hezekiah King of Judah copied out.

<sup>2</sup> It is the glory of God to conceal a thing;

But the glory of kings is to search a thing out.

<sup>3</sup> The heavens for height, and the earth for depth,

And the heart of kings, are unsearchable.

<sup>4</sup> Take away the dross from the silver,

And there shall come forth a vessel for the founder.

<sup>5</sup> Take away the wicked before a king,

And his throne shall be established in righteousness.

<sup>6</sup> Do not bear thyself proudly before the king;

And stand not in the place of the great.

<sup>7</sup> For it is better that one say to thee, Come up hither,

Than that thou be put lower in presence of the prince,

Whom thine eyes have seen.

<sup>8</sup> Go not forth hastily to contend at law;

Lest thou do aught in the end of it, When thy neighbor has put thee to shame.

<sup>9</sup> Plead thy cause with thy neighbor; And reveal not another's secret.

<sup>10</sup> Lest he that hears reproach thee, And thine evil report turn not away.

<sup>11</sup> Apples of gold in gravings of silver,

Is a word spoken in its season.

<sup>12</sup> An ear-ring of gold, and a necklace of fine gold,

Is a wise reprover, to a listening ear.

<sup>13</sup> As the coolness of snow in time of harvest,

Is a trusty messenger to them that send him;

For he restores the spirit of his master.

<sup>14</sup> Clouds and wind, and no rain,

Is a man that boasts of a deceptive gift.

<sup>15</sup> By long forbearing a prince is persuaded;

And the soft tongue will break a bone.

<sup>16</sup> Hast thou found honey, eat what suffices thee;

Lest thou be sated with it, and vomit it up.

<sup>17</sup> Restrain thy foot from the house of thy friend;

Lest he become weary of thee and hate thee.

<sup>18</sup> A war-club, and a sword, and a sharp arrow,  
Is a man that bears false witness  
against his neighbor.

<sup>19</sup> A broken tooth, and an unsteady foot,  
Is trust in the faithless in time of trouble.

<sup>20</sup> One that puts off a garment in time of cold,  
Vinegar upon nitre,  
So is he that sings songs to a sad heart.

<sup>21</sup> If thy enemy hungers, give him bread to eat;  
And if he thirsts, give him water to drink.

<sup>22</sup> For thou heapest burning coals on his head;  
And Jehovah will requite thee.

<sup>23</sup> The north wind brings forth rain,  
And a covert tongue an angry countenance.

<sup>24</sup> It is better to dwell in a corner of the house-top,  
Than with a brawling woman and a house in common.

<sup>25</sup> Cold water to the fainting spirit;  
So is good news from a far country.

<sup>26</sup> A fountain trampled; and a well defiled,  
Is a righteous man, ready to fall before the wicked.

<sup>27</sup> To eat honey in excess is not good;  
And their searching after honor is not honor.

<sup>28</sup> A city broken down, without a wall,

Is a man whose spirit is without restraint.

## CHAPTER XXVI

<sup>1</sup> As snow in summer, and rain in harvest,  
So honor is not seemly for a fool.

<sup>2</sup> As the sparrow in wandering, as the swallow in flying,  
So a curse causeless shall not come.

<sup>3</sup> A whip for the horse, a bridle for the ass,  
And a rod for the back of fools.

<sup>4</sup> Answer not a fool according to his folly,  
Lest thou also be like to him.

<sup>5</sup> Answer a fool according to his folly;  
Lest he become wise in his own eyes.

<sup>6</sup> He cuts off the feet, drinks in damage,  
That sends a message by the hand of a fool.

<sup>7</sup> The legs hang down from the lame;  
So is a proverb in the mouth of fools.

<sup>8</sup> As binding a stone in a sling,  
So is he that gives honor to a fool.

<sup>9</sup> A thorn comes up into the drunkard's hand;  
So is a proverb in the mouth of fools.

<sup>10</sup> A master-workman forms all things;  
But he that hires a fool,  
Is as he that hires passers-by.

<sup>11</sup> As a dog returning to his vomit,  
Is a fool repeating his folly.

Ver. 4, 5. There are two ways of answering a fool according to his folly; one in which the answerer comes down to his level, so as to become like him, and equally a fool, which is forbidden; another, in which the answer so aptly exposes and rebukes his folly, as to take away all his conceit of wisdom, and this is enjoined.



- <sup>12</sup> Seest thou a man wise in his own eyes?  
There is more hope of a fool than of him.
- <sup>13</sup> The sluggard says, There is a lion in the way,  
There is a lion in the streets.
- <sup>14</sup> The door turns on its hinge,  
And the sluggard on his couch.
- <sup>15</sup> The sluggard hides his hand in the dish;  
It wearies him to bring it back to his mouth.
- <sup>16</sup> The sluggard is wiser in his own eyes,  
Than seven men that can render a reason.
- <sup>17</sup> He lays hold of a dog by the ears,  
Who, passing by, gets angry in a quarrel that is not his.
- <sup>18</sup> As a madman that hurls fiery darts,  
arrows, and death,
- <sup>19</sup> So is a man that deceives his neighbor,  
And says, Am not I in sport?
- <sup>20</sup> Where there is no more wood, the fire goes out;  
And where there is no talebearer, contention ceases.
- <sup>21</sup> A coal to burning coals, and wood to fire;  
So is a contentious man to the kindling of strife.
- <sup>22</sup> The words of a talebearer are as dainty morsels;  
And it is they that go down to the inmost parts of the belly.
- <sup>23</sup> Dross-silver, spread over pottery,  
Are ardent lips and an evil heart.
- <sup>24</sup> He that hates dissembles with his lips;

- But in his breast he lays up deceit.
- <sup>25</sup> When he makes his voice gracious,  
believe him not;  
For seven abominations are in his heart.
- <sup>26</sup> Hatred covers itself with deception;  
His wickedness will be disclosed in the assembly.
- <sup>27</sup> He that digs a pit shall fall therein;  
And he that rolls a stone, it shall return upon him.
- <sup>28</sup> A false tongue hates its victims;  
And a smooth mouth will work ruin.

## CHAPTER XXVII

- <sup>1</sup> Make not thy boast of to-morrow;  
For thou knowest not what a day may bring forth.
- <sup>2</sup> Let an alien praise thee, and not thine own mouth;  
A stranger, and not thine own lips.
- <sup>3</sup> A stone is heavy, and the sand is weighty;  
But a fool's anger is heavier than both of them.
- <sup>4</sup> Wrath is cruel, and anger is impetuous;  
But who can stand before jealousy?
- <sup>5</sup> Better is open rebuke,  
Than secret love.
- <sup>6</sup> Faithful are the wounds of a friend;  
And plentiful are the kisses of an enemy.
- <sup>7</sup> A sated spirit tramples the dripping honey;  
But a famished spirit—every bitter thing is sweet,

<sup>8</sup> As a bird wandering from her nest,  
So is a man that wanders from his place.

<sup>9</sup> Oil and perfume gladden the heart;  
But sweeter is one's friend than fragrant wood.

<sup>10</sup> Thy friend and thy father's friend  
do not forsake;  
And do not go to thy brother's house  
in the day of thy calamity;  
Better is a neighbor near than a brother afar off.

<sup>11</sup> Be wise, my son, and make my heart glad;  
That I may answer him that reproaches me.

<sup>12</sup> The shrewd saw evil, he hid himself;  
The simple passed on,—they were punished.

<sup>13</sup> Take away his garment, when he is surety for an alien;  
And for a strange woman, take a pledge of him.

<sup>14</sup> He that blesses his neighbor with loud voice,  
Rising early in the morning,  
It shall be accounted to him as cursing.

<sup>15</sup> A continual dripping in a time of heavy rain,  
And a contentious woman, are alike.

<sup>16</sup> He that confines her confines the wind,  
And his right hand encounters oil.

<sup>17</sup> Iron is sharpened on iron;  
And a man sharpens the face of his fellow.

<sup>18</sup> He that keeps a fig-tree shall eat its fruit;  
And he who regards his master shall be honored.

<sup>19</sup> As face to face in water,  
So is the heart of man to man.

<sup>20</sup> The underworld and destruction are not satisfied;  
And the eyes of man are not satisfied.

<sup>21</sup> A refining pot for silver, and a furnace for gold;  
So is a man to the mouth that praises him.

<sup>22</sup> Though thou shouldst bray a fool in the mortar,  
Among the pounded grain with the pestle,  
His folly will not depart from him.

<sup>23</sup> Look well to the appearance of thy flock;  
Give heed to the herds.

<sup>24</sup> For wealth is not forever,  
Nor is a crown to generation to generation.

<sup>25</sup> The hay is gone, and the tender grass appears,  
And the mountain herbs are gathered.

<sup>26</sup> There are lambs for thy clothing;  
And he-goats, the worth of a field;

<sup>27</sup> And goats' milk enough for thy food,  
For the food of thy house,  
And sustenance for thy maidens.

## CHAPTER XXVIII

<sup>1</sup> The wicked flee, when no one pursues;  
But the righteous are bold as the young lion.

<sup>2</sup> When a land revolts, its princes are many;  
But, with discerning and knowing men, there may be permanence.

<sup>3</sup> A man, poor and oppressing the weak,  
Is a sweeping rain, when there is no bread.



- <sup>4</sup> They that forsake the law praise the wicked;  
But such as keep the law contend with them.
- <sup>5</sup> Evil men understand not judgment;  
But they that seek Jehovah understand all.
- <sup>6</sup> Better is the poor that walks in his integrity,  
Than one of perverse ways, though he be rich.
- <sup>7</sup> He that keeps the law is a discreet son;  
But a companion of the prodigal brings his father to shame.
- <sup>8</sup> He that adds to his wealth by interest and increase,  
Shall gather it for him that has pity on the weak.
- <sup>9</sup> He that turns away his ear from hearing the law,  
Even his prayer is abomination.
- <sup>10</sup> He that misleads the upright in an evil way,  
Shall himself fall into his own pit;  
But the blameless shall inherit good.
- <sup>11</sup> A rich man is wise in his own eyes;  
But the poor who has understanding will search him out.
- <sup>12</sup> When the righteous triumph, great is the glory;
- But when the wicked rise, a man hides himself.
- <sup>13</sup> He that covers his transgression shall not prosper;  
But he that confesses and forsakes shall find mercy.
- <sup>14</sup> Happy the man that fears always;  
But he that hardens his heart shall fall into evil.
- <sup>15</sup> A growling lion, and a ranging bear,  
Is a wicked ruler over a feeble people.
- <sup>16</sup> A prince lacking in understanding and abundant in oppressions;  
Such as hate plunder shall have length of days.
- <sup>17</sup> A man oppressed with life-blood,  
Will flee even to the pit, that they may not lay hold on him.
- <sup>18</sup> He that walks uprightly shall be saved;  
But he whose ways are perverse shall fall at once.
- <sup>19</sup> He that tills his ground shall be satisfied with bread;  
But he that follows after vanities shall be sated with poverty.
- <sup>20</sup> A trusty man has many blessings;  
But he that hastes to be rich shall not be held innocent.

Ver. 8. Interest: on money loaned.—Increase: on produce loaned and to be repaid in kind; as when, for example, three and a half measures of wheat were required in payment of the three loaned.

Both of these terms, and the practices here condemned, will be understood by reference to Lev. 25: 36, 37. "Take thou no usury [interest] of him, or increase; thou shalt not give him thy money upon usury [interest], nor lend him thy victuals for increase."

Vers. 15, 16. "The Divine right of kings," according to archdeacon Paley, "is the Divine right of constables;" and so the Scriptures seem to treat it. The utterances of this just sentiment is said to have cost him the loss of high preferment in the State Church; and its assertion has cost many others the loss of liberty and life.

While the Scriptures properly require obedience to the civil magistrate, and recognize any government, even the worst, as better than none, it can not be doubted that the sentiments expressed in these verses, and elsewhere, have wrought powerfully in favor of the right of representation by the people in the affairs of State.

Ver. 18. Many translate: He that is perverse in a double way, will fall in one; meaning, he who for purposes of deception and fraud, or of dishonest gain, practises double-dealing, pursuing now one course now another, will fall in one of them. The rendering in the text is more probably the true one.

<sup>21</sup> To regard the person is not good;  
And for a morsel of bread a man  
will transgress.

<sup>22</sup> He that is eager for wealth is a  
man of evil eye,  
And knows not when want shall  
come upon him.

<sup>23</sup> He that reproves a man shall af-  
terward find favor,  
More than he that flatters with the  
tongue.

<sup>24</sup> He that robs his father and his  
mother,  
And says, It is no trespass;  
The same is a companion for a de-  
stroyer.

<sup>25</sup> The proud in spirit stirs up con-  
tention;  
But he that trusts in Jehovah shall  
be enriched.

<sup>26</sup> Whoso trusts in his own heart, he  
is a fool;  
But one that walks in wisdom, he  
shall be delivered.

<sup>27</sup> He that gives to the poor is with-  
out want;  
But he that hides his eyes has many  
a curse.

<sup>28</sup> When the wicked rise, a man hides  
himself;  
But when they perish, the righteous  
multiply.

## CHAPTER XXIX

<sup>1</sup> A man often reproved, who hard-  
ens his neck,

Shall suddenly be destroyed, and  
without remedy.

<sup>2</sup> When the righteous multiply, the  
people rejoice;  
But when the wicked rule, the peo-  
ple mourn.

<sup>3</sup> One that loves wisdom rejoices his  
father;  
But a companion of harlots squan-  
ders wealth.

<sup>4</sup> A king by judgment establishes a  
land;  
But a man that exacts tribute over-  
throws it.

<sup>5</sup> A man that flatters his neighbor,  
Spreads a net for his steps.

<sup>6</sup> In the wicked man's transgression  
is a snare;  
But the righteous shall exult and re-  
joice.

<sup>7</sup> The righteous regards the cause of  
the weak;  
The wicked will not discern knowl-  
edge.

<sup>8</sup> Scoffers enkindle a city;  
But the wise turn away anger.

<sup>9</sup> When a wise man goes to law with  
a foolish man,  
Whether he be angry or laugh, there  
is no rest.

<sup>10</sup> Men of blood hate the upright;  
But the just will care for his soul.

<sup>11</sup> A fool utters all his mind;

Ver. 25. The man of capacious desire (as the words may be rendered): whose boundless cupidity provokes resistance and contention, in contrast with patient trust in Jehovah, and its peaceful and sure reward.

Ver. 4. Second member. Some translate, A man that takes gifts is one that accepts a bribe, and thereby unfits himself for doing justice between man and man.

Ver. 10. To care for his soul means to have a tender and loving regard for him (as in Ps. 142: 4), in contrast with the bitter hatred of "men of blood," who look upon him as their enemy. The words may be translated,—will require his life; as in Gen. 9: 5, "I will require the life of man." They will hold "men of blood" to a strict account.

Another rendering,—will seek his life [to deliver it], is the one commonly adopted. But it is not the sense of the Hebrew phrase as elsewhere used; and the rendering in the text is more strictly antithetic to "hate" in the first member.



But the wise restrains [and keeps] it back.

<sup>12</sup> A ruler that gives heed to words of falsehood,—  
All his servants are wicked.

<sup>13</sup> The poor and the oppressor meet together;  
He that gives light to the eyes of them both is Jehovah.

<sup>14</sup> A king that truthfully judges the weak,—  
His throne shall stand forever firm.

<sup>15</sup> The rod and reproof give wisdom;  
But a child left to itself shames its mother.

<sup>16</sup> When the wicked increase, transgression increases;  
But the righteous shall look on their fall.

<sup>17</sup> Correct thy son, and he will give thee rest,  
And will give delight to thy soul.

<sup>18</sup> When there is no vision, the people are unrestrained;  
But he that keeps the law,—happy is he.

<sup>19</sup> By words a servant is not corrected;  
For he will understand,—but there is no answer.

<sup>20</sup> Seest thou a man hasty in his words?  
There is more hope of a fool than of him.

<sup>21</sup> One brings up his servant tenderly from childhood,  
And in the end he will be as a son.

<sup>22</sup> A man given to anger stirs up contention;  
And a wrathful man abounds in transgression.

<sup>23</sup> A man's pride will bring him low;  
But the humble in spirit shall retain honor.

<sup>24</sup> He that divides with a thief hates his own soul;  
He hears the curse, but does not inform.

<sup>25</sup> Fear of man brings a snare;  
But he that trusts in Jehovah shall be set on high.

<sup>26</sup> Many seek the face of the ruler;  
But from Jehovah is man's judgment.

<sup>27</sup> An abomination to the righteous is the unjust man;  
And an abomination to the wicked is he whose way is right.

## CHAPTER XXX

<sup>1</sup> Words of Agur, son of Jakeh; the oracle.

The saying of the man to Ithiel,  
To Ithiel and Ucal.

<sup>2</sup> Yea, I am more stupid than any;  
And I have not the understanding of a man.

<sup>3</sup> I have not learned wisdom,  
Nor have I knowledge of the Holy.

<sup>4</sup> Who has ascended to heaven, and come down?

Ver. 18. No vision: no Divine communication,—as the word is used in 1 Sam. 3: 1, compare 1 Chron. 17: 15,—hence, no Divine teacher. Such were originally called Seers (1 Sam. 9: 9), commissioned to declare the will of God, often communicated in vision, and to watch over the due observance of his law. For such a dearth as is here referred to,—a "famine of the words of Jehovah" (Am. 8: 11),—compare 1 Sam. 3: 1, "the word of the Lord was precious" (properly, rare), and 2 Chron. 15: 3.

Ver. 26. But, from Jehovah is man's judgment. He controls and directs the judgments of man; for "the king's heart is in his hand," and he turns it whithersoever he will" (ch. 21: 1).

By "man's judgment" some understand the judgment that is a man's due, his right; which is the same in effect, but in form is not so strictly antithetic to the idea of "seeking the face of the ruler," in the first member.

Who has gathered the wind in his fists?  
Who has bound the waters in a mantle?  
Who has founded all the ends of the earth?  
What is his name, and what his son's name?  
For thou knowest!

<sup>5</sup> Every word of God is pure;  
A shield is he to them that trust in him.

<sup>6</sup> Add not thou to his words;  
Lest he reprove thee, and thou be found a liar.

<sup>7</sup> Two things have I asked of thee;  
Withhold them not from me before I die.

<sup>8</sup> Put far from me vanity and lies;  
Give me not poverty, nor riches;  
Feed me with food sufficient for me.

<sup>9</sup> Lest I be full, and deny,  
And say, Who is Jehovah;  
And lest I be poor, and steal,  
And impugn the name of my God.

<sup>10</sup> Slander not a servant to his master;  
Lest he curse thee, and thou be held guilty.

<sup>11</sup> A generation,—that curse their father,  
And bless not their mother!

<sup>12</sup> A generation,—pure in their own eyes,  
And not washed from their filthiness!

<sup>13</sup> A generation,—how lofty are their eyes,  
And their eye-lids are lifted up!

<sup>14</sup> A generation,—their teeth are swords,  
And their fangs are knives;  
To devour the poor from the earth,  
And the needy from among men!

<sup>15</sup> The leech has two daughters, Give, Give.

Three things there are that are not satisfied;

Four say not,—Enough!

<sup>16</sup> The underworld and the barren womb;

The earth, that is not satisfied with water,

And fire, that says not, Enough!

<sup>17</sup> The eye that mocks at a father,  
And scorns obedience to a mother;  
The ravens of the valley shall pick it out,

And the young of the vulture shall eat it.

<sup>18</sup> Three things there are, too difficult for me;

And four, which I understand not.

<sup>19</sup> The way of the eagle in the heavens;

The way of the serpent on a rock;

The way of a ship in the midst of the sea;

And the way of a man with a maid.

<sup>20</sup> So is the way of an adulterous woman;

She eats, and wipes her mouth,

And says, I have done no iniquity.

<sup>21</sup> Under three things the land is disquieted,

And under four it cannot bear up:

<sup>22</sup> Under a servant, when he reigns;

And a fool when he is sated with food;

<sup>23</sup> Under a hated woman, when she is married;

And a maidservant when she is heir to her mistress.

<sup>24</sup> Four things there are, the smallest of the earth,

And they wise, instructed in wisdom:

Ver. 23. Is heir to her mistress: that is, by marriage with her master takes the place of her deceased mistress at the head of the household, and over those who were once her equals, or were her superiors. The case is still stronger in another admissible rendering, has dispossessed her mistress, in the regard of her master. In oriental life, the condition of women was such that this might easily happen.



<sup>25</sup> The ants, a people not strong,  
And they prepare their food in summer;  
<sup>26</sup> The conies, a people not powerful,  
And they make their abode in the cliff;  
<sup>27</sup> The locusts have no king,  
And they go forth all of them in bands;  
<sup>28</sup> The lizard takes hold with the hands,  
And she is in kings' palaces.

<sup>29</sup> Three things there are, graceful in step,  
And four are graceful in going:  
<sup>30</sup> A lion, mighty among beasts,  
And he turns not back before any;  
<sup>31</sup> A greyhound, or a he-goat,  
And a king, with whom are the people.

<sup>32</sup> If thou hast been foolish in exalting thyself,  
And if thou hast thought evil,—the hand to the mouth!  
<sup>33</sup> For pressing of milk brings forth cheese;  
And pressing of the nose brings forth blood;  
And pressing of anger brings forth strife.

### CHAPTER XXXI

<sup>1</sup> The words of king Lemuel. An oracle, with which his mother instructed him.  
<sup>2</sup> What, my son?  
And what, son of my womb?  
And what, son of my vows?  
<sup>3</sup> Give not thy strength to women,  
Nor thy ways to that which destroys kings.  
<sup>4</sup> It is not for kings, O Lemuel,  
It is not for kings to drink wine,

Nor for princes, or strong drink.  
<sup>5</sup> Lest he drink, and forget the law,  
And pervert the cause of any of the sons of want.  
<sup>6</sup> Give strong drink to the perishing,  
And wine to the sorrowful in spirit.  
<sup>7</sup> Let him drink, and forget his poverty,  
And remember his misery no more.  
<sup>8</sup> Open thy mouth for the dumb;  
For the cause of all orphan children.  
<sup>9</sup> Open thy mouth, judge righteously;  
And judge the poor and needy.

<sup>10</sup> A capable woman who shall find?  
For far above pearls is her worth.  
<sup>11</sup> The heart of her husband confides in her;  
And he shall not lack for gain.  
<sup>12</sup> She will render to him good, and not evil,  
All the days of her life.  
<sup>13</sup> She seeks for wool and flax;  
And works with her willing hands.  
<sup>14</sup> She is like the merchants' ships;  
She brings her food from afar.  
<sup>15</sup> And she rises while it is yet night,  
And gives nourishment to her household,  
And a task to her maids.  
<sup>16</sup> She considers a field, and obtains it;  
With the fruit of her hands she plants a vineyard.  
<sup>17</sup> She girds her loins with strength,  
And strengthens her arms.  
<sup>18</sup> She perceives that her gains are good;  
Her lamp goes not out by night.  
<sup>19</sup> She puts forth her hands to the distaff,  
And her hands lay hold on the spindle.  
<sup>20</sup> She stretches out her hand to the poor,

Part eighth.—Ch. 31: 10-31.

The following beautiful description is in the Hebrew an Acrostic Poem; the letters of the Hebrew alphabet, in their regular order, being the initial letters of the successive couplets. This was a favorite device of the Hebrew poets; and it sometimes served a useful purpose in aiding the memory.

She reaches forth her hands to the needy.

<sup>21</sup> She fears not for her household on account of snow;

For all her household are clothed in crimson.

<sup>22</sup> Coverlets she makes for herself; Fine linen and purple are her clothing.

<sup>23</sup> Her husband is known in the gates, When he sits with the elders of the land.

<sup>24</sup> Fine undergarments she makes and sells,

And delivers girdles to the merchant.

<sup>25</sup> Dignity and honor are her clothing;

And she laughs at the time to come.

<sup>26</sup> She opens her mouth with wisdom,

And the law of kindness is on her tongue.

<sup>27</sup> She watches the ways of her household;

And eats not the bread of idleness.

<sup>28</sup> Her children rise up and call her happy;

Her husband, and he praises her:

<sup>29</sup> Many daughters have done worthily;

But thou surpassest them all.

<sup>30</sup> Comeliness is a deception, and beauty is a vain thing;

A woman that fears Jehovah, she shall be praised.

<sup>31</sup> Give to her of the fruit of her hands;

And let her works praise her in the gates.

# ECCLESIASTES

## OR THE PREACHER

### CHAPTER I

<sup>1</sup> The words of the Preacher, son of David, king in Jerusalem.

<sup>2</sup> Vanity of vanities, says the Preacher; vanity of vanities, the whole is vanity. <sup>3</sup> What profit has man in all his toil with which he toils under the sun? <sup>4</sup> Generation goes, and generation comes; but the earth stands forever. <sup>5</sup> The sun also rises, and the sun goes down, and hastens to his place where he rises.

<sup>6</sup> Going towards the south, and circling towards the north; circling, circling, goes the wind; and to its circuits the wind returns. <sup>7</sup> All the streams run into the sea, yet the sea is not full; to the place whither the streams go, thither they go again. <sup>8</sup> All words are feeble; no man can utter [it]; the eye is not satisfied

with seeing, nor the ear filled with hearing. <sup>9</sup> What has been is what shall be, and what has been done is what shall be done; and there is nothing new under the sun. <sup>10</sup> Is there a thing of which men say, See, this is new? it has been already, in the ages which were before us.

<sup>11</sup> There is no remembrance of the former [generations;] neither will there be any remembrance of the latter [generations] that are to come, among those that will come after.

<sup>12</sup> The Preacher was king over Israel in Jerusalem. <sup>13</sup> And I applied my heart to seek and to search out by wisdom concerning all that is done under the heavens: it is an evil exercise that God has given to the sons of men with which to exercise themselves. <sup>14</sup> I have seen all the works that are done under the

Ver. 12. Heb., Koheleth.

Ver. 14. Or, feeding on wind; and so throughout the book.



sun; and, behold, the whole is vanity and a striving after wind. <sup>15</sup> That which is crooked cannot be made straight: and that which is wanting cannot be numbered. <sup>16</sup> I communed with my heart, saying, Lo, I have gotten me great wisdom above all that were before me over Jerusalem; yea, my heart has seen much wisdom and knowledge. <sup>17</sup> And I applied my heart to know wisdom and knowledge, madness and folly; I perceived that this also was a striving after wind. <sup>18</sup> For in much wisdom is much vexation, and he that increases knowledge increases pain.

## CHAPTER II

<sup>1</sup> I said in my heart, Come now, I will prove thee with mirth, and enjoy thou pleasure; and, behold, this also was vanity. <sup>2</sup> I said of laughter, It is mad: and of mirth, What does it? <sup>3</sup> I searched in my heart how to cheer my flesh with wine, my heart yet guiding [me] with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under the heavens all the days of their life. <sup>4</sup> I made me great works; I builded me houses; I planted me vineyards; <sup>5</sup> I made me gardens and parks, and I planted in them trees of all kinds of fruit; <sup>6</sup> I made me pools of water, to water therefrom the forest where trees were springing up; <sup>7</sup> I bought men-servants and maid-servants, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem; <sup>8</sup> I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men singers and women singers, and the delights of the sons of

men, wives very many. <sup>9</sup> So I became great, and increased above all that were before me in Jerusalem; also my wisdom stood by me. <sup>10</sup> And whatever my eyes desired I kept not from them; I withheld not my heart from any joy, for my heart had joy from all my toil; and this was my portion from all my toil. <sup>11</sup> Then I turned toward all my works, which my hands had wrought, and toward the toil with which I had toiled to make them; and behold, the whole was vanity and a striving after wind, and there was no profit under the sun.

<sup>12</sup> And I turned myself to behold wisdom, and madness and folly; for what is the man who shall come after the king, even him whom they made [king] long ago? <sup>13</sup> Then I saw that wisdom has an advantage over folly, as light has advantage over darkness. <sup>14</sup> The wise man's eyes are in his head, while the fool walks in darkness; and yet I myself perceived that one event happens to them all. <sup>15</sup> Then said I in my heart, As it happens to the fool, so will it happen even to me; and why was I then more wise? Then I said in my heart, that this also was vanity. <sup>16</sup> For of the wise man, even as of the fool, there is no remembrance forever; seeing that in the days to come the whole will have been already forgotten. And how dies the wise man along with the fool! <sup>17</sup> So I hated life; because the work that is wrought under the sun was grievous to me; for all is vanity and a striving after wind.

<sup>18</sup> And I hated all my toil with which I toiled under the sun; seeing that I must leave it to the man that shall be after me. <sup>19</sup> And who knows whether he will be a wise

Ver. 15. Or, counted in.

Ver. 3. Yet guiding, or, holding its course.

Ver. 12. Or, for what can the man do that comes after the king? even that which has been already done.

Ver. 18. Or, gain which I had gained.

man or a fool? Yet will he have rule over all my toil in which I have toiled, and in which I have shown wisdom under the sun. This also is vanity. <sup>20</sup> Therefore I turned about to give my heart up to despair concerning all the toil with which I had toiled under the sun. <sup>21</sup> For there is a man whose toil is with wisdom, and with knowledge, and with success; yet to a man that has not toiled therein shall he leave it for his portion. This also is vanity and a great evil. <sup>22</sup> For what has a man of all his toil, and of the striving of his heart, with which he toils under the sun? <sup>23</sup> For all his days are [but] pains, and his travail is vexation; yea, even in the night his heart takes no rest. This also is vanity.

<sup>24</sup> There is nothing better for a man [than] that he should eat and drink, and make his soul enjoy good in his toil. This also I saw, that it is from the hand of God. <sup>25</sup> For who can eat, or who can have enjoyment, apart from him? <sup>26</sup> For to the man that pleases him [God] gives wisdom and knowledge and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him that pleases God. This also is vanity and a striving after wind.

### CHAPTER III

<sup>1</sup> For every thing there is a season, and a time for every purpose under the heavens: <sup>2</sup> a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; <sup>3</sup> a time to kill, and a time to heal; a time to break down, and a time to build up; <sup>4</sup> a time to weep, and a time to laugh; a time to mourn, and a time to dance; <sup>5</sup> a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from

embracing; <sup>6</sup> a time to seek, and a time to lose; a time to keep, and a time to throw away; <sup>7</sup> a time to rend and a time to sew; a time to keep silence, and a time to speak; <sup>8</sup> a time to love, and a time to hate; a time for war, and a time for peace. <sup>9</sup> What profit has he that works in that wherein he toils? <sup>10</sup> I have seen the travail which God has given to the sons of men to be exercised therewith. <sup>11</sup> He has made everything beautiful in its time; also he has put eternity in their heart, yet so that man cannot find out the work that God has done from the beginning even to the end. <sup>12</sup> I know that there is nothing better for them, than to rejoice and to do good so long as they live. <sup>13</sup> And also that every man should eat and drink, and enjoy good in all his toil, is the gift of God. <sup>14</sup> I know that, whatever God does, it shall be forever; nothing can be added to it, nor anything taken from it; and God has done it, that men should fear before him. <sup>15</sup> That which is has been already; and that which is to be has already been; and God seeks again that which is passed away.

<sup>16</sup> And moreover I saw under the sun, in the place of judgment, that wickedness was there; and in the place of righteousness, that wickedness was there. <sup>17</sup> I said in my heart, God shall judge the righteous and the wicked; for there is a time for every purpose and for every work. <sup>18</sup> I said in my heart, [It is] because of the sons of men, that God may prove them, and that they may see that they themselves are [but as] beasts. <sup>19</sup> For the sons of men are a chance, and the beasts are a chance, and one chance happens to them; as the one dies, so dies the other; yea, they have all one breath; and man has no preeminence above

Ver. 21. Success, or, skilfulness; Heb., give.

Ver. 25. Heb. text, more than I.

Ver. 19. or, spirit.



the beasts; for all is vanity. <sup>20</sup> All go to one place; all are of the dust, and all turn to dust again. <sup>21</sup> Who knows the spirit of the sons of men whether it goes upward, and the spirit of the beast whether it goes downward to the earth? <sup>22</sup> Wherefore I saw that there is nothing better, than that a man should rejoice in his works, for that is his portion; for who can bring him to see what shall be after him?

#### CHAPTER IV

<sup>1</sup> Then I returned and saw all the oppressions that are done under the sun; and behold, the tears of the oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter. <sup>2</sup> Wherefore I esteemed happy the dead who are already dead more than the living who are yet alive; <sup>3</sup> but better than them both [did I esteem] him who has not yet been, who has not seen the evil work that is done under the sun.

<sup>4</sup> Then I saw all toil and every skilful work, that for this a man is envied of his neighbor. This also is vanity and a striving after wind. <sup>5</sup> The fool folds his hands together, and eats his own flesh. <sup>6</sup> Better is a handful with quietness, than two handfuls with toil and striving after wind.

<sup>7</sup> Then I returned and saw vanity under the sun. <sup>8</sup> There is one that is alone, having no second; yea, he has neither son nor brother; yet is there no end of his toil, neither are his eyes satisfied with riches. For whom then, [says he,] am I toiling, and depriving my soul of good? This also is vanity, yea, it is a grievous exercise. <sup>9</sup> Two are better than one; because they have a good re-

ward for their toil. <sup>10</sup> For if they fall, the one will lift up his fellow; but woe to him that is alone when he falls, and has not another to lift him up. <sup>11</sup> Again, if two lie together, then they have warmth, but how can one be warm [alone?]  
<sup>12</sup> And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

<sup>13</sup> Better is a poor and wise youth than an old and foolish king, who knows not how to receive admonition any more. <sup>14</sup> For out of prison he came forth to be king; yea, even in his kingdom he was born poor. <sup>15</sup> I saw all the living who walk under the sun, that they were with the youth, the second, that stood up in his stead. <sup>16</sup> There was no end of all the people, even of all those over whom he was; yet they that come after will not rejoice in him. Surely this also is vanity and a striving after wind.

#### CHAPTER V

<sup>1</sup> Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools; for they know not that they do evil. <sup>2</sup> Be not rash with thy mouth, and let not thy heart be hasty to utter a word before God, for God is in heaven, and thou upon earth; therefore let thy words be few. <sup>3</sup> For a dream comes through a multitude of travail, and a fool's voice through a multitude of words. <sup>4</sup> When thou vowest a vow to God, delay not to pay it, for he has no pleasure in fools; pay that which thou vowest. <sup>5</sup> Better it is that thou shouldest not vow, than that thou shouldest vow and not pay. <sup>6</sup> Suffer not thy mouth to cause thy

Ver. 1. Or, violence.

Ver. 4. Skilful, or successful; Or, it is the rivalry of man over his neighbor. Ver. 6. With, or, of.

Ver. 14. Yea, even, or, although.

Ver. 3. Travail, or, business.

flesh to sin, neither say thou before the angel, that it was an error; why should God be angry at thy voice, and destroy the work of thy hands? <sup>7</sup>For [thus it comes to pass] through the multitude of dreams and vanities and many words; but fear thou God.

<sup>8</sup> If thou seest the oppression of the poor, and the violent wresting of judgment and justice in the province, marvel not at the matter; for one higher than the high is watching, and there are higher than they. <sup>9</sup> But the profit of a land every way is a king that makes himself servant to the field.

<sup>10</sup> He that loves silver shall not be satisfied with silver, nor he that loves abundance with increase; this also is vanity. <sup>11</sup> When goods increase, they are increased that eat them; and what advantage is there to their owner, except the beholding [of them] with his eyes? <sup>12</sup> The sleep of the laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep.

<sup>13</sup> There is a grievous evil which I have seen under the sun, [namely,] riches kept by their owner to his hurt; <sup>14</sup> and those riches perish by evil adventure; and if he has begotten a son, there is nothing in his hand. <sup>15</sup> As he came forth from his mother's womb, naked shall he go again just as he came, and shall take nothing for his toil, which he may carry away in his hand. <sup>16</sup> And this also is a grievous evil, that in all points as he came, so shall he go; and what profit has he that he toils for the wind? <sup>17</sup> All his days also

he eats in darkness, and he is sore vexed and has sickness and wrath.

<sup>18</sup> Behold, that which I have seen to be good and to be comely is for one to eat and drink, and to enjoy good in all his toil, wherein he toils under the sun, all the days of his life which God has given him; for this is his portion. <sup>19</sup> Every man also to whom God has given riches and wealth, and has given him power to eat of them, and to take his portion, and to rejoice in his toil; this is the gift of God. <sup>20</sup> For he will not much remember the days of his life; because God answers [him] in the joy of his heart.

## CHAPTER VI

<sup>1</sup> There is an evil which I have seen under the sun, and it is heavy upon men: <sup>2</sup> a man to whom God gives riches and wealth and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him not power to eat of it, but a stranger eats it; this is vanity, and it is an evil disease. <sup>3</sup> If a man beget a hundred children, and live many years, so that the days of his years be many, but his soul be not filled with good, and moreover he have no burial; I say, an untimely birth is better than he; <sup>4</sup> for it comes in vanity, and departs in darkness, and its name is covered with darkness; <sup>5</sup> moreover it has not seen the sun nor known it; this has rest rather than the other; <sup>6</sup> yea, though he has lived a thousand years twice told, and yet enjoyed no good—do not all go to one place? <sup>7</sup> All the labor of man is for his mouth, and yet the appetite is not filled. <sup>8</sup> For

Ver. 6. Angel, or, messenger.

Ver. 7. Or, for through the multitude of dreams are also vanities, and in many words.

Ver. 9. Or, the profit of the earth is for all: the king himself is served by the field.

Ver. 17. Sept., supported substantially by Jerome, and all his days are in darkness and mourning, and much vexation and sickness and wrath; or, Oh, his sickness and wrath!

Ver. 18. Heb., the number of the days.

Ver. 3. Or, abortion.

Ver. 5. Or, nor known anything; Or, it is better with this than with the other.



what advantage has the wise more than the fool? or what has the poor man who knows how to walk before the living? <sup>9</sup> Better is the sight of the eyes than the wandering of the desire; this also is vanity and a striving after wind.

<sup>10</sup> Whatever has been, his name was called long ago, and it is known that it is Adam; neither can he contend with him that is mightier than he. <sup>11</sup> Seeing that there are many things that increase vanity, what is man the better? <sup>12</sup> For who knows what is good for man in [his] life, all the days of his vain life which he spends as a shadow? for who can tell a man what shall be after him under the sun?

## CHAPTER VII

<sup>1</sup> A [good] name is better than precious ointment,  
And the day of death than the day of one's birth.

<sup>2</sup> It is better to go to the house of mourning,

Than to go to the house of feasting;  
For this is the end of all men,  
And the living will lay it to his heart.

<sup>3</sup> Sorrow is better than laughter;  
For by the sadness of the countenance the heart is made glad.

<sup>4</sup> The heart of the wise is in the house of mourning;  
But the heart of fools is in the house of mirth.

<sup>5</sup> It is better to hear the rebuke of the wise,  
Than for a man to hear the song of fools.

<sup>6</sup> For as the crackling of thorns under a pot,  
So is the laughter of the fool: this also is vanity.

<sup>7</sup> Surely extortion makes a wise man foolish,  
And a gift destroys the understanding.

<sup>8</sup> Better is the end of a thing than its beginning;  
Better the patient in spirit than the proud in spirit.

<sup>9</sup> Be not hasty in thy spirit to be vexed;  
For vexation rests in the bosom of fools.

<sup>10</sup> Say not, What is the cause that the former days were better than these?

For thou dost not inquire wisely concerning this.

<sup>11</sup> Wisdom is good together with an inheritance,  
And profitable to those who see the sun.

<sup>12</sup> For wisdom is a defence, even as money is a defence;  
But the excellency of knowledge is, that wisdom preserves the life of him who has it.

<sup>13</sup> Consider the work of God;  
For who can make that straight, which he has made crooked?

<sup>14</sup> In the day of prosperity be joyful,  
And in the day of adversity consider:

God has even made the one side by side with the other,

To the end that man should not find out anything [that shall be] after him.

<sup>15</sup> All this have I seen in my days of vanity; there is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs [his life] in his evil-doing.

<sup>16</sup> Be not righteous overmuch, neither make thyself overwise; why shouldst thou destroy thyself? <sup>17</sup> Be

Ver. 11. Things, or, words.

Ver. 3. Glad, or, better.

Ver. 7. Surely, or, For.

Ver. 10. Heb., out of wisdom.

Ver. 11. Or, is as good as an inheritance; yea, more excellent is it for those who see the sun.

Ver. 16. i. e., avoid extremes.

not overmuch wicked, neither be thou foolish; why shouldest thou die before thy time? <sup>18</sup> It is good that thou shouldest take hold of this, yea, also from that do not withdraw thy hand; for he that fears God shall come out of them all.

<sup>19</sup> Wisdom is a strength to the wise man more than ten rulers who are in a city. <sup>20</sup> Surely, there is not a righteous man upon earth, who does good, and sins not. <sup>21</sup> Also take not heed to all words that are spoken, lest thou hear thy servant cursing thee; <sup>22</sup> for many times also thine own heart knows that thou thyself likewise hast cursed others.

<sup>23</sup> All this have I proved by wisdom; I said, I will be wise; but it was far from me. <sup>24</sup> That which is afar off, and exceeding deep; who can find it out? <sup>25</sup> I turned about, and my heart [was set] to know and to search out, and to seek wisdom and the reason [of things,] and to know that wickedness is folly, and that foolishness is madness; <sup>26</sup> and I find a thing more bitter than death, [even] the woman who is a snare, and her heart is nets, and her hands bands; whoever pleases God shall escape from her, but the sinner shall be taken by her. <sup>27</sup> Behold, this have I found, says the Preacher, [laying] one thing to another, to find out the account; <sup>28</sup> which my soul still seeks, but I have not found: one man among a thousand have I found, but a woman among all those have I not found. <sup>29</sup> Behold, this only have I found, that God made man upright, but they have sought out many devices.

## CHAPTER VIII

<sup>1</sup> Who is as the wise man? and who knows the interpretation of a thing? A man's wisdom makes his face to shine, and the hardness of his face is changed. <sup>2</sup> I [counsel thee,] Keep the king's command, and that because of the oath of God. <sup>3</sup> Be not hasty to go out of his presence; persist not in an evil thing; for he does whatever pleases him. <sup>4</sup> Because a king's word [has] power, and who may say to him, What doest thou? <sup>5</sup> Whoever keeps [the] commandment shall know no evil thing; and a wise man's heart knows [that there is] time and judgment; <sup>6</sup> for to every purpose there is a time and judgment, because the wickedness of man is great upon him; <sup>7</sup> for he knows not that which shall be, for who can tell him how it shall be? <sup>8</sup> There is no man that has power over the spirit to retain the spirit, neither has he power over the day of death, and there is no discharge in [that] war; neither shall wickedness deliver him that is given to it. <sup>9</sup> All this have I seen, and applied my heart to every work that is done under the sun, to the time when one man rules over another to his hurt.

<sup>10</sup> And then I have seen the wicked buried, and they came [to the grave]; while those who had done right went away from the holy place, and were forgotten in the city; this also is vanity. <sup>11</sup> Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is emboldened in them to do evil. <sup>12</sup> Though a sinner do evil a hundred times, and prolong

- Ver. 26. Or, whose heart is snares and nets, her hands being bands.  
 Ver. 27. Or, weighing one thing after another, to find out the reason.  
 Ver. 1. Hardness, Heb., strength.  
 Ver. 3. Know, or, experience.  
 Ver. 6. Wickedness; or, misery.  
 Ver. 8. Or, wind; Or, in battle.  
 Ver. 9. Or, what time one man ruled.  
 Ver. 11. Emboldened, Heb., full.



his [days,] yet surely I know that it shall be well with those who fear God, who fear before him; <sup>13</sup> but it shall not be well with the wicked, neither shall he prolong [his] days, [which are] as a shadow; because he fears not before God. <sup>14</sup> There is a vanity which is done upon the earth: that there are righteous men, to whom it happens according to the work of the wicked; again, there are wicked men, to whom it happens according to the work of the righteous; I said that this also is vanity. <sup>15</sup> Then I commended mirth, because a man has no better thing under the sun, than to eat and to drink and to be merry, and that this should accompany him in his labor [all] the days of his life which God has given him under the sun.

<sup>16</sup> When I applied my heart to know wisdom and to see the business that is done upon the earth: (for also there is that neither day nor night sees sleep with his eyes:) <sup>17</sup> then I beheld all the work of God, that man cannot find out the work that is done under the sun; because however much a man labor to seek it out, yet he shall not find it; yea moreover, though the wise man think to know it, yet shall he not be able to find it.

## CHAPTER IX

<sup>1</sup> For all this I laid to my heart, even to explain all this: that the righteous, and the wise, and their works, are in the hand of God; whether it be love or hatred, man knows it not, all is before them. <sup>2</sup> All things come alike to all; there is one event to the righteous and to the wicked, to the good, and to the clean and to the unclean, to him who sacrifices and to him who sacrifices

not; as is the good, so is the sinner, [and] he that swears as he that fears an oath. <sup>3</sup> This is an evil in all that is done under the sun, that there is one event to all; yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that [they go] to the dead. <sup>4</sup> For to him who is joined with all the living there is hope; for even a living dog is better than a dead lion. <sup>5</sup> For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. <sup>6</sup> As well their love, as their hatred and their envy, has already perished; neither have they any more a portion forever in anything that is done under the sun.

<sup>7</sup> Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God has already accepted thy works. <sup>8</sup> Let thy garments be always white, and let not thy head lack ointment. <sup>9</sup> Enjoy with a wife whom thou lovest all the days of thy life of vanity, which he has given thee under the sun, all the days of thy vanity; for that is thy portion in life, and in thy toil with which thou toilest under the sun. <sup>10</sup> Whatever thy hand finds to do, do with thy might; for there is no work, nor reckoning, nor knowledge, nor wisdom, in Sheol, whither thou goest.

<sup>11</sup> I returned, and saw under the sun, that the race is not to the swift, nor the battle to the mighty, neither yet bread to the wise, nor yet riches to the prudent, nor yet favor to men of knowledge; but time and chance happens to them all. <sup>12</sup> For man also knows not his time; as the fishes that are caught in an evil net, and as the birds that are caught in

Ver. 16. Business, or, travail.

Ver. 2. So Heb., Sept., Syraic, and Jerome, to the good and to the evil.

Ver. 6. Already, or, long ago.

Ver. 9. Enjoy, Heb., life.

Ver. 10. Or, finds to do in thy strength, do it.

the snare, even so are the sons of men snared in an evil time, when it falls upon them suddenly.

<sup>13</sup> This also have I seen as wisdom under the sun, and it seemed to me great: <sup>14</sup> there was a little city, and few men within it; and there came a great king against it, and besieged it, and built against it great bulwarks.

<sup>15</sup> Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man: <sup>16</sup> Then said I, Wisdom is better than might; nevertheless the poor man's wisdom is despised, and his words are not heard.

<sup>17</sup> The words of the wise [spoken] in quiet are heard  
More than the cry of him that rules among fools.

<sup>18</sup> Wisdom is better than weapons of war;  
But one sinner destroys much good.

## CHAPTER X

<sup>1</sup> Dead flies cause the ointment of the perfumer to stink and putrefy;  
So does a little folly outweigh wisdom and honor.

<sup>2</sup> A wise man's heart is at his right hand;  
But a fool's heart at his left.

<sup>3</sup> Yea also, when the fool walks by the way, his understanding fails him,  
And he says to every one [that] he is a fool.

<sup>4</sup> If the spirit of the ruler rise up against thee, leave not thy place;

For gentleness leaves great sins undone.

<sup>5</sup> There is an evil which I have seen under the sun,  
As it were an error which proceeds from the ruler:

<sup>6</sup> Folly is set in great heights,  
And the rich sit in a low place.

<sup>7</sup> I have seen servants upon horses,  
And princes walking as servants upon the earth.

<sup>8</sup> He that digs a pit may fall into it;  
And he who breaks through a fence, a serpent may bite him.

<sup>9</sup> He who moves stones may be hurt therewith;  
[And] he who cleaves wood is endangered thereby.

<sup>10</sup> If the iron has become blunt, and one has not whetted the edge,  
Then must he put to more strength;  
But wisdom is profitable to give success.

<sup>11</sup> If the serpent bite before it be charmed,  
Then is there no advantage in the charmer.

<sup>12</sup> The words of a wise man's mouth are gracious;  
But the lips of a fool swallow up himself.

<sup>13</sup> The beginning of the words of his mouth is foolishness;  
And the end of his talk is mischievous madness.

<sup>14</sup> A fool also multiplies words;  
Yet man knows not what shall be;

Ver. 1. Or, him who is valued for wisdom and honor.

Ver. 2. Or, toward.

Ver. 3. Heb., heart; to, or, of.

Ver. 4. Or, yielding allays great offences.

Ver. 9. Or, pulls out.

Ver. 11. Heb., without enchantment.

Ver. 13. His talk, Heb., his mouth.



And that which shall be after him,  
who can tell him?

<sup>15</sup> The toil of fools wearies every one  
of them,  
For he knows not how to go to the  
city.

<sup>16</sup> Woe to thee, O land, when thy  
king is a child,  
And thy princes eat in the morning!

<sup>17</sup> Happy art thou, O land, when thy  
king is a son of nobles,  
And thy princes eat in due season,  
for strength, and not for drunk-  
enness!

<sup>18</sup> By slothfulness, the roof sinks in:  
And through idleness of the hands  
the house leaks.

<sup>19</sup> A feast is made for laughter, and  
wine gladdens life;  
And money answers all things.

<sup>20</sup> Curse not the king, no, not in thy  
thought,  
And curse not the rich in thy bed-  
chamber;  
For a bird of the air shall carry the  
voice,  
And that which has wings shall tell  
the matter.

## CHAPTER XI

<sup>1</sup> Cast thy bread upon the waters;  
For thou shalt find it after many  
days.

<sup>2</sup> Give a portion to seven, yea, even  
to eight;  
For thou knowest not what evil  
shall be upon the earth.

<sup>3</sup> If the clouds be full of rain, they  
empty themselves upon the  
earth;  
And if a tree fall toward the south,  
or toward the north,

- Ver. 16. Child, or, servant.  
Ver. 17. Son of nobles, or, a freeman.  
Ver. 18. Or, frame work.  
Ver. 19. Or, obtains.  
Ver. 3. Toward, or, in.  
Ver. 10. Dawn, or, prime.

In the place where the tree falls,  
there shall it be.

<sup>4</sup> He that observes the wind will not  
sow,  
And he that regards the clouds will  
not reap.

<sup>5</sup> As thou knowest not what is the  
way of the wind,  
[Nor] how the bones [do grow] in  
the womb of her that is with  
child,  
Even so thou knowest not the work  
of God who does all.

<sup>6</sup> In the morning sow thy seed,  
And toward evening withhold not  
thy hand;  
For thou knowest not which shall  
prosper, whether this or that,  
Or whether they both shall be alike  
good.

<sup>7</sup> Also the light is sweet,  
And a pleasant thing it is for the  
eyes to see the sun.

<sup>8</sup> Yea, if a man live many years, let  
him rejoice in them all;  
But let him remember the days of  
darkness, for they shall be many.  
All that comes is vanity.

<sup>9</sup> Rejoice, O young man, in thy  
youth;  
And let thy heart cheer thee in the  
days of thy youth,  
And walk in the ways of thy heart,  
And in the sight of thine eyes;  
But know thou, that for all these  
things God will bring thee into  
judgment.

<sup>10</sup> Therefore remove vexation from  
thy heart,  
And put away evil from thy flesh;  
For youth and the dawn of life are  
vanity.

## CHAPTER XII

- <sup>1</sup> Remember also thy Creator in the days of thy youth,  
While the evil days come not, nor the years draw nigh,  
When thou shalt say, I have no pleasure in them;  
<sup>2</sup> While the sun is not darkened, nor the light, nor the moon, nor the stars,  
And the clouds return not after the rain;  
<sup>3</sup> In the days when the keepers of the house shall tremble,  
And the strong men shall bow themselves,  
And the grinders cease because they are few,  
And those who look out of the windows are darkened,  
<sup>4</sup> And the doors are shut in the street;  
When the sound of the grinding is low,  
And one shall start up at the voice of a bird,  
And all the daughters of music shall be brought low;  
<sup>5</sup> Yea, they shall be afraid of [that which is] high,  
And terrors [shall be] in the way,  
And the almond tree shall blossom,  
And the grasshopper shall be a burden,  
And the caperberry shall fail;  
Because man goes to his long home,  
and the mourners go about the streets:  
<sup>6</sup> While the silver cord is not loosed,  
nor the golden bowl broken,

Nor the pitcher broken at the fountain, nor the wheel broken at the cistern;

<sup>7</sup> And the dust returns to the earth as it was,  
And the spirit returns to God who gave it.

<sup>8</sup> Vanity of vanities, says the Preacher; all is vanity.

<sup>9</sup> And further, because the Preacher was wise, he still taught the people knowledge; yea, he pondered, and sought out, [and] set in order many proverbs. <sup>10</sup> The Preacher sought to find out pleasant words, and that which was written uprightly, [even] words of truth.

<sup>11</sup> Words of wise men are like goads, and like nails well fastened are [the words of] the masters of assemblies, [which] are given from one shepherd. <sup>12</sup> And as for more, my son, be admonished; of making many books there is no end, and much study is a weariness of the flesh.

<sup>13</sup> [This is] the end of the matter; all has been heard; fear God, and keep his commandments; for this is the [duty] of all men. <sup>14</sup> For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.

Ver. 3. Or, grinding women.

Ver. 5. Or, of danger from on high; shall be a burden, or, shall drag itself along; caperberry, or, desire.

Ver. 11. Masters of assemblies, or, collectors of sentences.

Ver. 13. Or, whole duty of man.



# THE SONG OF SONGS

## CHAPTER I

<sup>1</sup> The Song of Songs, which is Solomon's.

<sup>2</sup> Let him kiss me with the kisses of his mouth,

For thy love is better than wine.

<sup>3</sup> Thine oils have a goodly fragrance; Thy name is [as] oil poured forth; Therefore virgins love thee.

<sup>4</sup> Draw me; we will run after thee; The king has brought me into his chambers.

We will exult and rejoice in thee, We will make mention of thy love more than wine;

Rightly do they love thee.

<sup>5</sup> I am dark, but comely, Daughters of Jerusalem, As the tents of Kedar, As the tent curtains of Solomon.

<sup>6</sup> Look not upon me, because I am swarthy,

Because the sun has tanned me.

The sons of my mother were angry with me,

They made me keeper of the vineyards;

My vineyard, my own, I have not kept.

<sup>7</sup> Tell me, O thou whom my soul loves,

Where thou feedest [thy flock,] where thou makest [it] to lie down at noon;

For why should I be as one that is veiled

Beside the flocks of thy companions?

<sup>8</sup> If thou knowest not, O most beautiful of women,

Ver. 3. Or, are good for perfume; Or, maidens.

Ver. 6. Or, scorched.

Ver. 7. Is veiled. So Heb. and Sept.; Syraic, Symmachus, Targum, and Jerome, wanders.

Ver. 9. My friend; or, my love.

Ver. 14. Henna-flowers; Heb., copher.

Get thee forth in the footsteps of the flock,

And feed thy kids beside the shepherds' tents.

<sup>9</sup> To my mare in Pharaoh's chariots,

I have compared thee, O my friend.

<sup>10</sup> Thy cheeks are beautiful with plaits of hair,

Thy neck with strings of jewels.

<sup>11</sup> We will make thee plaits of gold With studs of silver.

<sup>12</sup> While the king was at his table, My spikenard gave forth its fragrance.

<sup>13</sup> My beloved is to me a bundle of myrrh,

Which lodges between my breasts.

<sup>14</sup> My beloved is to me a cluster of henna-flowers

In the vineyards of En-gedi.

<sup>15</sup> Behold, thou art beautiful, my friend; behold, thou art beautiful;

Thine eyes are doves.

<sup>16</sup> Behold, thou art beautiful, my beloved, yea, charming;

Also our couch is green.

<sup>17</sup> The beams of our house are cedars,

[And] our rafters are firs.

## CHAPTER II

<sup>1</sup> I am a crocus of Sharon,

A lily of the valleys.

<sup>2</sup> As a lily among thorns,

So is my friend among the daughters.

<sup>3</sup> As the apple tree among the trees of the wood,

So is my friend among the sons;  
Under his shadow I sat down with  
delight,  
And his fruit was sweet to my taste.  
<sup>4</sup> He brought me to the banqueting  
house,  
And his banner over me was love.  
<sup>5</sup> Stay me with raisin cakes, refresh  
me with apples,  
For I am sick of love.  
<sup>6</sup> His left hand [is] under my head,  
And his right hand embraces me.

<sup>7</sup> I adjure you, O daughters of  
Jerusalem,  
By the gazelles, or by the hinds of  
the field,  
That ye stir not up, nor awaken love,  
Until it please.

<sup>8</sup> The voice of my beloved! lo, there  
he comes,  
Leaping upon the mountains,  
springing upon the hills.

<sup>9</sup> My beloved is like a gazelle or a  
young hart.

Behold, there he stands behind our  
wall,

Looking in at the windows,  
Glancing through the lattice.

<sup>10</sup> My beloved spoke, and said to me,  
Rise up, my friend, my beauty, and  
come away.

<sup>11</sup> For, lo, the winter is past,  
The rain is over and gone.

<sup>12</sup> The flowers appear in the land;  
The time of song is come,  
And the voice of the turtle-dove is  
heard in our land;

<sup>13</sup> The fig tree ripens her green figs,  
And the vines are in blossom,  
They give forth their fragrance.  
Rise up, my friend, my beauty, and  
come away.

<sup>14</sup> O my dove in the clefts of the  
rock,

In the covert of the steep place,  
Let me see thy countenance,

Let me hear thy voice;  
For sweet is thy voice,  
And thy countenance is comely.  
<sup>15</sup> Catch us the foxes,  
The little foxes, that spoil the vine-  
yards,  
For our vineyards are in blossom.  
<sup>16</sup> My beloved is mine, and I am his;  
He feeds [his flock] among the lilies.  
<sup>17</sup> Until the day be cool, and the  
shadows flee away,  
Turn, my beloved, and be thou like a  
gazelle or a young hart  
Upon the mountains of Bether.

### CHAPTER III

<sup>1</sup> On my bed by night I sought him  
whom my soul loves;

I sought him, but I found him not.

<sup>2</sup> [I said,] I will rise now, and go  
about in the city,

In the streets and in the broad ways.

I will seek him whom my soul loves;

I sought him, but I found him not.

<sup>3</sup> The watchmen who go about in  
the city found me;

[To whom I said,] Have ye seen him  
whom my soul loves?

<sup>4</sup> It was but a little that I passed  
from them,

When I found him whom my soul  
loves;

I held him, and would not let him  
go,

Until I had brought him into my  
mother's house,

And into the chamber of her that  
conceived me.

<sup>5</sup> I adjure you, O daughters of  
Jerusalem,

By the gazelles, or by the hinds of  
the field,

That ye stir not up, nor awaken love,  
Until it please.

<sup>6</sup> Who is this coming up from the  
wilderness like pillars of smoke,

Ver. 4. Heb., house of wine.

Ver. 6. Or, let his left hand be, etc.

Ver. 12. Song, or, pruning of vines.

Ver. 17. Be cool. Heb., breathe; Bether, or, separation.



Perfumed with myrrh and frankincense,  
 With all powders of the merchant?  
<sup>7</sup> Behold, it is the litter of Solomon;  
 Sixty mighty men are about it,  
 Of the mighty men of Israël.  
<sup>8</sup> They all handle the sword,  
 Are expert in war;  
 Every man has his sword upon his thigh  
 Because of fear in the night.  
<sup>9</sup> King Solomon made himself a palanquin  
 Of the wood of Lebanon.  
<sup>10</sup> Its pillars he made of silver,  
 Its bottom of gold, its seat of purple,  
 Its interior being inlaid with love,  
 From the daughters of Jerusalem.  
<sup>11</sup> Go forth, O ye daughters of Zion,  
 and behold king Solomon,  
 With the crown with which his mother crowned him  
 In the day of his marriage,  
 And in the day of the gladness of his heart.

# CHAPTER IV

<sup>1</sup> Behold, thou art beautiful, my friend; behold, thou art beautiful;  
 Thine eyes are doves behind thy veil;  
 Thy hair is as a flock of goats,  
 That lie along the side of mount Gilead.  
<sup>2</sup> Thy teeth are like a flock [of ewes] that are [newly] shorn,  
 Which are come up from the washing,  
 Every one of them having twins,  
 And none being bereaved among them.  
<sup>3</sup> Thy lips are like a thread of scarlet,  
 And thy mouth is comely;

Thy temples are like a piece of pomegranate  
 Behind thy veil.  
<sup>4</sup> Thy neck is like the tower of David built for an armory,  
 On which there hang a thousand bucklers,  
 All the shields of the mighty men.  
<sup>5</sup> Thy two breasts are like two fawns that are twins of a gazelle,  
 Which feed among the lilies.  
<sup>6</sup> Until the day be cool, and the shadows flee away,  
 I will get me to the mountain of myrrh  
 And to the hill of frankincense.  
<sup>7</sup> Thou art altogether beautiful, my friend,  
 And there is no spot in thee.  
<sup>8</sup> With me from Lebanon, bride,  
 With me from Lebanon come;  
 Look from the top of Amana,  
 From the top of Senir and Hermon,  
 From the lions' dens,  
 From the mountains of the leopards.  
<sup>9</sup> Thou hast ravished my heart, my sister, bride;  
 Thou hast ravished my heart with one [glance] of thine eyes,  
 With one chain of thy neck.  
<sup>10</sup> How beautiful is thy love, my sister, bride!  
 How much better is thy love than wine!  
 And the smell of thine oils than all manner of spices!  
<sup>11</sup> Thy lips, O bride, drop honey;  
 Honey and milk are under thy tongue,  
 And the smell of thy garments is like the smell of Lebanon.  
<sup>12</sup> A garden shut up is my sister, bride;  
 A spring shut up, a fountain sealed.

Ver. 9. Or, ear of state.

Ver. 1. Or, swam forth from Mount Gilead.

Ver. 3. Mouth, or, speech.

Ver. 4. For an armory, or, with turrets.

Ver. 9. Or, given me courage.

Ver. 11. Or, drop as the honeycomb.

Ver. 12. Spring, so Heb.; Sept., Syraic, and Jerome, perhaps correctly, garden.

<sup>13</sup> Thy shoots are an orchard of pomegranates, with precious fruits;

Henna with spikenard plants,  
<sup>14</sup> Spikenard and saffron,  
Calamus and cinnamon, with all trees of frankincense;  
Myrrh and aloes, with all chief spices.

<sup>15</sup> [Thou art] a fountain of gardens,  
A well of living waters,  
And streams from Lebanon.

<sup>16</sup> Awake, O North wind,  
And come, O South;  
Blow upon my garden,  
That its spices may flow.  
Let my beloved come into his garden,  
And eat his precious fruits.

## CHAPTER V

<sup>1</sup> I am come into my garden, my sister, bride;  
I have gathered my myrrh with my spice;  
I have eaten my honeycomb with my honey;  
I have drunk my wine with my milk.  
Eat, friends;  
Drink, yea, drink abundantly, beloved.

<sup>2</sup> I sleep, but my heart is awake;  
Hark! my beloved is knocking;  
Open to me, my sister, my love, my dove, my perfect one,  
For my head is filled with dew,  
My locks with the drops of the night.  
<sup>3</sup> I have put off my dress, how shall I put it on?  
I have washed my feet, how shall I soil them?

<sup>4</sup> My beloved put in his hand by the hole [of the door],  
And my heart was moved for him.

<sup>5</sup> I rose up to open to my beloved,  
While my hands dropped with myrrh,  
And my fingers with liquid myrrh,  
Upon the handles of the bolt.

<sup>6</sup> I opened to my beloved,  
But my beloved had turned away,  
[and] passed on.

My soul had failed me when he spoke.  
I sought him, but I could not find him;  
I called him, but he gave me no answer.

<sup>7</sup> The watchmen who go about the city found me,  
They smote me, they wounded me;  
The keepers of the walls took away my mantle from me.

<sup>8</sup> I adjure you, O daughters of Jerusalem, if ye find my beloved—  
'What shall ye tell him?'  
That I am sick of love.

<sup>9</sup> What is thy beloved more than [another] beloved,  
Most beautiful among women?  
What is thy beloved more than [another] beloved,  
That thou dost adjure us thus?

<sup>10</sup> My beloved is white and ruddy,  
The chief among ten thousand.

<sup>11</sup> His head is the finest gold,  
His locks are bushy, black as the raven.

<sup>12</sup> His eyes are like doves beside the water-brooks,  
Bathing in milk, fitly set.

Ver. 13. Or, a paradise.

Ver. 1. Or, balsam.

Ver. 2. Or, I was asleep, but my heart was awake.

Ver. 3. Or, tunic.

Ver. 4. Heb., bowels, as the seat of the emotions.

Ver. 6. Heb., went out.

Ver. 10. Heb., Marked out by a banner.

Ver. 11. Or, flowing.

Ver. 12. Fitly set, or, sitting by full streams.



<sup>13</sup> His cheeks are like a bed of  
spices, towers of perfumes;  
His lips are lilies, dropping liquid  
myrrh;  
<sup>14</sup> His hands are cylinders of gold set  
with topaz;  
His body is ivory work overlaid  
[with] sapphires;  
<sup>15</sup> His legs are pillars of marble, set  
upon sockets of fine gold;  
His aspect is like Lebanon, excellent  
as the cedars;  
<sup>16</sup> His mouth is most sweet;  
Yea, he is altogether lovely.  
This is my beloved,  
And this is my friend,  
O daughters of Jerusalem.

# CHAPTER VI

<sup>1</sup> Whither is thy beloved gone,  
Most beautiful among women?  
Whither has thy beloved turned,  
That we may seek him with thee?  
  
<sup>2</sup> My beloved is gone down to his  
garden, to the beds of spices,  
To feed [his flock] in the gardens,  
and to gather lilies.  
<sup>3</sup> I am my beloved's, and my be-  
loved is mine:  
He feeds [his flock] among the lilies.  
  
<sup>4</sup> Thou art beautiful, my friend, as  
Tirzah,  
Comely as Jerusalem,  
Terrible as an army with banners.  
<sup>5</sup> Turn away thine eyes from me,  
For they have overcome me.  
Thy hair is as a flock of goats,  
That lie along the side of Gilead.  
<sup>6</sup> Thy teeth are like a flock of ewes,  
Which are come up from the wash-  
ing,

Every one of them having twins,  
And none being bereaved among  
them.  
<sup>7</sup> Thy temples are like a piece of  
pomegranate  
Behind thy veil.  
<sup>8</sup> There are sixty queens,  
And eighty concubines,  
And virgins without number.  
<sup>9</sup> My dove, my perfect one, is [but]  
one;  
She is the only one of her mother;  
She is the choice one of her that  
bore her.  
The daughters saw her, and called  
her blessed,  
The queens and the concubines, and  
they praised her.  
<sup>10</sup> Who is she that looks forth as the  
morning,  
Fair as the moon,  
Clear as the sun,  
Terrible as an army with banners?  
  
<sup>11</sup> I went down into the garden of  
nuts,  
To see the green plants of the val-  
ley,  
To see whether the vine budded,  
[And] the pomegranates were in  
flower.  
<sup>12</sup> Or ever I was aware, my soul set  
me  
[Among] the chariots of my prince-  
ly people.  
  
<sup>13</sup> Return, return, O Shulammitte;  
Return, return, that we may look  
upon thee.  
Why will ye look upon the Shulam-  
mitte,  
As upon the dance of Mahanaim?

Ver. 13. Or, beds of spices growing perfumes. So substantially Sept., Jerome, Targum;  
Or, balsam; Or, banks of sweet herbs.

Ver. 16. Heb., palate; Or, to be desired.

Ver. 2. Or, balsam.

Ver. 4. Heb., bannered hosts.

Ver. 5. Or, make me afraid; Or, stream forth from Gilead.

Ver. 8. Or, maidens.

Ver. 9. Or, pure.

Ver. 10. Clear, or, Pure.

Ver. 12. My soul, or, desire; Or, willing.

Ver. 13. Or, Why will ye look upon the Shulammitte?

CHAPTER VII

<sup>1</sup> How beautiful are thy feet in sandals, O prince's daughter! Thy rounded thighs are like jewels, The work of the hands of a skilful workman.

<sup>2</sup> Thy navel is a round globe— Let not mingled wine be wanting! Thy belly is a heap of wheat, Set about with lilies.

<sup>3</sup> Thy two breasts are like two fawns That are twins of a gazelle.

<sup>4</sup> Thy neck is like the tower of ivory; Thine eyes [as] the pools in Heshbon, by the gate of Bath-rabbim; Thy nose is like the tower of Lebanon Which looks toward Damascus.

<sup>5</sup> Thy head upon thee is like Carmel, And the hair of thy head like purple; The king is held captive in its tresses,

<sup>6</sup> How beautiful and how charming art thou, O love, for delights!

<sup>7</sup> This thy stature is like a palm tree, And thy breasts to clusters;

<sup>8</sup> I said, I will climb up into the palm tree, I will take hold of its branches; Let thy breasts be as clusters of the vine,

And the smell of thy breath like apples,

<sup>9</sup> And thy mouth like the best wine That goes down smoothly for my beloved,

Gliding through the lips of those who are asleep.

<sup>10</sup> I am my beloved's And his desire is toward me.

<sup>11</sup> Come, my beloved, let us go out into the field; Let us lodge in the villages.

Ver. 1. Or, steps.

Ver. 8. Breath, Heb., nostril.

Ver. 9. Heb., palate; Smoothly, Heb., aright; Or, Causing the lips of those who are asleep to move.

Ver. 2. That thou mightest instruct me. Sept. omits Juice; Or, sweet wine.

<sup>12</sup> Let us get up early to the vineyards;

Let us see whether the vine has budded,

Whether its blossom be open, And the pomegranates be in flower. There will I give thee my love.

<sup>13</sup> The mandrakes give forth fragrance,

And over our doors are all manner of precious fruits, new and old, Which I have laid up for thee, O my beloved.

CHAPTER VIII

<sup>1</sup> Oh, that thou wert as my brother, That sucked the breasts of my mother!

[When] I should find thee without, I would kiss thee;

Yea, and none would despise me.

<sup>2</sup> I would lead thee, [and] bring thee into my mother's house,

Who would instruct me; I would cause thee to drink of spiced wine,

Of the juice of my pomegranate.

<sup>3</sup> His left hand [should be] under my head, And his right hand should embrace me.

<sup>4</sup> I adjure you, O daughters of Jerusalem,

Why do ye stir up, or awaken love, Until it please?

<sup>5</sup> Who is this coming up from the wilderness, Leaning upon her beloved?

Under the apple tree I awakened thee;

There thy mother was in travail with thee,

There she was in travail that brought thee forth.



<sup>6</sup> Set me as a seal upon thy heart,  
As a seal upon thine arm,  
For love is strong as death,  
Jealousy is cruel as Sheol;  
Its flashes are flashes of fire,  
A very flame of Jah.  
<sup>7</sup> Many waters cannot quench love,  
Nor rivers drown it.  
If a man would give all the substance  
of his house for love,  
He would be utterly despised.  
<sup>8</sup> We have a little sister,  
And she has no breasts.  
What shall we do for our sister  
In the day that she shall be spoken  
for?  
<sup>9</sup> If she shall be a wall,  
We will build upon her a turret of  
silver;  
And if she shall be a door,  
We will shut her in with boards of  
cedar.  
<sup>10</sup> I was a wall, and my breasts like  
its towers;

Then was I in his eyes as one finding  
peace.  
<sup>11</sup> Solomon had a vineyard at Baal-  
hamon;  
He let out the vineyard to keepers;  
Every one for its fruit was to bring  
a thousand [pieces] of silver.  
<sup>12</sup> My vineyard, which is mine, is be-  
fore me;  
Thou, O Solomon, shalt have the  
thousand,  
And those who keep its fruit two  
hundred.  
<sup>13</sup> Thou that dwellest in the gardens,  
The companions are listening for  
thy voice;  
Let me hear it.  
<sup>14</sup> Flee, my beloved,  
And be like a gazelle,  
Or a young hart,  
Upon the mountains of spices.

THE BOOK OF THE PROPHET

ISAIAH

CHAPTER I

<sup>1</sup> The vision of Isaiah, the son of  
Amoz, which he saw concerning  
Judah and Jerusalem, in the days of  
Uzziah, Jotham, Ahaz, and Heze-  
kiah, kings of Judah.

<sup>2</sup> Hear, O heavens, and give ear, O  
earth, for Jehovah speaks:  
Sons have I brought up and exalted,  
but they have rebelled against  
me.

<sup>3</sup> The ox knows his owner, and the  
ass his master's crib:  
Israel does not know, my people do  
not discern.

<sup>4</sup> Alas a sinful nation, a guilt-laden  
people,  
A race of evil-doers, children that  
deal corruptly:  
They have forsaken Jehovah, they  
have spurned Israel's Holy One,  
they have turned away back-  
ward.  
<sup>5</sup> Whereon can ye still be stricken,  
that ye revolt, more and more?  
The whole head is become sick, and  
the whole heart is faint.  
<sup>6</sup> From the sole of the foot to the  
head there is no soundness in it:  
Nothing [but] wounds, and bruises,  
and fresh stripes:

Ver. 6. Cruel, Heb., hard; a very flame, or, a most vehement flame.

Ver. 9. Or, battlements.

Ver. 5. Whereon can, etc., may also be translated Why or Wherefore will.

They have not been pressed, neither bound up, neither softened with oil.

<sup>7</sup> Your country is a desolation; your cities are burned with fire; Your land—in your very presence strangers are devouring it, Yea, a desolation like an overthrow by strangers.

<sup>8</sup> And the daughter of Zion is left like a booth in a vineyard, Like a lodge in a garden of cucumbers, like a besieged city.

<sup>9</sup> Except Jehovah of hosts had left unto us a remnant, Almost like Sodom we should have been, we should have been like Gomorrah.

<sup>10</sup> Hear Jehovah's word, ye rulers of Sodom; Give ear to the instruction of our God, ye people of Gomorrah.

<sup>11</sup> What do I care for the multitude of your sacrifices? it is the oracle of Jehovah.

I am satiated with the burnt offerings of rams, and the fat of fed beasts; And in the blood of bullocks and of lambs and of he-goats I do not delight.

<sup>12</sup> When ye come to see my face—who has required this at your hand?

<sup>13</sup> Ye shall no longer trample my courts to bring oblations; Vain is incense, it is an abomination to me; New moon and sabbath, the calling of assemblies,— I cannot bear iniquity and solemn meeting.

<sup>14</sup> Your new moons and your appointed feasts my soul hates; They have become a burden upon me; I am tired of bearing it.

<sup>15</sup> And when ye spread forth your hands, I will hide mine eyes from you:

Even when ye make many prayers, I will not hear: for your hands are full of blood.

<sup>16</sup> Wash you, make you clean; put away the evil of your doings from mine eyes; cease to do evil.

<sup>17</sup> Learn to do good; seek out justice, set right the oppressor, Judge the orphan, plead for the widow.

<sup>18</sup> Come now, and let us reason together, it is the oracle of Jehovah.

Though your sins be as scarlet, they may become as white as snow; Though they be red as crimson, they may become as wool.

<sup>19</sup> If ye be willing and obedient, the good of the land shall ye eat:

<sup>20</sup> But if ye refuse and rebel, by the sword shall ye be eaten: For the mouth of Jehovah has spoken it.

<sup>21</sup> How is the faithful citadel become a harlot!

She that was full of justice! Wherein righteousness used to lodge, but now murderers.

<sup>22</sup> Thy silver is become dross, thy wine diluted with water.

<sup>23</sup> Thy princes are rebellious, and companions of thieves;

Every one loves bribes, and follows after rewards:

Ver. 7. An overthrow: this word is elsewhere used only of the destruction of Sodom; consequently many scholars propose a change of text here—reading Sodom for strangers.

Ver. 8. Daughter of Zion: a personification of Jerusalem and its inhabitants. The feminine singular is regularly used in Hebrew to express the collective idea; thus daughter here includes the population of the city.

Ver. 10. Instruction: i.e., the oral teachings given by prophets and priests, as the spokesmen of Jehovah, to all who sought direction from him.

Ver. 21. How, etc., introduces a lamentation over the apostasy of Jerusalem.



They do not right the orphan, neither does the cause of the widow come to them.

<sup>24</sup> Therefore, it is the oracle of the Lord, Jehovah of hosts, the Mighty One of Israel,

Ah, I will be satisfied on mine adversaries, yea—

I will take vengeance on mine enemies:

<sup>25</sup> And I will turn my hand upon thee, and I will burn out as with lye thy dross,

And I will take away all thine alloy,

<sup>26</sup> And I will restore thy judges as at the first, and thy counsellors as at the beginning:

Thereafter thou wilt be called City of Righteousness, faithful citadel.

<sup>27</sup> Zion will be redeemed through justice, and those who return of her through righteousness.

<sup>28</sup> But there will be a destruction of transgressors and sinners together and those who forsake Jehovah will be consumed.

<sup>29</sup> For ye will be ashamed because of the terebinths in which ye have found pleasure,

And ye will blush for the gardens that ye have chosen.

<sup>30</sup> For ye will be like a terebinth whose leaf is faded, And like a garden that has no water.

<sup>31</sup> And the strong man will become tow, and his work a spark;

And they will both burn together, for there will be none to quench them.

Ver. 29. Terebinths, etc.: a reference to the tree-cult of the old Semitic nature worship which still exists in Palestine; trees were regarded as the abodes of certain divine beings and were worshipped as such by reason of the manifestation of life force that they furnished to the primitive mind. (See Gen. 18: 1; Judg. 6: 11, 19, 24.)

Ver. 2. The mountain, etc. Through the figure of a miraculous physical elevation of Mt. Zion above the surrounding hills, the prophet strives to set forth vividly the idea of Jerusalem's political and religious preeminence in the approaching days.

Ver. 5-10. But thou hast rejected: note the break in logical connection between verses 5 and 6. There is an ellipsis here; perhaps one might insert in thought—And thus do I appeal to them because, O Jehovah, thou hast, etc.

Ver. 6. Strike hands: i. e., make covenants or treaties with foreign nations for protection, thereby showing lack of confidence in Jehovah.

## CHAPTER II

<sup>1</sup> The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

<sup>2</sup> In the latter days the mountain of Jehovah's house will be established as the head of the mountains, And will be exalted above the hills; And all nations will flow to it.

<sup>3</sup> And many peoples will go and say, Come, and let us go up to the mountain of Jehovah,

To the house of the God of Jacob; That he may instruct us from his ways,

And that we may walk in his paths: For out of Zion goes forth instruction,

And the word of Jehovah from Jerusalem.

<sup>4</sup> And he will judge between the nations,

And give decision to many peoples: And they will beat their swords into plowshares,

And their spears into pruning-hooks: Nation will not lift up sword against nation,

Neither will they learn war any more.

<sup>5</sup> O House of Jacob, come and let us walk in the light of Jehovah.

<sup>6</sup> But thou hast rejected thy people the house of Jacob,

Because they are full of diviners from the east, and of soothsayers like the Philistines,

And they strike hands with the children of strangers.

<sup>7</sup> Their land also is become full of silver and gold, neither is there any end of their treasure;

Their land also is become full of horses, neither is there any end of their chariots.

<sup>8</sup> Their land also is become full of idols;

They bow themselves to the work of their own hands, to that which their own fingers have made.

<sup>9</sup> And so man is bowed down and the great man is brought low; and thou canst not forgive them.

<sup>10</sup> Enter into the rocks and hide thyself in the dust,

From before the terror of Jehovah, and from the splendor of his majesty

[When he arises to shake mightily the earth.]

<sup>11</sup> The lofty eyes of man shall be brought low,

And the haughtiness of men shall be bowed down,

And Jehovah alone shall be exalted in that day.

<sup>12</sup> For a day has Jehovah of hosts for all that is proud and lofty,

And for all that is lifted up; And it shall be brought low:

<sup>13</sup> And for all the cedars of Lebanon that are high,

And for all the oaks of Bashan that are lifted up;

<sup>14</sup> And for all the high mountains And for all the hills that are lifted up;

<sup>15</sup> And for every lofty tower, And for every fenced wall.

<sup>16</sup> And for all ships of Tarshish And for all costly ornaments.

<sup>17</sup> And the loftiness of man will be bowed down,

And the haughtiness of men will be brought low:

And Jehovah alone will be exalted in that day.

<sup>18</sup> And the idols will utterly pass away.

<sup>19</sup> And men will go into the caverns of the rocks, and into the holes of the earth,

From before the terror of Jehovah, and from the splendor of his majesty,

When he arises to shake mightily the earth.

<sup>20</sup> To the moles and to the bats in that day will men cast away their idols of silver and gold, which they have made to bow down to;

<sup>21</sup> That they may go into the clefts of the rocks, and into the rents of the cliffs,

From before the terror of Jehovah, and from the splendor of his majesty,

When he arises to shake mightily the earth.

<sup>22</sup> Cease trusting in men, in whose nostrils is only a breath: for at what is he to be estimated?

### CHAPTER III

<sup>1</sup> For, behold, the Lord, Jehovah of hosts, is about to remove from Jerusalem and from Judah stay and staff,

Every stay of bread and every stay of water;

<sup>2</sup> The hero and the warrior, the judge and the prophet,

And the diviner and the elder;

Ver. 10. Enter (do ye enter). The imperative form expresses the predictive idea most vividly.

When he arises, etc. These words form a refrain used to close each poetic section; this refrain occurs again in ver. 19 and 21, but has fallen out of the Hebrew text at this point.

Ver. 16. Costly ornaments. The text here is certainly corrupt; something of the same nature as "ships of Tarshish" is to be expected.

Ver. 18. A large section of the text in which the question of idolatry was more fully treated has probably dropped out.

Ver. 22. This verse is omitted in the LXX; it belongs with chapter III rather than with chapter II; it may be a later insertion.



<sup>3</sup> The captain of fifty, and the man held in honor,  
And the counsellor, and the cunning charmer, and the skilful enchanter.

<sup>4</sup> And I will make youths their princes,  
And with childishness will they rule over them.

<sup>5</sup> And the people shall oppress each other; yea, every one his neighbor:

They will be insolent—the young man to the elder, and the worthless to the honorable.

<sup>6</sup> When a man takes hold of his brother in the house of his father, [saying:]

Thou hast still clothing, be thou our ruler,  
And let this ruin be under thy hand;

<sup>7</sup> In that day will he cry out,  
I will not be a physician; for in my house is neither bread nor clothing:

Ye shall not make me ruler of the people.

<sup>8</sup> For Jerusalem stumbles and Judah falls:

Because their tongue and their doings are against Jehovah,  
To provoke his glorious eyes.

<sup>9</sup> Their respecting of persons witnesses against them;  
And their sin they declare like Sodom, without disguise.

Woe to them! for they have requited evil to themselves.

<sup>10</sup> Happy is the righteous man, for it is well [with him:]  
For the fruit of his doings he shall eat.

<sup>11</sup> Woe to the wicked! it is ill [with him:]

For the work of his hands will be done to him.

<sup>12</sup> My people—a boy is their oppressor, and women rule over them.

My people! Thy guides cause thee to err.

And the way of thy paths they destroy.

<sup>13</sup> Jehovah stands up to plead and stands to judge the peoples.

<sup>14</sup> Jehovah enters into judgment with the elders of his people, and with the princes thereof;

It is ye that have devoured the vineyard; the plunder of the poor is in your houses:

<sup>15</sup> What mean ye by crushing my people, and by grinding the face of the poor? It is the oracle of the Lord Jehovah of hosts.

<sup>16</sup> And Jehovah said, 'Because Zion's daughters are haughty and walk with outstretched necks and wanton eyes,

Constantly tripping they go, and with their feet they make a tinkling:

<sup>17</sup> Therefore Jehovah will smite with a scab the crown of the head of Zion's daughters,

And Jehovah will lay bare their secret parts.

<sup>18</sup> In that day the Lord will take away the finery of the anklets, and the little suns, and the crescents;

<sup>19</sup> The ear-drops and the arm-chains, and the veils;

<sup>20</sup> The head-ornaments, and the ankle chains, and the girdles, and the perfume boxes, and the amulets;

<sup>21</sup> The finger-rings, and the nose-rings;

<sup>22</sup> The festival robes, and the mantles, and the shawls, and the purses;

<sup>23</sup> The hand-mirrors, and the linen vests, and the turbans, and the wraps.

<sup>24</sup> And instead of perfumes, there will be rottenness; and instead of a girdle a rope;

And instead of artful curls baldness; and instead of a flowing mantle

a girding of sackcloth; a brand instead of beauty.

<sup>25</sup> Thy citizens will fall by the sword, and thy mighty in the war.

<sup>26</sup> And her gates will lament and mourn; and being emptied she will sit on the ground.

# CHAPTER IV

<sup>1</sup> And seven women will lay hold of one man in that day, saying:

Our own bread we will eat and our own apparel we will wear; only let us be called by thy name; take thou away our reproach.

<sup>2</sup> In that day the plant of Jehovah will be for ornament and glory, And the fruit of the land will be for pride and beauty to the escaped of Israel.

<sup>3</sup> Then will he that is left in Zion, and he that remains in Jerusalem, be called holy.

Even every one registered among those living in Jerusalem:

<sup>4</sup> When the Lord shall have washed away the filth of Zion's daughters,

And shall have cleansed the blood of Jerusalem from the midst thereof,

By a blast of judgment, and by a blast of burning.

<sup>5</sup> And Jehovah will create over the whole place of Mount Zion, and over her assemblies,

A cloud by day, and smoke with the shining of a flaming fire by night:

For over all glory there will be a canopy.

<sup>6</sup> And there will be a pavilion for a shade in the day-time from the heat,

And for a refuge and for a shelter from storm and from rain.

# CHAPTER V

<sup>1</sup> I would sing of my friend, A love-song touching his vineyard. My friend had a vineyard on a very fruitful hill:

<sup>2</sup> And he digged it, and cleared it of stones,

And planted it with the choicest vines,

And built a tower in the midst of it, And also hewed out a wine-vat in it; And he waited for it to bear good grapes,

But it bore wild grapes.

<sup>3</sup> And now, O inhabitants of Jerusalem,

And men of Judah, Judge, I pray between me, And my vineyard.

<sup>4</sup> What could have been done more for my vineyard, That I have not done in it?

Wherefore, when I waited for it to bear good grapes,

Did it bear wild grapes?

<sup>5</sup> And now let me tell you,

What I will do to my vineyard:

I will take away its hedge,

And it shall be eaten up;

I will break down its walls,

And it shall be trodden down:

<sup>6</sup> Yea, I will make it a waste;

It shall not be pruned or hoed;

But it shall shoot up in thorns and thistles,

And the clouds I will prohibit from raining upon it.

<sup>7</sup> For the vineyard of Jehovah of hosts is the house of Israel,

And the men of Judah, the plant of his delight:

And he looked for justice, but behold bloodshed,

Ver. 5. Smoke with the shining, etc.: cf. Num. 14: 14, ff. Jehovah's constant presence and protection will be with Israel just as in the days of the Exodus.

V. Ver. 1-7. This parable is written in the light, tripping trimeter of a love-song, changing in ver. 6 with great rhetorical force to a slower and heavier measure, where the prophet makes it evident that he is speaking of Jehovah's judgment upon Israel and Judah.



For righteousness, but behold an outcry.

<sup>8</sup> Woe to those who join house to house, who add field to field, till there is no more room,  
And ye are made to dwell alone in the midst of the land!

<sup>9</sup> In mine ears has Jehovah of hosts revealed himself:

Of a truth many houses shall become a desolation, even great and fair ones, without inhabitant.

<sup>10</sup> For ten acres of vineyard shall yield but one bath,  
And the seed of a homer shall yield [but] an ephah."

<sup>11</sup> Woe to those who rise up early in the morning to run after strong drink;

Who tarry late in the evening, when wine inflames them!

<sup>12</sup> And lute and harp, timbrel and flute, and wine are at their feasts.  
But they regard not Jehovah's work,  
And the operation of his hands they do not see.

<sup>13</sup> Therefore, my people go into captivity, unexpectedly:

And their honored men are famished, and their multitude are parched with thirst.

<sup>14</sup> Therefore, Sheol enlarges herself, and opens her mouth without measure:

And down goes the splendor of Zion and her multitude and her tumult and all who are joyful in her.

<sup>15</sup> So man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled:

<sup>16</sup> But Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness.

<sup>17</sup> And lambs feed as in their pas-

ture, and the waste places of the fat ones nomads eat.

<sup>18</sup> Woe to those who draw iniquity with cords of ungodliness,  
And sin as it were with a cart rope:

<sup>19</sup> Who say, Let him make speed, let him hasten his action, that we may see it:

And let the counsel of "Israel's Holy One" draw near and come, that we may perceive it.

<sup>20</sup> Woe to those who call evil good and good evil;  
Who put darkness for light, and light for darkness;

Who put bitter for sweet, and sweet for bitter!

<sup>21</sup> Woe to those who are wise in their own eyes, and prudent in their own conceit!

<sup>22</sup> Woe to those who are mighty—in drinking wine, and valiant—in spicing strong drink:

<sup>23</sup> Who declare the wicked righteous for a gift and take away the righteousness of the righteous from him!

<sup>24</sup> Therefore as the fire's tongue devours the stubble, and as the hay shrivels in the flame,

So their root shall be like rottenness, and their blossom shall go up like dust:

Because they have rejected the instruction of Jehovah of hosts, and spurned the word of Israel's Holy One.

<sup>25</sup> Therefore is the anger of Jehovah kindled against his people, and he stretches forth his hand against them,

Ver. 17. This verse probably followed ver. 16 originally; it suits the context there better than in its present connection.

Ver. 25. This verse belongs to the passage 9: 8-10:4, as is shown by resemblance both in poetic form and in thought. The most manifest link connecting the two is the refrain common to both, "For all this his anger is not turned away," etc.

And smites them, and the mountains tremble, and their corpses are as refuse in the streets.

For all this his anger is not turned away, and his hand is still outstretched.

<sup>26</sup> And so he will lift up a signal to the nations from far,

And will hiss for them from the end of the earth:

And behold, speedily, swiftly they come:

<sup>27</sup> None is weary and none stumbles among them;

None slumbers nor sleeps;

The girdle of their loins is not loosened and not a thong of their shoes is broken.

<sup>28</sup> Their arrows are sharpened and all their bows bent;

Their horses' hoofs are counted like flint, and their wheels like a whirlwind:

<sup>29</sup> Their roaring is like that of a lion, they roar like young lions,

Yea, they growl and seize the prey, and carry it away safe, and there is none to rescue it.

<sup>30</sup> And over them shall be a roaring in that day like the roaring of the sea:

And if one look to the land, behold darkness and distress.

And the light is darkened in the clouds above it.

## CHAPTER VI

<sup>1</sup> In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple: <sup>2</sup> Above him stood the seraphim: each had six wings; with two he covered his face, and with two he covered his loins, and with two he did fly. <sup>3</sup> And one called to another, and said,

Holy, holy, holy is Jehovah of hosts:

The whole earth is full of his glory.

<sup>4</sup> And the foundations of the thresholds shook at the sound of those that called, and the house was filled with smoke. <sup>5</sup> Then said I, Woe is me! for I am lost; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts. <sup>6</sup> Then flew one of the seraphim to me, having a hot stone in his hand, which he had taken with the tongs from off the altar: <sup>7</sup> and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. <sup>8</sup> And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. <sup>9</sup> And he said, Go, and say to this people:

Hear ye indeed, but understand not; and see ye indeed, but perceive not.

<sup>10</sup> Make fat the heart of this people, and make their ears dull and besmear their eyes;

Lest they see with their eyes, and hear with their ears, and their heart should understand so that it should turn and be healed.

<sup>11</sup> Then said I, Lord, how long? and he answered,

Until cities be waste without inhabitant and houses without man, and the land become utterly waste,

<sup>12</sup> And Jehovah have removed men far away, and the forsaken places be many in the midst of the land.

<sup>13</sup> And should there be still a tenth in it, it will in turn be consumed: Like the terebinth, and like the oak,

VI. Ver. 9. Hear ye, indeed, etc. The imperatives here are equivalent to emphatic future tenses—ye shall hear, etc. cf. i.



of which a sprout remains after felling;  
The sprout thereof is holy seed.

# CHAPTER VII

<sup>1</sup> And in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, Rezin king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it; but were not able to make war upon it. <sup>2</sup> And it was announced to the house of David, Syria is confederate with Ephraim. And Ahaz's heart trembled, and the heart of his people, as the trees of the forest tremble before the wind.

<sup>3</sup> Then said Jehovah to Isaiah, Go forth now to meet Ahaz, thou and thy son, Shear-jashub, at the end of the conduit of the upper pool, on the highway of the fuller's field; <sup>4</sup> and say to him, Take care, and be calm; fear not, neither let thine heart be faint, because of these two stumps of smoking fire-brands, on account of the fierce anger of Rezin and Syria, and of the son of Remaliah. <sup>5</sup> Because Syria has planned evil against thee, Ephraim [also], and the son of Remaliah, saying, <sup>6</sup> Let us go up against Judah, and harass it, and let us open it for ourselves, and set up a king in the midst of it, even the son of Tabeel: <sup>7</sup> thus says the Lord Jehovah, It shall not stand, neither shall it come to pass. <sup>8</sup> For the head of Syria is Damascus, and the head of Damascus is Rezin: [and within] sixty-five years shall Ephraim be broken, that it be not [a people]: <sup>9</sup> and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye

will not believe, surely ye shall not be established.

<sup>10</sup> And Jehovah spoke again to Ahaz, <sup>11</sup> Ask thee a sign of Jehovah thy God; Ask it either in Sheol below, or in the height above. <sup>12</sup> But Ahaz said, I will not ask, neither will I put Jehovah to the test. <sup>13</sup> Then Isaiah said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary my God also? <sup>14</sup> Therefore the Lord himself will give you a sign; behold a young woman will conceive, and bear a son, and will call his name Immanuel. <sup>15</sup> Curds and honey will he eat, when he knows how to refuse the evil, and choose the good. <sup>16</sup> Because before the boy knows how to refuse the evil, and choose the good, the land of whose two kings thou art afraid will be forsaken. <sup>17</sup> Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days such as have not come, since the day of Ephraim's departing from Judah; that is, the king of Assyria.

<sup>18</sup> And in that day, Jehovah will hiss to the flies which are at the end of the streams of Egypt, and to the bees which are in the land of Assyria. <sup>19</sup> And they will all come and settle in the ravines between the heights and in the clefts of the rocks, and on all thorn hedges, and on all pastures.

<sup>20</sup> In that day will the Lord shave with a razor that is hired, beyond the river, that is with the king of Assyria, the head and the hair of the feet: the beard also it will consume.

<sup>21</sup> And in that day a man will keep

VII. Ver. 1. But were not able to make war, etc. So in 2 Ki. 16:5 and in the Septuagint; the Hebrew has the singular was. This is a parenthetical note inserted in the narrative, anticipating the final outcome of the affair.

Ver. 14. Behold a young woman. The Hebrew word means "a young woman of marriageable age." The ordinary rendering, "Behold a virgin," is supported by many scholars. The word in question is used only in six other passages, namely, Gen. 24:43; Exod. 2:8; Ps. 68:25; Prov. 30:19; Song of Solomon 1:3; 6:8. In these cases the translator regards the rendering, "a young woman," as more nearly than any other expressing the exact meaning of the original. [Ed.]

a young cow, and two sheep; <sup>22</sup> and because of the abundance of milk that they give, he will eat curds; for curds and honey will every one eat who is left in the midst of the land.

<sup>23</sup> And in that day every place where there used to be a thousand vines at a thousand pieces of silver, will be all briers and thorns. <sup>24</sup> With arrows, and with bow will one come thither, for all the land will be briers and thorns. <sup>25</sup> And all the hills that used to be digged with the mattock, thither no one will come, for fear of briers and thorns, but it will be a place for the gathering of cattle, and for the treading of sheep.

## CHAPTER VIII

<sup>1</sup> And Jehovah said to me, Take thee a large tablet, and write upon it in common characters, SWIFT, SPOIL, SPEED, BOOTY, <sup>2</sup> and take for me trustworthy witnesses, Uriah the priest, and Zechariah the son of Jeberechiah. <sup>3</sup> And I drew near unto the prophetess; and she conceived, and bore a son. And Jehovah said to me, Call his name Maher-shalal-hash-baz. <sup>4</sup> For before the boy knows how to cry, My father and My mother, the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria.

<sup>5</sup> And Jehovah spoke to me yet again, <sup>6</sup> Forasmuch as this people have refused the waters of Shiloah that go softly,

And are despondent because of Rezin and Remaliah's son;

<sup>7</sup> Now therefore, behold, upon them the Lord brings up the waters of the river strong and many,

That is, the king of Assyria and all his glory:

And it will come up over all its channels, and overflow all its banks;

<sup>8</sup> And it will sweep onward into Judah; it will overflow and pass through, reaching even to the neck;

And Jehovah's outstretched wings will fill the breadth of the land, for with us is God.

<sup>9</sup> Know, O ye peoples, and give ear, all ye of far countries;

Gird yourselves, yet ye shall be broken in pieces; gird yourselves, yet ye shall be broken in pieces.

<sup>10</sup> Take counsel together, and it shall be brought to naught; speak the word, and it shall not stand:

For God is with us.

<sup>11</sup> For Jehovah spoke thus to me with a strong hand,

And warned me not to walk in the way of this people, saying,

<sup>12</sup> Call ye not, conspiracy all which this people call, conspiracy;

And ye need not fear that which they fear, nor be in dread [thereof.]

<sup>13</sup> Jehovah of hosts, him shall ye count holy,

And let him be your fear, and let him be your dread.

<sup>14</sup> And he shall be for a sanctuary;

But for a stone of stumbling and for a rock of offense to both the houses of Israel,

For a trap and for a snare to the inhabitants of Jerusalem.

<sup>15</sup> And many shall stumble thereon, and fall, and be broken, and be snared, and be taken.

<sup>16</sup> I will bind up the testimony and seal instruction among my disciples.

VIII. Ver. 3. Maher-shalal-hash-baz. The Hebrew equivalent of the words of the inscription in ver. 1, Swift, etc. The name of the child was to be a constant reminder of the fate in store for Israel.

Ver. 6. Are despondent. The Hebrew text has "rejoice," but since this is difficult to explain in this context, and since the two words for "rejoice" and "despond" are very similar in sound it is probable that we should read the latter.



<sup>17</sup> And I will wait for Jehovah who  
hides his face from the house of  
Jacob,  
And I will look for him.

<sup>18</sup> Behold, I and the children whom  
Jehovah has given me  
Are signs and wonders in Israel  
From Jehovah of hosts, who dwells  
in Mount Zion.

<sup>19</sup> And when they say to you,  
Consult departed spirits and wizards  
who chirp and mutter,  
Return this answer, Should not a  
people consult its God?  
On behalf of the living, [should they]  
consult the dead?

<sup>20</sup> To instruction and to testimony!  
If they speak not according to this  
word, surely there is no morning  
for them.

<sup>21</sup> And they pass through it, hard-  
pressed and hungry;  
And when they are hungry, they  
will be enraged,  
And will curse their king and their  
God,

<sup>22</sup> Whether they turn upward or look  
toward the earth,  
Behold, distress and darkness, the  
gloom of anguish;  
And into thick darkness [they] are  
driven away.

## CHAPTER IX

<sup>1</sup> But there shall not always be gloom  
to her who is in anguish.  
In the former time he brought into  
contempt the land of Zebulun  
and the land of Naphtali,  
But in the latter time he makes glori-  
ous the way to the sea,  
Beyond Jordan, the district of the  
nations.

<sup>2</sup> The people who walked in darkness  
behold a great light:  
They who dwelt in the land of deep  
darkness, upon them the light  
shines.

<sup>3</sup> Thou dost multiply exultation, thou  
dost increase joy:  
They joy before thee according to  
the joy in harvest, as men exult  
when they divide the spoil.

<sup>4</sup> For his burdensome yoke, and the  
staff of his shoulder,  
The rod of his taskmaster, thou dost  
break as in the day of Midian.

<sup>5</sup> For all the armour of the armed  
man in the tumult, and the gar-  
ments drenched in blood,

These are for burning, for fuel of fire.  
<sup>6</sup> For to us a child is born, to us a  
son is given;  
And the government shall be upon  
his shoulder:

And his name shall be called Won-  
derful Counsellor,  
Divine Hero, Father of Spoil, Prince  
of Peace.

<sup>7</sup> Of the increase of his government  
and of peace there shall be no  
end,

Upon the throne of David, and upon  
his kingdom,  
To establish it, and to uphold it by  
justice and by righteousness,  
From henceforth and forever. The  
zeal of Jehovah of hosts will per-  
form this.

<sup>8</sup> The Lord has sent a word into  
Jacob, and it lights down on Is-  
rael.

<sup>9</sup> And all the people know,  
Yea, Ephraim and the inhabitants of  
Samaria,  
Who say in pride and in arrogance  
of heart,

<sup>10</sup> Bricks have fallen, but with hewn  
stone we will build;

IX. Ver. 3. Exultation. The Hebrew text reads "nation;" this requires only a slight change to give the more natural reading adopted here.

Ver. 6. Wonderful Counsellor, Divine Hero, etc. The ordinary rendering, "the mighty God, the everlasting Father," etc., is sustained by many scholars. The Standard revision gives the marginal rendering of the latter as "Father of Eternity." [Ed.]

Sycamores have been cut down, but cedars we will substitute for them.

<sup>11</sup> And so Jehovah has raised up against them their adversaries, And stirred up their enemies;

<sup>12</sup> Syria on the east, and the Philistines on the west;

And they devour Israel with open mouth.

For all this his anger is not turned away,

But his hand is still outstretched.

<sup>13</sup> But the people turned not to him who smote them,  
And Jehovah of hosts they did not seek.

<sup>14</sup> So Jehovah cut off from Israel head and tail,

Palm branch and rush, in one day.

<sup>15</sup> The elder and the honorable man, he is the head;

And the prophet who teaches lies, he is the tail.

<sup>16</sup> And so the guides of this people led them astray,

And those that were guided of them were swallowed up.

<sup>17</sup> Therefore the Lord does not rejoice over their young men,

And on their orphans and widows he has no compassion.

For every one is impious and an evil-doer,

And every mouth speaks folly.

For all this his anger is not turned away,

But his hand is still outstretched.

<sup>18</sup> For wickedness burns like a fire, Devouring the briers and thorns:

Yea, it kindles the thickets of the forest,

And they roll upward in thick clouds of smoke.

<sup>19</sup> By the wrath of Jehovah of hosts is the land burned up:

The people are as the fuel of fire;

No man sparing his brother.

<sup>20</sup> And they devour, on the right, and are hungry;

And they eat on the left, and are unsatisfied,

Every man eating the flesh of his neighbor:

<sup>21</sup> Manasseh, Ephraim; and Ephraim, Manasseh:

And both together against Judah.

For all this his anger is not turned away,

But his hand is still outstretched.

## CHAPTER X

<sup>1</sup> Woe to those who set up unrighteous decrees,

And to the scribes who write oppression:

<sup>2</sup> To turn aside the needy from judgment,

And to take away the right of the poor of my people,

That widows may be their spoil,

And that they may make orphans their plunder!

<sup>3</sup> And what will ye do in the day of visitation,

And in the desolation which comes from afar?

To whom will ye flee for help?

And where will ye leave your glory?

<sup>4</sup> [Nowhere] except one bow down under the prisoners,

And fall under the slain.

For all this his anger is not turned away,

But his hand is still outstretched.

<sup>5</sup> Woe to Assyria, the rod of mine anger,

The staff in whose hand is mine indignation!

<sup>6</sup> Against an impious nation it was my purpose to send him,

And against the people of my wrath to give him charge,

To take spoil, and to seize prey,



And to tread them down like the mire  
of the streets.

<sup>7</sup> But he is not so minded,  
Neither does his heart think so;  
But it is in his heart to destroy,  
And to cut off nations not a few.

<sup>8</sup> For he says, Are not my princes  
all of them kings?

<sup>9</sup> Has not Calno fared like Carche-  
mish?

And Hamath like Arpad?  
And Samaria like Damascus?

<sup>10</sup> As my hand has reached the king-  
doms of the idols,

Whose graven images were more  
numerous than those of Jeru-  
salem and of Samaria;

<sup>11</sup> Can I not, as I have done unto  
Samaria and her idols,

So do to Jerusalem and her images?

<sup>12</sup> And when the Lord shall finish all  
his work on Mount Zion and in  
Jerusalem,

He will punish the fruit of the arro-  
gant heart of the king of  
Assyria,

And the glory of his high looks.

<sup>13</sup> For he has said, By the strength  
of my hand I have done it,  
And by my wisdom; for I am pru-  
dent:

And I have removed the bounds of  
the peoples,

And have robbed their treasures,

And I have brought down as a val-  
iant man those who sit [on  
thrones:]

<sup>14</sup> And my hand has seized as a nest  
The riches of the peoples;

And as one gathers eggs that are  
forsaken,

Have I gathered all the earth:

And there was none that moved the  
wing,

Or that opened the mouth or  
chirped.

<sup>15</sup> Is the axe to boast itself against  
him who hews therewith?

Is the saw to magnify itself against  
him who saws therewith?

As if a rod should swing him who  
lifts it up!

[Or] as if a staff should lift up  
[him who is] not wood!

<sup>16</sup> Therefore will the Lord, Jehovah  
of hosts, send among his fat ones  
leanness;

And under his glory there will burn  
a burning like the burning of fire.

<sup>17</sup> And the light of Israel will be the  
fire, and his Holy One the flame:

And it will burn and devour his  
thorns and his briers in one day.

<sup>18</sup> And it will consume the glory of  
his forest, and of his fruitful field,  
both soul and body:

And it will be as when a sick man  
pines away.

<sup>19</sup> And the remnant of the trees of his  
forest will be so few, that a child  
may write them.

<sup>20</sup> And in that day the remnant of Is-  
rael,

And those of the house of Jacob who  
have escaped,

Will no more lean on him who smote  
them;

But will lean in faithfulness upon  
Jehovah, the Holy One of Is-  
rael.

<sup>21</sup> A remnant will return, [even] the  
remnant of Jacob, unto the  
mighty God.

<sup>22</sup> For though thy people, O Israel  
should be as the sand of the sea,

[Only] a remnant of them would re-  
turn:

X. Ver. 9. These cities are mentioned in their geographical order, each successive pair being nearer to Jerusalem than the preceding pair. Calno was captured by Tiglath-pileser III in 738; Carchemish, often overthrown by Assyria, was made a part of the empire after its capture by Sargon in 717; Hamath was taken by Tiglath-pileser in 738, and again by Sargon in 720; Arpad was taken by Tiglath-pileser about 740; Damascus about 732; and Samaria by Sargon in 722.

A destruction is determined, overflowing with justice.

<sup>23</sup> For a destruction, and that determined,  
Will the Lord, Jehovah of hosts,  
Make in the midst of all the earth.

<sup>24</sup> Therefore, thus says the Lord,  
Jehovah of hosts,  
O my people who dwell in Zion, be  
not afraid of the Assyrian  
Who smites thee with his rod, and  
lifts up his staff against thee, in  
the manner of Egypt.

<sup>25</sup> For yet a very little while, and my  
indignation will be accomplished,  
And mine anger will be to their destruction.

<sup>26</sup> And Jehovah of hosts will stir up  
against him a scourge, as in the  
slaughter of Midian at the rock  
of Oreb:

And his rod over the sea he will lift  
up in the manner of Egypt.

<sup>27</sup> And in that day his burden will depart  
from off thy shoulder,  
And his yoke from off thy neck, and  
the yoke will be destroyed by  
reason of fatness.

<sup>28</sup> The Assyrian is come to Aiath!  
He has passed through Migron; at  
Michmash he lays up his baggage!

<sup>29</sup> They go through the pass!  
In Geba they spend the night!  
Ramah trembles! Gibeah of Saul  
flees!

<sup>30</sup> Cry aloud, O people of Gallim!  
Listen, O Laishah! O thou poor  
Anathoth!

<sup>31</sup> Madmenah is a fugitive; the inhabitants  
of Gebim save themselves by flight.

<sup>32</sup> This very day he will halt at Nob!  
he shakes his hand  
At the mount of the daughter of  
Zion, the hill of Jerusalem.

<sup>33</sup> Behold, the Lord Jehovah of hosts,  
lops off the boughs with terror;

And the high ones of stature are  
hewn down, and the lofty are  
brought low.

<sup>34</sup> And the thickets of the forest are  
cut down with iron,  
And Lebanon falls by a mighty one.

## CHAPTER XI

<sup>1</sup> And there will come forth a shoot  
from the stock of Jesse,  
And a branch from his roots will bear  
fruit:

<sup>2</sup> And the spirit of Jehovah will rest  
upon him,  
The spirit of wisdom and understanding,

The spirit of counsel and might,  
The spirit of knowledge and of fear  
of Jehovah:

<sup>3</sup> And his delight will be in the fear  
of Jehovah:

And he will not judge according to  
what his eyes have seen,  
Nor decide according to what his  
ears have heard;

<sup>4</sup> But with righteousness will he judge  
the poor,  
And decide with equity for the poor  
of the land;

And he will smite the land with the  
rod of his mouth,  
And with the breath of his lips will  
he smite the oppressor.

<sup>5</sup> And righteousness will be the girdle  
of his loins,  
And faithfulness the girdle of his  
reins.

<sup>6</sup> And the wolf will dwell with the  
lamb,  
And the leopard will lie down with  
the kid;

And the calf and the young lion and  
the fatling together,  
With a little child leading them.

<sup>7</sup> And the cow and the bear will feed;  
Together will their young ones lie  
down:

And the lion will eat straw like the  
ox.



<sup>8</sup> And the sucking child will play  
about the hole of the asp,  
And the weaned child will put his  
hand on the basilisk's den.

<sup>9</sup> They will not hurt nor destroy in  
all my holy mountain:  
For the earth will be full of the  
knowledge of Jehovah,  
Like the waters which cover the sea.

<sup>10</sup> And in that day, the root of Jesse,  
Which stands as a banner of the peo-  
ples,

Him will the nations seek;  
And his resting-place will be glorious.

<sup>11</sup> And in that day, Jehovah will put  
forth his hand again the second  
time

To recover the remnant of his peo-  
ple,

Which shall remain, from Assyria,  
and from Egypt,

And from Pathros, and from Cush,  
And from Elam, and from Shinar,  
And from Hamath, and from the  
islands of the sea.

<sup>12</sup> And he will lift up a banner to the  
nations, and he will collect the  
outcasts of Israel,

And will gather the dispersed of  
Judah from the four corners of  
the earth.

<sup>13</sup> The jealousy also of Ephraim will  
depart,

And the adversaries of Judah will  
be cut off:

Ephraim will not be jealous of Judah,  
and Judah will not distress  
Ephraim,

<sup>14</sup> And they will fly down upon the  
slope of the Philistines on the  
west;

Together will they spoil the children  
of the east:

They will put forth their hand upon  
Edom and Moab;

And the children of Ammon will  
obey them.

<sup>15</sup> And Jehovah will dry up the  
tongue of the Egyptian sea,  
And with his scorching wind will he  
shake his hand over the River,  
And will smite it into seven streams,  
And cause men to march over dry-  
shod.

<sup>16</sup> And there will be a highway for  
the remnant of his people, which  
shall remain from Assyria;

Like as there was for Israel in the  
day that he came up out of the  
land of Egypt.

## CHAPTER XII

<sup>1</sup> And in that day thou wilt say,  
I give thee thanks, O Jehovah; for  
thou wast angry with me,  
But thine anger is turned away, and  
thou dost comfort me.

<sup>2</sup> Behold, God is my deliverance; I  
will trust and not be afraid:

For Jah Jehovah is my strength and  
song;

And he is become my deliverance.

<sup>3</sup> Therefore with joy will ye draw  
water out of fountains of deliv-  
erance.

<sup>4</sup> And in that day will ye say,  
Give thanks to Jehovah, call upon  
his name,

Declare his doings among the peo-  
ples,

Make known that his name is ex-  
alted.

<sup>5</sup> Sing to Jehovah, for he hath done  
excellent things:

Let this be known in all the earth.

<sup>6</sup> Cry aloud and shout, thou inhabi-  
tant of Zion:

For great is the Holy One of Israel  
in the midst of thee.

## CHAPTER XIII

Oracle on Babylon, which Isaiah  
the son of Amoz saw.

<sup>2</sup> Raise a banner upon a treeless  
mountain, lift up the voice to  
them,

Wave the hand, that they may go enter the gates of the nobles.

<sup>3</sup> I have commanded my consecrated ones, I have also called my mighty men for mine anger, even my proudly exulting ones:

<sup>4</sup> Hark! a tumult in the mountains, as of a numerous people!

Hark! an uproar of the kingdoms of the nations gathered together! It is Jehovah of hosts mustering the host for the battle.

<sup>5</sup> They come from a far country, from the uttermost part of heaven,

Jehovah and the weapons of his indignation to destroy the whole land.

<sup>6</sup> Wail ye; for the day of Jehovah is at hand;

As destruction from Shaddai will it come.

<sup>7</sup> Therefore will all hands be feeble, and every heart of man will melt:

<sup>8</sup> And they will be dismayed; pangs and throes will seize [them;]

They will writhe as a woman in travail:

They will stare one at another; Their faces will [be] faces of flame.

<sup>9</sup> Behold, the day of Jehovah comes, cruel, with wrath and fierce anger;

To make the land a desolation, and to sweep its sinners away from it.

<sup>10</sup> For the stars of heaven and the constellations thereof will not give their light;

The sun will be darkened in his going forth, and the moon will not cause her light to shine.

<sup>11</sup> And I will punish the world for its evil, and the wicked for their iniquity;

And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the oppressor.

<sup>12</sup> I will make a man more rare than fine gold, even a man than the pure gold of Ophir.

<sup>13</sup> Therefore I will make the heavens to tremble, and the earth shall be shaken from her place,

In the wrath of Jehovah of hosts, and in the day of his fierce anger.

<sup>14</sup> And then like the chased gazelle, and like sheep which no man gathers,

They will turn every man to his own people, and flee every man to his own land.

<sup>15</sup> Every one who is found will be thrust through; and every one who is taken will fall by the sword.

<sup>16</sup> Their infants also will be dashed in pieces before their eyes; Their houses will be spoiled, and their wives ravished.

<sup>17</sup> Behold, I will stir up the Medes against them,

Who do not regard silver, and take no pleasure in gold.

<sup>18</sup> And [their] bows will dash the young men in pieces;

And they will have no pity on the fruit of the womb;

Their eye will not spare children.

<sup>19</sup> And thus Babylon, the glory of kingdoms, the beauty of the Chaldean's pride,

Will be as when God overthrew Sodom and Gomorrah.

<sup>20</sup> It will never be inhabited, nor will it be dwelt in from generation to generation:

Nor will the Arabian pitch tent there; nor will shepherds make their flocks lie down there.

<sup>21</sup> But wild beasts of the desert will lie there;

And their houses will be full of jackals;

And ostriches will dwell there, and satyrs will dance there.



<sup>22</sup> And hyenas will howl to each other  
in their castles, and wolves, in  
the voluptuous palaces:  
For her time is near to come, and  
her days will not be prolonged.

# CHAPTER XIV

<sup>1</sup> For Jehovah will have compassion  
on Jacob,

And will yet choose Israel, and set-  
tle them in their own land:

And the stranger will join himself  
with them, and they attach them-  
selves to the house of Jacob.

<sup>2</sup> And the peoples will take them, and  
bring them to their place:

And the house of Israel will possess  
them in the land of Jehovah for  
servants and for handmaids:

And they will take them captive,  
whose captives they were; and  
they will rule over their oppres-  
sors.

<sup>3</sup> And in the day when Jehovah will  
give thee rest from thy sorrow,  
And from thy trouble, and from the  
hard service which has been laid  
upon thee,

<sup>4</sup> Thou wilt take up this taunting  
song against the king of Baby-  
lon, and say,

How still is the oppressor become!  
How still is the golden city become!

<sup>5</sup> Jehovah has broken the staff of the  
wicked, the sceptre of the rulers;

<sup>6</sup> That smote peoples in wrath with  
a stroke unceasing,

That ruled the nations in anger, with  
a persecution that none re-  
strained.

<sup>7</sup> The whole earth is at rest, and is  
quiet: they break forth into sing-  
ing.

<sup>8</sup> Yea, the cypresses rejoice at thee,  
[and] the cedars of Lebanon,  
[saying],

Since thou art laid low, no ravager  
is come up against us.

<sup>9</sup> Sheol from beneath is startled at thy  
approach.

It stirs up the shades for thee, even  
all the chief ones of the earth;

It raises up from their thrones all  
the kings of the nations.

<sup>10</sup> They all address thee and say,  
Thou too hast become weak as we  
are;

Thou hast become like us.

<sup>11</sup> Thy pomp is brought down to  
Sheol, [and] the noise of thy  
harps:

The worm is spread under thee, and  
worms cover thee.

<sup>12</sup> How art thou fallen from heaven,  
O shining one, son of the dawn!

How art thou cut down to the  
ground, which didst lay low the  
nations!

<sup>13</sup> And thou saidst in thine heart, I  
will ascend into heaven,

I will exalt my throne above the stars  
of God;

And I will sit upon the mount of con-  
gregation, in the uttermost parts  
of the north:

<sup>14</sup> I will ascend above the heights of  
the clouds; I will be like the  
Most High.

<sup>15</sup> Yet thou shalt be brought down  
to Sheol, to the uttermost parts  
of the pit.

<sup>16</sup> They who see thee will gaze upon  
thee, they will consider thee,  
[saying],

Is this he who made the earth  
tremble, who shook kingdoms:

<sup>17</sup> Who made the world as a wilder-  
ness, and overthrew the cities  
thereof;

Who did not send back his prisoners  
to their home?

<sup>18</sup> All the kings of the nations, all  
of them, sleep in glory, every one  
in his own house.

<sup>19</sup> But thou art cast forth far from  
thy grave like an abominable  
branch,

Covered with the slain who are thrust through with the sword, Who go down with the stones of the pit; as a carcase trodden under foot.

<sup>20</sup> Thou shalt not be joined with them in burial,

Because thou hast destroyed thy land, thou hast slain thy people; The seed of evil-doers will not be named forever.

<sup>21</sup> Prepare ye a place of slaughter for his children because of the iniquity of their fathers;

That they rise not up and possess the earth, and fill the face of the world with cities.

<sup>22</sup> And I will rise up against them, it is the oracle of Jehovah of hosts, And cut off from Babylon name and remnant, and son and son's son,

<sup>23</sup> It is the oracle of Jehovah. And I will also make it a possession for the hedgehog, and pools of water:

And I will sweep it with the besom of destruction.

It is the oracle of Jehovah of hosts.

<sup>24</sup> Jehovah of hosts has sworn, saying,

Surely as I have planned, so shall it be;

And as I have purposed it shall stand:

<sup>25</sup> To break in pieces the Assyrian in my land,

And upon my mountains to tread him under foot.

Then shall his yoke be removed; And his burden be moved from their shoulder.

<sup>26</sup> This is the purpose that is purposed upon the whole earth:

And this is the hand that is stretched out upon all the nations.

<sup>27</sup> For Jehovah of hosts has purposed, and who can make it void?

And his hand is stretched out, and who can turn it back?

<sup>28</sup> In the year that king Ahaz died was this oracle.

<sup>29</sup> Rejoice not, O Philistia all together,

That the rod which smote thee is broken:

For out of the serpent's root will come forth a basilisk,

And its fruit will be a fiery flying serpent.

<sup>30</sup> And the firstborn of the poor will feed,

And the needy will lie down in safety:

I will kill thy root with famine,

And thy remnant I will slay.

<sup>31</sup> Howl, O gate; cry, O city;

Thou art melted away, O Philistia, all together;

For there comes a smoke out of the north,

And there is no straggler in his ranks.

<sup>32</sup> What then shall one answer the messengers of the nation?

That Jehovah has founded Zion,

And in her the afflicted of his people find refuge.

## CHAPTER XV

### Oracle upon Moab.

<sup>1</sup> Surely in a night Ar Moab is stormed—destroyed;

Surely in a night Kir Moab is stormed—destroyed:

XV and XVI. In these two chapters Isaiah repeats and reaffirms the utterance of an earlier prophet against Moab, adding in the last two verses of chapter XVI his own definite prediction of its fulfilment within three years. The time of Isaiah's utterance was probably about 711 B. C. when Moab was in revolt against Sargon, and the prophet looks upon Assyria as the great agent of Jehovah's anger. Six of the names of towns mentioned in this prophecy occur on the Moabite Stone, in which Mesha, King of Moab, tells how he made a successful revolt against Northern Israel (ca. 850 B. C.), and recovered the towns which Omri had captured.



<sup>2</sup> Bayith and Dibon have gone up to the high places to weep:  
Upon Nebo and upon Medeba Moab wails:  
On all their heads is baldness, every beard is cut off.  
<sup>3</sup> In the streets of Moab they gird themselves with sackcloth:  
On its roofs, and in its market-places, every one wails, weeping abundantly.  
<sup>4</sup> And Heshbon cries out, and Elealeh; their voice is heard as far as Jahaz:  
Therefore the loins of Moab cry aloud; his soul trembles within him.  
<sup>5</sup> My heart cries out for Moab;  
Her fugitives flee to Zoar, to Eglath-shelishiyah:  
For by the ascent of Luhith with weeping they go up;  
Yea in the way of Horonaim they raise a cry of destruction.  
<sup>6</sup> For the waters of Nimrim will be desolate:  
For the grass is withered away, the herbage fails, there is no green thing.  
<sup>7</sup> Therefore the abundance which they have gotten, and that which they have laid up,  
They will carry away over the brook of the willows.  
<sup>8</sup> For the cry is gone round about the borders of Moab;  
The wailing thereof to Eglaim, and the wailing thereof to Beer-elim.  
<sup>9</sup> For the waters of Dimon are full of blood:  
For I will bring yet more upon Dimon,  
A lion upon the escaped of Moab,  
And upon the remnant of the land.

CHAPTER XVI

<sup>1</sup> Send ye the lambs for the ruler of the land,

Out from the rocky country through the wilderness,  
To the mount of Zion's daughter.  
<sup>2</sup> Then as wandering birds, as a scattered nest,  
Will Moab's daughters be at the fords of Arnon.  
<sup>3</sup> Give counsel, execute judgment;  
Make thy shadow as the night in the midst of the noonday:  
Hide the outcasts; betray not the wanderer.  
<sup>4</sup> Let the outcasts of Moab dwell with thee;  
Be thou a covert to him from the spoiler;  
For the extortioner is no more, spoiling ceases,  
The oppressors are consumed out of the land.  
<sup>5</sup> And a throne will be established in mercy,  
And there will sit upon it in truth, in David's tent,  
A judge, seeking justice and skilled in righteousness.  
<sup>6</sup> We have heard of the pride of Moab, the very proud;  
Of her arrogance, and her pride, and her insolence; her futile boasting.  
<sup>7</sup> Therefore will Moab wail for Moab, every one wailing:  
For the raisin-cakes of Kir-hareseth will ye mourn, utterly stricken.  
<sup>8</sup> For the fields of Heshbon languish, [and] the vine of Sibmah;  
Whose choice plants broke down the lords of nations;  
Which reached as far as Jazer and wandered into the wilderness;  
Whose branches were spread abroad and passed over into the sea.  
<sup>9</sup> Therefore I will weep with the weeping of Jazer for the vine of Sibmah;  
I will water thee with my tears, O Heshbon, and Elealeh:

For upon thy summer fruits and  
upon thy harvest the [battle]  
shout is fallen.

<sup>10</sup> And gladness and joy are taken  
away from the fruitful field;

And in the vineyards there will be no  
singing, no joyful noise:

None will tread out wine in the  
presses; I will make the [vintage]  
shout to cease.

<sup>11</sup> Wherefore my bowels mourn like  
an harp for Moab,

And mine inward parts for Kir-heres.

<sup>12</sup> And when Moab wearies herself  
upon the high places,

And comes to her sanctuary to pray,  
she will not prevail.

<sup>13</sup> This is the word which Jehovah  
spoke concerning Moab in time  
past.

<sup>14</sup> But now Jehovah speaks, saying,  
Within three years, like the years  
of a hireling,

The glory of Moab will be brought  
into contempt, in spite of all her  
great multitude;

And the remnant will be very small  
and of no account.

## CHAPTER XVII

### Oracle on Damascus.

<sup>1</sup> Behold, Damascus is to cease from  
being a city,

And will become a ruinous heap.

<sup>2</sup> The cities of Aroer are forsaken:

They will be given up to flocks,  
Which will lie down and none shall  
make them afraid.

<sup>3</sup> The fortress also will cease from  
Ephraim,

And the kingdom from Damascus;  
and the remnant of Syria—

They will be like the glory of the  
children of Israel;

It is the oracle of Jehovah of hosts.

<sup>4</sup> And in that day the glory of Jacob  
will become thin,

And the fatness of his flesh will be-  
come lean.

<sup>5</sup> And it will be as when the harvest-  
man gathers the standing wheat,  
And his arm reaps the ears;

Yea, it will be as when one gathers  
ears in the valley of Rephaim.

<sup>6</sup> Yet there will be left therein glean-  
ings as at the beating of an olive  
tree,

Two or three berries on the upper-  
most branch,

Four or five on the branches of the  
fruit-tree;

It is the oracle of Jehovah, the God  
of Israel.

<sup>7</sup> In that day will man look to his  
Maker,

And his eyes will regard Israel's  
Holy One.

<sup>8</sup> And he will not look to the altars,  
the work of his hands,

And that which his fingers have made  
he will not regard,

Neither the Asheras, nor the sun-  
pillars.

<sup>9</sup> In that day his strong cities will be  
Like the ruins of the Hivites and  
Amorites,

Which they forsook from before the  
children of Israel:

And it will be a desolation.

<sup>10</sup> Because thou hast forgotten the  
God of thy deliverance,

And hast not remembered the rock of  
thy strength;

Therefore thou plantest plantings of  
Adonis,

And settest it with vine slips of a  
strange god:

<sup>11</sup> In the day of thy planting thou  
hedgest it in,

And in the morning thou makest thy  
seed to blossom:

But the harvest vanishes in the day  
of grief and of desperate sorrow.



<sup>12</sup> Ah! the uproar of many peoples;  
Like the roaring of the seas they  
    roar!

And the rushing of nations;  
Like the rushing of mighty waters  
    they rush!

<sup>13</sup> The nations rush like the rushing  
    of many waters:

But he will rebuke them, and they  
    will flee far off,

And will be driven like the chaff of  
    the mountains before the wind,  
And like the whirling dust before the  
    storm.

<sup>14</sup> At eventide behold terror!  
Before morning they are gone.  
This is the portion of our despoilers,  
And the lot of our plunderers.

## CHAPTER XVIII

<sup>1</sup> Ah, land of the whirring of wings,  
Beyond the rivers of Cush:

<sup>2</sup> Which sends ambassadors on the  
    sea, even in skiffs of papyrus  
    upon the waters.

Go, ye swift messengers, to a nation  
    tall and of polished skin,  
To a people dreaded far and near;  
A nation strong and victorious,  
Whose land rivers divide!

<sup>3</sup> All ye inhabitants of the world, and  
    ye dwellers on the earth,  
When a banner is raised upon the  
    mountains, see ye;  
And when the trumpet is blown, hear  
    ye.

<sup>4</sup> For thus has Jehovah said to me,  
    I will be still, and I will look on in  
    my dwelling-place;  
Like clear heat in sunshine, like a  
    cloud of dew in the heat of har-  
    vest.

<sup>5</sup> For before the harvest, when the  
    blossom is over, and the flower  
    becomes a ripening grape,  
He will cut off the branches with

pruninghooks; and the tender  
branches he will cut off and cast  
down.

<sup>6</sup> They will be left together to the  
    ravenous birds of the mountains,  
    and to the beasts of the earth:  
And the ravenous birds will summer  
    upon them, and all the beasts of  
    the earth will winter upon them.

<sup>7</sup> In that time will a present be  
    brought to Jehovah of hosts  
From a people tall and of polished  
    skin,  
And from a people dreaded far and  
    near;

A nation strong and victorious,  
Whose land rivers divide,  
To the place of the name of Jehovah  
    of hosts, the Mount Zion.

## CHAPTER XIX

Oracle on Egypt.

<sup>1</sup> Behold, Jehovah rides upon a swift  
    cloud, and comes to Egypt:  
And the idols of Egypt shake at his  
    presence,  
And the heart of Egypt melts within  
    her.

<sup>2</sup> And I stir up Egyptian against  
    Egyptian:  
And they fight each one against his  
    brother, and each one against his  
    neighbor;  
City against city, and kingdom  
    against kingdom.

<sup>3</sup> And the spirit of Egypt will be made  
    empty within her;  
And her counsel I will confound;  
And they will consult the idols, and  
    the mutterers,  
And the departed spirits, and wizards.

<sup>4</sup> And I will shut up the Egyptians in  
    the hand of a cruel lord;  
And a fierce king will rule over them,  
It is the oracle of the Lord, Jehovah  
    of hosts.

<sup>5</sup> And the waters will dry up from the sea,  
And the river will become wasted and dry.  
<sup>6</sup> And the rivers will produce a stench;  
The canals of Egypt will become shallow and dry up;  
Reeds and rushes will wither away.  
<sup>7</sup> The meadows by the Nile at the mouth of the Nile,  
And all that is sown by the Nile,  
Will become dry and be driven away, and disappear.  
<sup>8</sup> The fishermen also will lament, and all who cast hooks into the Nile will mourn,  
And they who spread nets upon the canals will languish.  
<sup>9</sup> Moreover those who work in combed flax,  
And those who weave white cloth, will be ashamed.  
<sup>10</sup> And the pillars of the land will be broken in pieces,  
And the day-laborers will be grieved in soul.  
<sup>11</sup> The princes of Zoan are utterly foolish;  
The counsel of the wisest counsellors of Pharaoh is become stupid:  
How can ye say to Pharaoh,  
I am the son of the wise, the son of ancient kings?  
<sup>12</sup> Where then are thy wise men?  
And let them tell thee now; and let them know,  
What Jehovah of hosts has purposed concerning Egypt.  
<sup>13</sup> The princes of Zoan are become fools,  
The princes of Memphis are deceived;  
They who are the chieftains of her tribes have led Egypt astray.  
<sup>14</sup> Jehovah has poured into the midst of her a spirit of error;  
And they have led Egypt astray in all her work,

As a drunken man staggers in his vomit.  
<sup>15</sup> And there shall not be for Egypt any work,  
Which head or tail, palm-branch or rush, may do.  
<sup>16</sup> In that day Egypt will be like women,  
And will tremble and fear because of the lifting of the hand of Jehovah of hosts,  
Which he lifts against it.  
<sup>17</sup> And the land of Judah will become a terror to Egypt,  
As often as any one makes mention to another there will be fear,  
Because of the purpose of Jehovah of hosts,  
Which he purposes against it.  
<sup>18</sup> In that day there will be five cities in the land of Egypt  
Speaking the language of Canaan, and swearing fidelity to Jehovah of hosts;  
One will be called the city of destruction.  
<sup>19</sup> In that day will there be an altar to Jehovah in the midst of the land of Egypt.  
And an obelisk to Jehovah by its border.  
<sup>20</sup> And it will be a sign and a witness To Jehovah of hosts in the land of Egypt:  
For they will cry to Jehovah because of oppressors,  
And he will send them a deliverer,  
And he will contend and rescue them.  
<sup>21</sup> And Jehovah will make himself known to the Egyptians,  
And the Egyptians will know Jehovah in that day;  
And they will worship with sacrifice and oblation,  
And will vow vows to Jehovah and will perform them.



<sup>22</sup> And Jehovah will smite the Egyptians, smiting and healing:  
And they will return to Jehovah,  
And he will receive their supplications and will heal them.

<sup>23</sup> In that day will there be a highway out of Egypt to Assyria,  
And the Assyrian will come into Egypt, and the Egyptian into Assyria;  
And the Egyptians will worship with the Assyrians.

<sup>24</sup> In that day will Israel be the third with Egypt and with Assyria,  
A blessing in the midst of the earth;  
<sup>25</sup> Which Jehovah of hosts has blessed, saying,  
Blessed be my people Egypt, and  
The work of my hands Assyria,  
And mine inheritance Israel.

## CHAPTER XX

<sup>1</sup> In the year that the Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it; <sup>2</sup> at that time Jehovah spoke by Isaiah the son of Amoz, Go, and loose the sack-cloth from off thy loins, and take thy shoe from off thy foot.  
And he did so, going naked and barefoot. <sup>3</sup> And Jehovah said, Just as my servant Isaiah has gone naked and barefoot three years for a sign and a wonder upon Egypt and upon Ethiopia, <sup>4</sup> so will the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, naked and barefoot, and with bodies exposed, to the shame of Egypt.

<sup>5</sup> And they will be dismayed and confused, because of Ethiopia their expectation, and of Egypt their glory. <sup>6</sup> And the inhabitant of this coast will say in that day, Behold, such is our expectation, to whom we fled for help to be delivered from the

king of Assyria: and we, how shall we escape?

## CHAPTER XXI

Oracle concerning the wilderness of the sea.

<sup>1</sup> As whirlwinds in the Southland sweep through,  
It comes from the wilderness, from a terrible land.

<sup>2</sup> A hard vision is announced to me;  
The deceiver deceives and the spoiler spoils.

Go up, O Elam; besiege, O Media;  
All the sighing thereof will I cause to cease.

<sup>3</sup> Therefore are my loins full of anguish;

Pangs have taken hold upon me, like the pangs of a woman in travail:  
I writhe so that I cannot hear; I am dismayed so that I cannot see.

<sup>4</sup> My mind wanders, horror has disquieted me:

The twilight which I desired has been turned into trembling for me.

<sup>5</sup> They prepare the table, they spread the carpets,

They eat, they drink.

Rise up, ye princes, anoint the shield.  
<sup>6</sup> For thus has the Lord said to me:  
Go, place a watchman; he will announce what he sees:

<sup>7</sup> And when he sees a troop, horsemen in double ranks,

A troop of asses, a troop of camels,  
Let him hearken diligently with the utmost heed.

<sup>8</sup> And he cried: O Lord, I stand continually upon the watchtower in the day-time,

And am placed in my watch all the nights:

<sup>9</sup> And—behold, here comes a troop of men, horsemen in double ranks.

And he answered, saying, Babylon is fallen, is fallen;

And all the graven images of her gods are broken to the ground.

<sup>30</sup> O thou my threshed and winnowed people:

What I have heard from Jehovah of hosts, the God of Israel, have I announced to you.

<sup>31</sup> Oracle concerning Dumah:

One calls to me out of Seir,  
Watchman, what hour of the night?  
Watchman, what hour of the night?

<sup>32</sup> The watchman said, The morning comes, and also the night:  
If ye will inquire, inquire; come ye again.

<sup>33</sup> Oracle concerning Arabia.

In the forest at eventide ye must lodge,  
O ye caravans of Dedanites.

<sup>34</sup> To meet the thirsty bring ye water;  
Ye inhabitants of the land of Tema meet the fugitives with their bread.

<sup>35</sup> For they are fled before swords,  
before the drawn sword,  
And before the stretched bow, and  
before the press of war.

<sup>36</sup> For thus has the Lord said to me,  
Within a year, according to the  
years of a hireling,  
And all the glory of Kedar will fail:

<sup>37</sup> And the number of the archers  
that remain  
Of the warriors of the children of  
Kedar will be few:  
For Jehovah, the God of Israel, has  
spoken it.

## CHAPTER XXII

Oracle concerning the valley of  
vision.

<sup>1</sup> What ails thee now, that all thy  
people have gone up to the  
housetops,

<sup>2</sup> Thou who art full of shoutings, tumultuous city, joyous town?

Thy slain are not slain with the sword, nor are they fallen in battle.

<sup>3</sup> All thy rulers fled together, they were bound without the shooting of a bow.

All of thy people who were taken were bound together,  
Though they had fled afar off.

<sup>4</sup> Therefore I say, Look away from me, let me weep bitterly;

Labor not to comfort me, for the spoiling of the daughter of my people.

<sup>5</sup> For it is a day of discomfiture, and of trampling and of perplexity, from the Lord, Jehovah of hosts, In the valley of vision—a breaking down of the walls, and a crying to the mountain.

<sup>6</sup> And Elam bore the quiver, with troops of men and horsemen;  
And Kir uncovered the shield.

<sup>7</sup> And thy choicest valleys were full of chariots  
And the horsemen set themselves in array against the gate.

<sup>8</sup> And he took away the covering of Judah;

And thou didst look in that day to the armour in the house of the forest.

<sup>9</sup> And ye saw that the breaches of the city of David were many:

And ye collected the water of the lower pool.

<sup>10</sup> And ye counted the houses of Jerusalem,

And ye broke down the houses to fortify the wall.

<sup>11</sup> Ye made also a reservoir between the two walls for the water of the old pool:

But ye looked not to him that had provided this,

XXI. Ver. 11 f. This oracle and the following are evidently only fragments of more extended utterances, and both, like the preceding oracle, are probably from late times. The oracle on Dumah certainly comes from a time of great anxiety in Edom, but the prophet announces no relief from the darkness which characterizes the times.

Ver. 13. At eventide. The Hebrew text reads "in Arabia"; this translation follows the reading of the Greek and other Versions.



Nor did ye regard him who had prepared it long ago.

<sup>12</sup> And in that day the Lord, Jehovah of hosts, called to weeping,

And to mourning, and to baldness,

And to girding with sackcloth:

<sup>13</sup> But behold, joy and mirth, killing oxen and slaughtering sheep,

Eating flesh and drinking wine:

Let us eat and drink, for to-morrow we shall die.

<sup>14</sup> But Jehovah of hosts has revealed in mine ears,

Surely this iniquity shall not be expiated by you till ye die;

Says the Lord, Jehovah of hosts.

<sup>15</sup> Thus says the Lord, Jehovah of hosts,

Go in to this treasurer, to Shebna, who is over the house [and say,]

<sup>16</sup> What hast thou here? and whom hast thou here, that thou hast hewed thyself out here a sepulchre?

Hewing thyself out a sepulchre on high, cutting for thyself a habitation in the rock!

<sup>17</sup> Behold, Jehovah will hurl thee away violently, O thou strong man;

And he will seize thee firmly.

<sup>18</sup> He will wind thee round and round like a ball and toss thee into a large country;

There wilt thou die, and there will be thy glorious chariots,

Thou shame of thy Lord's house.

<sup>19</sup> And I will thrust thee from thine office,

And from thy station will I pull thee down.

<sup>20</sup> And in that day, I will call my servant Eliakim the son of Hilkiah:

<sup>21</sup> And I will clothe him with thy robe, And strengthen him with thy girdle,

And I will commit thy authority into his hand:

And he shall become a father to the

inhabitants of Jerusalem, and to the house of Judah.

<sup>22</sup> And the key of the house of David will I lay upon his shoulder;

And he shall open, and none shall shut; and he shall shut and none shall open.

<sup>23</sup> And I will fasten him like a nail in a firm place;

And he will become a throne of glory to his father's house.

<sup>24</sup> And they will hang upon him all the glory of his father's house, the offspring and the issue,

Every small vessel, whether they be bowls or pitchers.

<sup>25</sup> In that day, it is the oracle of Jehovah of hosts, will the nail which is fastened in a firmer place give way;

And it shall be cut down, and fall, and the burden which was upon it will be cut off.

Surely Jehovah has spoken.

## CHAPTER XXIII

Oracle concerning Tyre.

<sup>1</sup> Wail, ye ships of Tarshish; for the house is devastated;

From the entrance of the land of Kittim it is revealed to them.

<sup>2</sup> Be silent, ye inhabitants of the coast, merchants of Zidon,

Who traverse the sea, whose messengers are on many waters,

<sup>3</sup> Whose harvest is the seed of Shihor,

And whose revenue is the traffic of nations.

<sup>4</sup> Be thou ashamed, O Zidon; for the sea says, the stronghold of the sea, I have not travailed, nor brought forth,

Neither have I nourished young men, nor brought up virgins:

<sup>5</sup> When the report comes to Egypt, they will be sorely pained at the report concerning Tyre.

XXIII. Ver. 3. The Hebrew text here, as in ver. 8 and 13 also, is obscure and probably corrupt.

<sup>6</sup> Pass ye over to Tarshish; wail, ye inhabitants of the coast.  
<sup>7</sup> Is this your joyous [city] whose antiquity is of ancient days, Whose feet carried her afar off to sojourn?  
<sup>8</sup> Who has purposed this against Tyre, the crowning [city]. Whose merchants are princes, whose traffickers are the honorable of the land?  
<sup>9</sup> Jehovah of hosts has purposed it, to profane the pride of all glory, To bring into contempt all the honorable of the land.  
<sup>10</sup> Pass through thy land like the Nile, O daughter of Tarshish; There is no girdle [about thee] any more.  
<sup>11</sup> He has stretched out his hand over the sea, he has shaken the kingdoms:  
 Jehovah has given commandment concerning Canaan, to destroy the strongholds thereof.  
<sup>12</sup> Thou shalt no more rejoice, O thou oppressed virgin daughter of Zidon:  
 Arise, pass over to Kittim; but even there shalt thou have no rest.  
<sup>13</sup> Behold, the land of the Canaanites; this is the people that has come to naught;  
 Assyria has appointed it for the beasts of the wilderness:  
 Has set up his towers, overthrown its palaces  
 And made it a ruin.  
<sup>14</sup> Wail, ye ships of Tarshish: for your stronghold is laid waste.  
<sup>15</sup> And in that day Tyre shall be forgotten for seventy years, according to the days of one king;  
 At the end of seventy years it shall be with Tyre as in the song of the harlot.  
<sup>16</sup> Take a lute, go about the city,

Thou harlot that hast been forgotten;  
 Make sweet melody, sing many songs, That thou mayest be remembered.  
<sup>17</sup> And at the end of seventy years, Jehovah will visit Tyre, and she will return to her hire, And will play the harlot with all the kingdoms of the world upon the face of the earth.  
<sup>18</sup> And her merchandise and her hire will be holy unto Jehovah: They will not be treasured nor laid up;  
 But her merchandise will be for those who dwell in the presence of Jehovah,  
 To eat sufficiently, and for stately clothing.

# CHAPTER XXIV

<sup>1</sup> Behold Jehovah makes the earth desert and desolate;  
 He turns it upside down, and scatters its inhabitants.  
<sup>2</sup> And it shall be, as with the people, so with the priest;  
 As with the servant, so with his master;  
 As with the maid, so with her mistress.  
 As with the buyer, so with the seller;  
 As with the lender, so with the borrower;  
 As with the creditor, so with the debtor.  
<sup>3</sup> The earth shall be utterly emptied, and utterly spoiled;  
 For Jehovah has spoken this word.  
<sup>4</sup> The earth mourns, it fades away, The world languishes, it fades away, The foremost of the people of the earth languish;  
<sup>5</sup> And the earth has been profaned under the inhabitants thereof;  
 Because they have transgressed the laws, violated the statute,

Ver. 13. Canaanites. The text has Chaldeans; but this must be wrong, for this name was never applied to Babylonia by the biblical writers until after the establishment of the new Babylonian empire. The name "Canaanites" suits the context well.



Broken the everlasting covenant.

<sup>6</sup> Therefore a curse devours the earth,  
And those who dwell therein are punished as guilty:

Therefore the inhabitants of the earth  
are burned up, and few men are left.

<sup>7</sup> The grape juice mourns, the vine languishes,

All the merryhearted do sigh.

<sup>8</sup> The mirth of timbrels ceases,  
The noise of those who rejoice ends,  
The joy of the lute ceases.

<sup>9</sup> They no longer drink wine with song;

Strong drink tastes bitter to those  
who drink it.

<sup>10</sup> The city of chaos is broken down:  
Every house is shut up, so that no man may come in.

<sup>11</sup> There is a cry in the streets for the lack of wine;

All joy is passed away,  
Mirth from the land has been banished.

<sup>12</sup> In the city is left desolation,  
And the gate is smitten with destruction.

<sup>13</sup> For thus shall it be in the midst of the earth among the peoples,  
As the shaking of an olive tree,  
As the gleaning of grapes when the vintage is done.

<sup>14</sup> These lift up their voice, they shout;

For the majesty of Jehovah they cry aloud from the sea.

<sup>15</sup> Wherefore glorify ye Jehovah in the east,  
Even the name of Jehovah the God of Israel, in the coast of the sea.

<sup>16</sup> From the borders of the earth have we heard songs, glory to the righteous.

But I say, Wretched me! wretched me! woe is me!

Robbers rob, yea robbers rob rapaciously.

<sup>17</sup> Terror, trap and snare, are upon thee, O inhabitant of the earth.

<sup>18</sup> And he who flees from the noise of the terror will fall into the trap;

And he who comes up out of the midst of the trap will be taken in the snare:

For the windows on high are opened,  
And the foundations of the earth do shake.

<sup>19</sup> The earth bursting, bursts; the earth cracking, cracks;  
The earth shaking, shakes.

<sup>20</sup> The earth reels, reeling like a drunkard;

And rocks to and fro like a hammock;

And its transgression is heavy upon it,

And it falls and will not rise again.

<sup>21</sup> And in that day Jehovah will punish the host of the high ones on high,

And the kings of the earth upon the earth.

<sup>22</sup> And they will be gathered together, as prisoners are gathered in the pit,

And will be shut up in the dungeon,  
And after many days will they be visited.

<sup>23</sup> Then the moon will be confounded,  
and the sun ashamed;

For Jehovah of hosts will reign in Mount Zion, and in Jerusalem,  
And before his elders is glory.

## CHAPTER XXV

<sup>1</sup> O Jehovah, thou art my God;  
I will exalt thee, I will praise thy name;

For thou hast done wonderful things,  
[Even] counsels of old, in faithfulness and truth.

<sup>2</sup> For thou hast turned a city into a mound,

An inaccessible citadel into a ruin:  
Where were palaces of aliens, there is no city,

Nor shall it ever be built.

<sup>3</sup> Therefore will strong peoples glorify thee,  
The city of the terrible nations will fear thee.  
<sup>4</sup> For thou hast been a fortress to the poor,  
A fortress to the needy in his distress,  
A refuge from the storm, a shadow from the heat,  
When the blast of tyrants is like a storm against the wall.  
<sup>5</sup> Like heat in the desert,  
The noise of the aliens thou wilt quell.  
Like heat by the shadow of clouds,  
The song of tyrants he will bring low.  
<sup>6</sup> And on this mountain will Jehovah of hosts prepare for all peoples,  
A feast of fat things, a feast of wines on the lees,  
Of fat things full of marrow, of wines on the lees well refined.  
<sup>7</sup> And he will destroy on this mountain  
The veil that veils all peoples,  
And the covering that covers all nations.  
<sup>8</sup> He will destroy death forever;  
Yea, the Lord Jehovah will wipe tears from all faces;  
And the reproach of his people will he take away from the whole earth:  
For Jehovah has spoken.  
<sup>9</sup> And it will be said in that day,  
Behold, this is our God, for whom we have waited,  
That he might deliver us:  
This is Jehovah,  
For whom we have waited—  
Let us exult and rejoice in his deliverance.  
<sup>10</sup> For the hand of Jehovah will rest  
On this mountain, and Moab will be trodden in her place  
Even as straw is trodden down in the water of the dunghill.  
<sup>11</sup> And if she spread forth her hands therein,

Just as he who swims,  
Spreads forth his hands to swim:  
Then she will force down her pride  
together with the tricks of her hands.  
<sup>12</sup> And the fortress of the high fort of thy walls will he bring down.  
Lay low, and bring to the ground, even to the dust.

# CHAPTER XXVI

<sup>1</sup> In that day will this song be sung in the land of Judah:  
We have a strong city; deliverance he gives for walls and bulwarks.  
<sup>2</sup> Open ye the gates, that the righteous nation which keeps faithfulness may enter in.  
<sup>3</sup> A steadfast mind thou keepest in perfect peace; because it is trustful toward thee.  
<sup>4</sup> Trust ye in Jehovah forever: for Jah Jehovah is a rock of ages.  
<sup>5</sup> For he has brought down those who dwell on high, the lofty citadel,  
Laying it low even to the ground, bringing it even to the dust.  
<sup>6</sup> The feet of the poor tread it down, the steps of the needy.  
<sup>7</sup> The path for the righteous is evenness:  
Thou smoothest the path of the just.  
<sup>8</sup> Yea, in the path of thy judgments, O Jehovah, have we waited for thee;  
To thy name and to thy praise is the desire of our soul.  
<sup>9</sup> With my soul have I desired thee in the night;  
Yea with my spirit within me I sought thee earnestly:  
For when thy judgments are in the earth,  
The inhabitants of the world learn righteousness.  
<sup>10</sup> Though the wicked be shown favor,  
Yet will he not learn righteousness; In the land of uprightness will he deal wrongfully,



And will not behold the majesty of Jehovah.

<sup>11</sup> Jehovah, thy hand was uplifted, yet they saw not:

Let them see and be ashamed; let thy zeal for the people,

Yea the fire appointed for thine adversaries, devour them.

<sup>12</sup> Jehovah, thou wilt establish prosperity for us:

For thou hast also wrought all our works for us.

<sup>13</sup> O Jehovah our God, other lords besides thee have had dominion over us;

But thee only will we mention by name.

<sup>14</sup> The dead live not, the deceased rise not;

To that end didst thou punish and destroy them,

And thou didst make all their memory to perish.

<sup>15</sup> Thou hast increased the nation, O Jehovah, thou hast increased the nation;

Thou art glorified; thou hast enlarged all the borders of the land.

<sup>16</sup> Jehovah, in trouble they looked for thee,

They poured out a prayer when thy chastening was upon them.

<sup>17</sup> As a woman with child, who draws near the time of her delivery is in pain and cries out in her pangs;

So were we crying out because of thee, O Jehovah.

<sup>18</sup> We were with child, we were in pain,

When we brought forth it was wind; We wrought no deliverance in the earth;

Nor were the inhabitants of the world born.

<sup>19</sup> Thy dead shall live; the dead bodies shall arise.

Awake and sing, ye that dwell in the dust:

For thy dew is as the dew of night, And the earth shall cast forth the shades.

<sup>20</sup> Come, my people, enter into your chambers and shut your doors behind you:

Hide yourself for a little moment, Until the indignation be overpast.

<sup>21</sup> For, behold, Jehovah comes out of his place,

To punish the inhabitants of the earth for their iniquity:

The earth also will disclose its blood, And will no more cover its slain.

## CHAPTER XXVII

<sup>1</sup> In that day Jehovah, with his hard and great and strong sword,

Will punish leviathan the gliding serpent and leviathan the winding serpent;

And he will slay the dragon that is in the sea.

<sup>2</sup> In that day it will be said, A pleasant vineyard, sing ye of it.

<sup>3</sup> I Jehovah keep it;

I will water it every moment; Lest any hurt it,

I keep it night and day.

<sup>4</sup> Fury is not in me: Would that the briers and thorns were against me in battle!

I would march upon them,

I would burn them together. <sup>5</sup> Or else let him take hold of my strength,

That he may make peace with me! [Yea] let him make peace with me.

<sup>6</sup> In days to come will Jacob take root; Israel will blossom and bud:

XXVII. Ver. 1. Leviathan. Cf. Job 3: 8; 41: 1; Ps. 104: 26; 74: 14; probably a term derived from mythological lore and applied here as a symbol of a great empire which opposed Israel and Jehovah.

And they will fill the face of the world with fruit.

<sup>7</sup> Has he smitten him as he smote those that smote him?  
Or is he slain according to the slaughter of their slain?

<sup>8</sup> By terrifying it, by sending it away, contend with it;  
He has removed it with his rough blast in the day of the east wind.

<sup>9</sup> Therefore on this condition may the iniquity of Jacob be expiated,  
And this is all the fruit of taking away his sin:  
When he makes all the stones of the altar like chalkstones that are beaten in sunder,  
[So that] the Asherim and the sun images shall rise no more.

<sup>10</sup> For the fenced city is solitary,  
A habitation deserted and forsaken, like the wilderness:  
There the calf feeds, and there he lies down, and consumes its branches.

<sup>11</sup> When its boughs are withered, they are broken off;  
The women come, and set them on fire:  
For it is a people of no understanding;  
Therefore he that made them has no compassion upon them,  
And he that formed them shews them no favor.

<sup>12</sup> And in that day Jehovah will beat out ears of wheat,  
From the River unto the brook of Egypt,  
And ye will be gleaned one by one,  
O ye children of Israel.

<sup>13</sup> And in that day, a great trumpet will be blown;  
And those will come who were lost in the land of Assyria,  
And those who were outcasts in the land of Egypt;  
And they will worship Jehovah in the holy mountain at Jerusalem.

CHAPTER XXVIII

<sup>1</sup> Woe to the proud crown of the drunkards of Ephraim,  
And to the fading flower of his glorious beauty,  
Which is on the head of the rich valley of those who are smitten down with wine!

<sup>2</sup> Behold, the Lord has a mighty and strong one;  
Like a tempest of hail, a destroying storm,  
Like a tempest of mighty overflowing waters,  
He casts down to the earth with violence.

<sup>3</sup> The proud crown of the drunkards of Ephraim  
Will be trodden under foot:

<sup>4</sup> And the fading flower of his glorious beauty,  
Which is on the head of the rich valley,  
It will be like the first ripe fig before the summer,  
Which a man swallows as soon as he sees it in his hand.

<sup>5</sup> In that day will Jehovah of hosts be a crown of glory,  
And a diadem of beauty, to the remnant of his people:

<sup>6</sup> And a spirit of judgment to him who sits in judgment,  
And strength to those who turn back the battle to the gate.

<sup>7</sup> And these also reel with wine, and stagger with strong drink;  
The priest and the prophet reel with strong drink,  
They are swallowed up of wine, they are gone astray through strong drink;  
They reel during their visions, they stumble in giving judgment.

<sup>8</sup> For all tables are full of filthy vomit, so that [there is] no place [clean].

<sup>9</sup> They say, Whom will he teach



knowledge? and to whom will he explain the message?

Those who are weaned from the milk, and parted from the breasts?

<sup>10</sup> For he is always preaching precept upon precept, precept upon precept;

Line upon line, line upon line; here a little, there a little.

<sup>11</sup> Yea, but with stammering lips and with a foreign tongue will he speak to this people:

<sup>12</sup> Since he said to them, This is the rest, give ye rest to the weary; and this is the refreshment: but they would not hear.

<sup>13</sup> And so the word of Jehovah will be to them:

Precept upon precept, precept upon precept; line upon line;

Line upon line; here a little, there a little;

That they may go, and fall backward, And be broken, and be snared and be taken.

<sup>14</sup> Wherefore hear the word of Jehovah, ye scornful men,

Rulers of this people which is in Jerusalem:

<sup>15</sup> Because ye have said, We have entered into a covenant with death,

And with Sheol are we at agreement;

When the overflowing scourge passes through, it will not reach us;

For we have made lies our refuge, and under falsehood have we hidden ourselves:

<sup>16</sup> Therefore thus says the Lord Jehovah,

Behold, I have laid in Zion for a foundation a stone, a tried stone,

A precious corner [stone] of sure foundation:

He who believes shall not make haste.

<sup>17</sup> And I will make justice the measuring line,

And righteousness the plummet:

And hail will sweep away the refuge of lies,

And waters will overflow the hiding place:

<sup>18</sup> And your covenant with death will be made void,

And your agreement with Sheol will not stand;

When the overflowing scourge passes through,

Then ye will be trodden down by it.

<sup>19</sup> As often as it passes through, it will take you;

For morning by morning it will pass through, by day and by night;

And it will be real terror to understand the message.

<sup>20</sup> For the bed is too short for a man to stretch himself on it;

And the covering too narrow for him to wrap himself in it.

<sup>21</sup> Jehovah will rise up as on Mount Perazim,

He will be wroth as in the valley of Gibeon;

That he may do his work,—strange is his work,

And execute his task,—unheard of is his task.

<sup>22</sup> Now therefore behave not as scorn-ers, lest your bands be made strong:

For destruction and doom have I heard from the Lord, Jehovah of hosts, upon the whole earth.

<sup>23</sup> Listen—and hear my voice;

Hearken, and hear my speech.

<sup>24</sup> Is the plowman always plowing?

Is he always opening and harrowing his ground?

<sup>25</sup> When he has levelled its surface, Does he not scatter fennel and sow cummin,

XXVIII. Ver. 10. The Hebrew is a series of monosyllables; *çaw la-çaw çaw la-çaw qaw-la-qaw qaw la-qaw zâ'êr sham zê'êr sham*. "They compare the detached oracles and monitions of the prophet to precepts of the nursery couched in childish language." The sounds represent their disgust at the monotony of the prophet's messages and also their own thickness of utterance due to their drunken state.

And put in wheat in rows,  
And barley in the appointed place,  
And spelt in its border?

<sup>26</sup> And his God instructs him aright,  
[and] teaches him.

<sup>27</sup> For fennel is not threshed with a  
[threshing] instrument,

Nor is a cart wheel rolled over cum-  
min;

But fennel is threshed with a staff,  
And cummin with a rod.

<sup>28</sup> Is bread corn crushed?

Nay, one is not always threshing it,  
And driving his cart wheels and his  
horses over it;

He does not crush it.

<sup>29</sup> This also comes from Jehovah of  
hosts,

Who is wonderful in counsel and ex-  
cellent in wisdom.

## CHAPTER XXIX

<sup>1</sup> Woe to Ariel, Ariel, the citadel  
against which David encamped!  
Add year to year; let the feasts go  
round:

<sup>2</sup> Then will I distress Ariel, and there  
shall be mourning and lamenta-  
tion:

And it will become to me a true  
Ariel.

<sup>3</sup> And I will camp against thee round  
about,

And will lay siege against thee with  
a fort,

And I will raise siege works against  
thee.

<sup>4</sup> And thou shalt be brought down,  
And shalt speak out of the ground,  
And thy speech shall be low out of  
the dust;

And thy voice shall be as that of a  
spirit out of the ground,  
And thy speech shall whisper out of  
the dust.

<sup>5</sup> But the swarm of thy invaders shall  
be like small dust,

And the swarm of violent ones like  
chaff which passes away.

And then at an instant suddenly, she  
will be visited from Jehovah of  
hosts

<sup>6</sup> With thunder, and with earthquake,  
and great noise,

With whirlwind and tempest, and the  
flame of a devouring fire.

<sup>7</sup> And the swarm of all the nations  
that fight against Ariel,

Even all that fight against her and  
her stronghold, and that distress  
her,

Will be like a dream, a vision of the  
night;

<sup>8</sup> As when a hungry man dreams, and,  
behold, he is eating;

But he awakes, and his soul is empty:  
Or as when a thirsty man dreams,  
and, behold, he is drinking;

But he awakes, and, behold, he is  
faint, and his soul is full of long-  
ing:

So will the swarm of all the nations  
be, that fight against Mount Zion.

<sup>9</sup> Be ye amazed and wonder;

Blind yourselves and be blind:

They are drunken, but not with wine;  
They stagger, but not with strong  
drink.

<sup>10</sup> For Jehovah has poured out upon  
you a spirit of deep sleep,  
And has closed your eyes, the  
prophets;

And your heads, the seers, has he  
covered.

<sup>11</sup> And so all prophecy is become unto  
you like the words of a book that  
is sealed,

Which men deliver to one who is a  
scholar, saying,

Read this, I pray thee: and he says,  
I cannot, for it is sealed:

<sup>12</sup> And the book is delivered to him  
who is not a scholar, saying,

Read this, I pray thee: and he says,  
I am not a scholar.

<sup>13</sup> And the Lord said,



Because this people draw near to me  
with their mouth and with their  
lips honor me,  
While they have removed their heart  
far from me,  
And their fear of me is a command-  
ment of men learned by rote:

<sup>14</sup> Therefore, behold, I will again do  
a marvelous work among this  
people,  
Even a marvelous work and a won-  
der:  
And the wisdom of their wise men  
shall perish,  
And the understanding of their pru-  
dent men shall be hidden.

<sup>15</sup> Woe to those who deeply hide their  
counsel from Jehovah,  
And their works are in the dark,  
And they say, Who sees us? and  
who knows us?

<sup>16</sup> Oh, your perversity!  
Shall the potter be counted as clay;  
That the thing made should say of its  
maker,  
He made me not;  
Or the thing formed say of its former,  
He has no understanding?

<sup>17</sup> Is it not yet a very little while,  
and Lebanon will be turned into  
a fruitful field.  
And the fruitful field will be ac-  
counted a forest?

<sup>18</sup> And in that day will the deaf hear  
the words of a book,  
And the eyes of the blind will see out  
of obscurity and out of darkness.

<sup>19</sup> The meek also will increase their  
joy in Jehovah,  
And the poorest of men will rejoice  
in Israel's Holy One.

<sup>20</sup> For the tyrant will have been  
brought to naught, and the  
scorner will cease,  
And all those who watch for iniquity  
will be cut off:

<sup>21</sup> Who make men appear offenders  
by words,

And lay snares for him who reproves  
in the gate,  
And turn aside the just with a pre-  
text.

<sup>22</sup> Therefore thus says Jehovah, who  
redeemed Abraham, concerning  
the house of Jacob:

Jacob shall not now be ashamed,  
Neither shall his face now grow pale.

<sup>23</sup> But when he sees his children, the  
work of mine hands,  
In the midst of him, they will hallow  
my name;

Yea, they will hallow Jacob's Holy  
One,

And will stand in awe of Israel's God.

<sup>24</sup> Those also who err in spirit will  
come to understanding  
And those who murmur will learn in-  
struction.

## CHAPTER XXX

<sup>1</sup> Woe to the stubborn children, it is  
the oracle of Jehovah,  
Executing a design which is not  
mine,

And concluding a covenant without  
my spirit,

That they may add sin to sin:

<sup>2</sup> Who set forth to go down into  
Egypt,

Without having asked at my mouth,  
To strengthen themselves in the  
strength of Pharaoh,

And to trust in the shadow of  
Egypt!

<sup>3</sup> But Pharaoh's strength will be your  
shame.

And the trust in the shadow of Egypt  
your confusion.

<sup>4</sup> For his princes are at Zoan,  
And his ambassadors are come to  
Hanes.

<sup>5</sup> They will all be ashamed of a peo-  
ple who cannot profit them,  
Who are neither a help nor a profit,  
But a shame, and also a reproach.

Oracle concerning the beasts of the  
Southland.

<sup>6</sup> Through a land of trouble and anguish,  
Whence come lioness and lion, viper  
and flying dragon,  
They carry their riches upon the  
backs of young asses, and their  
treasures upon the humps of  
camels,  
To a people which shall not profit  
[them].  
<sup>7</sup> For Egypt helps in vain, and to no  
purpose:  
Therefore have I called her Rahab  
that sits still.  
<sup>8</sup> Go in, now, write it before them on  
a tablet, and inscribe it in a book,  
That it may be for the time to come  
as testimony forever.  
<sup>9</sup> For it is a rebellious people, lying  
children,  
Children who will not hear the in-  
struction of Jehovah;  
<sup>10</sup> Who say to the seers, See not;  
And to the prophets, Prophecy not  
to us right things.  
Speak to us smooth things, \*prophecy  
deceits:  
<sup>11</sup> Turn from the way, go aside from  
the path,  
Cause Israel's Holy One to vanish  
from before us.  
<sup>12</sup> Wherefore thus says Israel's Holy  
One,  
Because ye despise this word, and  
trust in oppression and perverseness,  
and rely thereon;  
<sup>13</sup> Therefore this iniquity shall be to  
you as a breach descending,  
And bulging out in a high wall, whose  
breaking comes suddenly at an  
instant.  
<sup>14</sup> And he will break it as a potter's  
vessel is broken, breaking it in  
pieces without sparing;  
So that there shall not be found  
among its pieces  
A sherd to take fire from the hearth,  
or to take water out of the cistern.

<sup>15</sup> For thus had said the Lord Jehovah,  
Israel's Holy One,  
By returning and rest shall ye be  
saved;  
In quietness and in confidence shall  
be your strength;  
<sup>16</sup> But ye refused and said,  
No, but on horses we will flee—  
Therefore shall ye flee; and we will  
ride upon the swift; therefore  
shall your pursuers be swift.  
<sup>17</sup> A thousand at the threat of one; at  
the threat of five ye shall flee:  
Till ye be left like a beacon upon the  
top of a mountain, and like a signal  
on a hill.  
<sup>18</sup> And therefore Jehovah waits to be  
gracious to you,  
And therefore he is exalted, in order  
to show pity to you:  
For Jehovah is a God of justice;  
Happy are all those who wait for him.  
<sup>19</sup> O ye people in Zion who dwell  
in Jerusalem: ye shall weep no  
more;  
He will surely be gracious to you at  
the voice of your cry;  
When he shall hear, he will answer  
you.  
<sup>20</sup> And though the Lord give you  
bread scantily and water sparingly,  
Yet will not your teacher hide him-  
self any more,  
But your eyes will see your teacher:  
<sup>21</sup> And your ears will hear a word be-  
hind you, saying,  
This is the way, walk ye in it;  
When ye would go to the right or  
to the left.  
<sup>22</sup> And ye will defile the overlaying  
of your graven images of silver,  
And the plating of your molten images  
of gold:  
Ye will cast them away like an un-  
clean thing:  
Ye will say to it, Begone.  
<sup>23</sup> And he will give rain for your seed,  
with which you sow the ground;



And the bread, the produce of the ground will be rich and plentiful:

In that day will your cattle feed in large pastures.

<sup>24</sup> The oxen and the young asses which till the ground,

Will eat salted provender, which has been winnowed

With the shovel and with the fan.

<sup>25</sup> And there will be upon every lofty mountain,

And upon every high hill, streams of water,

In the day of the great slaughter, when the towers fall.

<sup>26</sup> And the light of the moon will be as the light of the sun,

And the light of the sun will be seven-fold, as the light of seven days,

In the day when Jehovah binds up the hurt of his people,

And heals the stroke of their wound.

<sup>27</sup> Behold, the name of Jehovah comes from far, burning in his anger, and in thick rising smoke:

His lips are full of indignation, and his tongue is like a devouring fire:

<sup>28</sup> And his breath is like an overflowing stream, which reaches even to the neck,

To sift the nations in a sieve of destruction:

And a bridle which causes to err [will be] in the jaws of the peoples.

<sup>29</sup> Ye will have a song as in the night when a feast is consecrated;

And gladness of heart, like his who goes with a flute to come into the mountain of Jehovah, to the Rock of Israel.

<sup>30</sup> And Jehovah will cause his majestic voice to be heard, and will show the descent of his arm,

With the indignation of [his] anger, and the flame of a devouring fire, with a crashing, and tempest and hailstones.

<sup>31</sup> For by the voice of Jehovah will the Assyrian be broken in pieces; with his rod will he smite him.

<sup>32</sup> And every stroke of the appointed staff, which Jehovah will lay upon him, will be with timbrels and harps:

And with onsets of smiting will he fight with them.

<sup>33</sup> For a funeral pyre is prepared from of old;

Yea, for the king it is made ready; he has made it deep and wide:

Its pile is fire and much wood; Jehovah's breath, like a stream of brimstone, kindles it.

## CHAPTER XXXI

<sup>1</sup> Woe to those who go down to Egypt for help,

And rely on horses, and trust in chariots, because they are many,

And in horsemen, because they are very numerous;

But they look not to Israel's Holy One, neither consult Jehovah!

<sup>2</sup> Yet he also is wise, and will bring evil, and will not call back his words:

But will arise against the house of the evildoers, and against the help of the workers of iniquity.

<sup>3</sup> Now the Egyptians are men, and not God; and their horses are flesh, and not spirit;

And when Jehovah stretches out his hand, the helper stumbles, and he who is helped falls,

And they all shall perish together.

<sup>4</sup> For thus has Jehovah said to me, As the lion growls and the young lion over his prey,

Ver. 31. Assyria is here definitely named as the occasion of the prophet's utterance. Cf. also previous references in 23: 13; 20: 1, 6; 14: 25; 10: 5 ff.; 8: 7; 7: 17; etc.

When a body of shepherds is called  
out against him,  
But is not dismayed at their voice,  
nor daunted at their noise:  
So will Jehovah of hosts come down  
to fight against Mount Zion, and  
against the hill thereof.

<sup>5</sup> As birds flying, so will Jehovah of  
hosts protect Jerusalem,  
Protecting and delivering her, spar-  
ing and preserving her.

<sup>6</sup> Turn ye unto him from whom ye  
have deeply revolted, O children  
of Israel.

<sup>7</sup> For in that day they will cast away  
every man  
His idols of silver and his idols of  
gold,  
Which your own hands have made  
unto you for sin.

<sup>8</sup> Then will the Assyrian fall by the  
sword, not of man;  
And the sword, not of men, will de-  
vour him:  
And he will flee from the sword, and  
his young men will become tribu-  
tary.

<sup>9</sup> And his rock will pass away through  
terror, and his princes will flee  
dismayed from the banner;  
It is the oracle of Jehovah, who has  
a fire in Zion, and a furnace in  
Jerusalem.

# CHAPTER XXXII

<sup>1</sup> Behold, a king will reign in right-  
eousness,  
And princes will rule in justice.

<sup>2</sup> And each one of them will be like  
a hiding-place from the wind,  
And a covert from the tempest;  
Like watercourses in a dry place,  
Like the shadow of a massive rock  
in a weary land.

<sup>3</sup> And the eyes of those who see will  
not be closed,  
And the ears of those who hear will  
hearken.

<sup>4</sup> The heart also of the rash will un-  
derstand knowledge,  
And the tongue of the stammerers  
will be ready to speak distinctly.

<sup>5</sup> The fool will be no more called  
noble,  
Nor the knave said to be high-  
minded.

<sup>6</sup> For the fool speaks folly, and his  
heart works iniquity,  
Practising profaneness, and uttering  
error against Jehovah,  
Making empty the soul of the hun-  
gry,  
And refusing drink to the thirsty.

<sup>7</sup> The knaveries of the knave are evil:  
He devises wicked devices  
To destroy the poor with lying words,  
Even when the needy speaks right.

<sup>8</sup> But the noble devises noble things;  
And in noble things he persists.

<sup>9</sup> Rise up, ye women who are at ease,  
[and] hear my voice;  
Ye careless daughters, give ear to my  
speech.

<sup>10</sup> Add days to a year, ye will quake,  
ye careless women:  
For the vintage will fail, the ingath-  
ering will not come.

<sup>11</sup> Tremble, ye women who are at  
ease; quake, ye careless ones:  
Strip you, and make you bare, and  
gird [sackcloth] upon your loins.

<sup>12</sup> They smite upon the breasts  
For the pleasant fields, for the fruit-  
ful vine.

<sup>13</sup> Upon the land of my people come  
up thorns and briers;  
Yea, upon all the houses of joy in  
the joyous city:

<sup>14</sup> For the palace is forsaken; the up-  
roar of the city is deserted;  
The fort and the watch-tower have  
become dens forever,  
A joy of wild asses, a pasture of  
flocks;

<sup>15</sup> Until the spirit is poured upon us  
from on high,



And the wilderness becomes a fruitful field,  
And the fruitful field is counted for a forest.

<sup>14</sup> Then justice will inhabit the desert,  
And righteousness will abide in the fruitful field.

<sup>17</sup> And the work of righteousness will be peace;  
And the effect of righteousness quietness and confidence forever.

<sup>18</sup> And my people will abide in a peaceable habitation,  
And in sure dwellings, and in quiet resting-places.

<sup>19</sup> But it will hail, in the downfall of the forest;

And the city will be utterly laid low.

<sup>20</sup> Happy are ye who sow beside all waters,

Who send forth the feet of the ox and the ass.

### CHAPTER XXXIII

<sup>1</sup> Woe to thee, spoiler, who was not spoiled;  
And deceiver, whom none has deceived!

When thou hast ceased to spoil, thou wilt be spoiled;

And when thou hast made an end of robbing, thou wilt be robbed.

<sup>2</sup> O Jehovah, be gracious unto us; for thee we wait:

Be thou our arm every morning, our deliverance also in the time of trouble.

<sup>3</sup> At the sound of the tumult the peoples are fled;

At the uplifting of thyself the nations are shattered.

<sup>4</sup> And your spoil will be gathered as the locusts gather:

As grasshoppers leap will they leap upon it.

<sup>5</sup> Jehovah is exalted; for he dwells on high:

He has filled Zion with justice and righteousness.

<sup>6</sup> And the stability of thy times will be abundance of deliverance, wisdom and knowledge:

The fear of Jehovah; this is its treasure.

<sup>7</sup> Behold, their valiant ones cry without:

The messengers of peace weep bitterly.

<sup>8</sup> The high ways lie waste, the way-faring man ceases:

He has broken the covenant, he despises the cities,

He regards not men.

<sup>9</sup> The land mourns and languishes:  
Lebanon is ashamed and withers away:

Sharon has become like the Arabah:  
And Bashan and Carmel shake off [their] leaves.

<sup>10</sup> Now will I arise, says Jehovah;  
now will I uplift myself; now will I be exalted.

<sup>11</sup> Ye will conceive chaff, ye will bring forth stubble:  
Your breath is a fire that will devour you.

<sup>12</sup> And the peoples will be like the burnings of lime:  
Like thorns cut down, that are burned in the fire.

<sup>13</sup> Hear, ye that are far off, what I have done;  
And ye that are near, acknowledge my might.

<sup>14</sup> The sinners in Zion are afraid;  
Trembling has surprised the godless ones.

Who among us may dwell with the devouring fire?

Who among us may dwell with everlasting burnings?

<sup>15</sup> He who walks righteously, and speaks uprightly;

He who rejects the gain of oppressions, who shakes his hands from holding of bribes,

Who stops his ears from hearing of

blood, and shuts his eyes from  
looking upon evil;

<sup>10</sup> He will dwell on high:

His place of defense will be the fast-  
nesses of rocks:

His bread will be given [him]; his  
waters will be sure.

<sup>17</sup> Thine eyes will see the king in his  
beauty:

They will behold a far stretching  
land.

<sup>18</sup> Thine heart will muse on the ter-  
ror:

Where is he who counted, where is  
he who weighed [the tribute]?

Where is he who counted the tow-  
ers?

<sup>19</sup> Thou wilt no more see the fierce  
people,

A people of a deep speech which  
thou canst not perceive;

Of a strange tongue which thou  
canst not understand.

<sup>20</sup> Look upon Zion, the city of our  
solemnities:

Thine eyes will see Jerusalem

As a quiet habitation, a tent which  
may not be removed,

Whose stakes are never drawn up,

Whereof no cord ever breaks.

<sup>21</sup> But there Jehovah will be with us  
in majesty,

A place of broad rivers and streams;  
Wherein shall go no galley with  
oars,

Neither shall stately ship pass thereby.

<sup>22</sup> For Jehovah is our judge,

Jehovah is our lawgiver,

Jehovah is our king;

He will deliver us.

<sup>23</sup> Thy tacklings are loosed;

They do not strengthen the foot of  
their mast,

They do not spread the sail:

Then will the prey of a great spoil  
be divided;

The lame will take the prey.

<sup>24</sup> And no inhabitant will say, I am  
sick:

The people dwelling therein will be  
forgiven their iniquity.

## CHAPTER XXXIV

<sup>1</sup> Come near, ye nations, to hear;

And hearken, ye peoples:

Let the earth hear, and the fulness  
thereof;

The world, and all its offspring.

<sup>2</sup> For Jehovah has indignation  
against all the nations,

And fury against all their host:

He has placed them under a ban, he  
has delivered them to the

slaughter.

<sup>3</sup> Their slain also will be cast out,  
And the stench of their carcases

will come up,

And the mountains will be melted  
with their blood.

<sup>4</sup> And all the host of heaven will  
moulder away,

And the heavens will roll together  
like a scroll:

And all their host will fade away,

As the leaf fades from off the vine,  
And like a fading [leaf] from the fig

tree.

<sup>5</sup> For my sword has drunk its fill in  
heaven;

Behold, it will come down upon  
Edom,

And upon the people of my ban, for  
judgment.

<sup>6</sup> The sword of Jehovah is filled with  
blood,

It is made fat with fatness,

With the blood of lambs and goats,

With the fat of the kidneys of rams:

For Jehovah has a sacrificial feast in  
Bozrah,

And a great battle feast in the land  
of Edom.

<sup>7</sup> And wild oxen will come down  
with them,

And bullocks together with bulls;

And their land will become drunken  
with blood,

XXXIV. Ver. 1. Offspring. The Hebrew word is comprehensive, including all increase in  
animal and vegetable life.



And their dust be made fat with fatness.  
<sup>8</sup> For it is the day of Jehovah's vengeance,  
 The year of recompense in revenge for Zion.  
<sup>9</sup> And Edom's streams will be turned into pitch,  
 And her dust into brimstone,  
 And her land will become burning pitch.  
<sup>10</sup> It will not be quenched night nor day;  
 The smoke thereof will go up forever:  
 From generation to generation it will lie waste;  
 None will pass through it forever and ever.  
<sup>11</sup> But the pelican and the hedgehog will possess it;  
 And the owl and the raven will dwell therein:  
 And he will stretch over it the measuring line of desolation,  
 And the plummet of emptiness.  
<sup>12</sup> As for her nobles, none will be there to proclaim the kingdom;  
 And all her princes will be nothing.  
<sup>13</sup> And thorns will come up in her palaces,  
 Nettles and thistles in the fortresses thereof:  
 And it will be a home of jackals,  
 An enclosure for ostriches.  
<sup>14</sup> And the wild beasts of the desert will meet with the wolves,  
 And the satyr will cry to his fellow;  
 Yea, the Lilith will settle there,  
 And will find her a place of rest.  
<sup>15</sup> There will the arrowsnake make her nest, and lay,  
 And hatch, and gather under her shadow:  
 Yea, there will the vultures be gathered,  
 Every one with her mate.

<sup>16</sup> Seek it out in the book of Jehovah, and read:  
 No one of these will be missing,  
 none will want her mate:  
 For it is his mouth that has commanded,  
 And it is his spirit that has gathered them.  
<sup>17</sup> And he it is who cast the lot for them,  
 And his hand has divided it to them by line:  
 They will possess it forever,  
 From generation to generation will they dwell therein.

### CHAPTER XXXV

<sup>1</sup> The wilderness and the waste will be glad;  
 And the desert will rejoice,  
 And blossom like the narcissus.  
<sup>2</sup> It will blossom abundantly, and rejoice even with joy and singing;  
 The glory of Lebanon will be given to it,  
 The splendor of Carmel and Sharon:  
 They will see the glory of Jehovah,  
 The splendor of our God.  
<sup>3</sup> Strengthen ye the weak hands,  
 And confirm the tottering knees.  
<sup>4</sup> Say to those who are of a fearful heart,  
 Be strong, fear not!  
 Behold your God! Vengeance will come,  
 Even the recompense of God;  
 He will come and deliver you.  
<sup>5</sup> Then the eyes of the blind will be opened,  
 And the ears of the deaf will be unstopped.  
<sup>6</sup> Then will the lame man leap like a hart,  
 And the tongue of the dumb will sing:  
 For in the wilderness waters break out,

Ver. 14. The Lilith. This is a feminine demon frequently mentioned in the demonology of Babylonia and occupying a large place in the later Jewish writings. She was thought of as attacking men and women in their sleep.

And streams in the desert.

<sup>7</sup> And the mirage will become a pool,  
And the thirsty ground springs of  
water:

In the home of jackals, where they  
lay,

Will be a place for reeds and rushes.

<sup>8</sup> And a highway will be there, and a  
way,

And it will be called the way of holi-  
ness;

The unclean will not pass over it;

And it will be for them:

He who walks in this way, even the  
simple, will not go astray.

<sup>9</sup> No lion will be there,

Nor will any ravenous beast go up  
thereon,

They will not be found there;

But the redeemed will walk [there]:

<sup>10</sup> And the ransomed of Jehovah will  
return,

And come with singing to Zion;

And everlasting joy will be upon  
their heads:

Gladness and joy will overtake them.

And sorrow and sighing will flee  
away.

## CHAPTER XXXVI

<sup>1</sup> Now in the fourteenth year of  
king Hezekiah, Sennacherib king of  
Assyria went up against all the  
fenced cities of Judah, and took  
them. <sup>2</sup> And the king of Assyria  
sent the Rabshakeh from Lachish to  
Jerusalem to king Hezekiah with a  
great army. And he took his stand  
by the conduit of the upper pool on  
the highway of the fuller's field.

<sup>3</sup> Then there went forth to him  
Eliakim the son of Hilkiah, which  
was over the household, and Shebna  
the secretary and Joah the son of  
Asaph the annalist. <sup>4</sup> And the Rab-  
shakeh said to them, Say ye now to  
Hezekiah, Thus says the great king,

the king of Assyria, what is this con-  
fidence which thou dost cherish?

<sup>5</sup> I say, [thy] counsel and strength  
for the war are but vain words: now  
on whom dost thou trust, that thou  
hast rebelled against me? <sup>6</sup> Behold,  
thou trustest upon the staff of this  
bruised reed, even upon Egypt;  
which, if a man lean on it, goes into  
his hand, and pierces it: such is  
Pharaoh king of Egypt to all who  
trust on him.

<sup>7</sup> But if thou say unto me, We  
trust in Jehovah our God; is not  
that he, whose high places and  
whose altars Hezekiah has taken  
away, and has said to Judah and to  
Jerusalem, Ye shall worship before  
this altar? <sup>8</sup> Now therefore, I pray  
thee, make a wager with my master  
the king of Assyria, and I will give  
thee two thousand horses, if thou  
be able on thy part to set riders upon  
them.

<sup>9</sup> How then canst thou turn away  
the face of one captain of the least  
of my master's servants, and put thy  
trust on Egypt for chariots and for  
horsemen? <sup>10</sup> And have I now  
come up without Jehovah against  
this land to destroy it? Jehovah  
said to me, Go up against this land,  
and destroy it. <sup>11</sup> Then Eliakim and  
Shebna and Joah said to the Rab-  
shakeh, Speak, we pray thee, to  
thy servants in Aramaic; for we un-  
derstand it; and speak not to us in  
Hebrew, in the ears of the people  
that are on the wall.

<sup>12</sup> But the Rabshakeh said, Is it  
to thy master and to thee that my  
master has sent me to speak these  
words? Is it not to the men that sit  
upon the wall, that they may eat  
their own dung, and drink of their  
own water with you? <sup>13</sup> Then the  
Rabshakeh stood forth, and cried

Chapters XXXVI-XXXIX are parallel to 2 Kings 18: 13 to 20: 19, and seem to be an editorial revision and partial abridgment of the latter passage. They were apparently intended to supplement chapters 28-33 and to illustrate the powerful influence exercised by Isaiah over Hezekiah.



with a loud voice in Hebrew, and said, Hear ye the words of the great king, the king of Assyria. <sup>14</sup> Thus says the king, Let not Hezekiah deceive you; for he is unable to deliver you: <sup>15</sup> Neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us; this city will not be given into the hand of the king of Assyria. <sup>16</sup> Hearken not to Hezekiah; for thus says the king of Assyria, Make your peace with me, and come out to me; and ye shall eat every one of his vine, and every one of his fig tree, and ye shall drink every one the waters of his own cistern: <sup>17</sup> until I come and take you away to a land like your own land, a land of wheat and wine, a land of bread and vineyards. <sup>18</sup> Beware lest Hezekiah persuade you, saying, Jehovah will deliver us. Has any of the gods of the nations delivered his land out of the hand of the king of Assyria? <sup>19</sup> Where are the Gods of Hamath and Arpad? where the gods of Sepharvaim? and have they delivered Samaria out of my hand? <sup>20</sup> Who are they among all the gods of these countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand? <sup>21</sup> But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. <sup>22</sup> Then came Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph the annalist, to Hezekiah with their clothes rent, and told him the words of the Rabshakeh.

## CHAPTER XXXVII

<sup>1</sup> And when king Hezekiah heard it he rent his clothes and covered himself with sackcloth, and went into the house of Jehovah. <sup>2</sup> And he sent Eliakim, who was over the

household, and Shebna the secretary, and the elders of the priests, covered with sackcloth to Isaiah the prophet the son of Amoz. <sup>3</sup> And they said to him, Thus says Hezekiah, This day is a day of trouble, and of rebuke, and of reproach: for the children are come to the birth, and there is not strength to bring forth. <sup>4</sup> Perhaps Jehovah thy God will hear the words of the Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will rebuke the words which Jehovah thy God has heard: therefore lift up thy prayer for the remnant that is left. <sup>5</sup> So the servants of king Hezekiah came to Isaiah. <sup>6</sup> And Isaiah said to them, Thus shall ye say to your master, Thus says Jehovah, Be not afraid on account of the words which thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. <sup>7</sup> Behold, I will put a spirit in him, and he shall hear a rumor, and shall return unto his own land; and I will cause him to fall by the sword in his own land.

<sup>8</sup> So the Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. <sup>9</sup> And he heard say concerning Tirhakah king of Ethiopia, He has gone forth to fight against thee. And when he heard it, he sent messengers to Hezekiah, saying, <sup>10</sup> Thus shall ye speak to Hezekiah king of Judah, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. <sup>11</sup> Behold, thou hast heard what the kings of Assyria have done to all lands, by placing them under a ban: and shalt thou be delivered? <sup>12</sup> Did the gods of the nations, which my fathers have destroyed, deliver them, Gozan, and Haran, and Rezeph, and the children of Eden which were in

Telassar? <sup>13</sup> Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah? <sup>14</sup> And Hezekiah took the letter from the hand of the messengers, and read it: and Hezekiah went up to the house of Jehovah, and spread it before Jehovah. <sup>15</sup> And Hezekiah prayed unto Jehovah, saying, <sup>16</sup> O Jehovah of hosts, the God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. <sup>17</sup> Incline thine ear, O Jehovah, and hear: open thine eyes, O Jehovah, and see; and hear all the words of Sennacherib, who has sent to reproach the living God. <sup>18</sup> Of a truth, Jehovah, the kings of Assyria have laid waste all the countries, and their land, <sup>19</sup> and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. <sup>20</sup> Now, therefore, O Jehovah our God, deliver us from his hand, that all the kingdoms of the earth may know that thou alone art Jehovah.

<sup>21</sup> Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus says Jehovah, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria <sup>22</sup> this is the word which Jehovah has spoken concerning him: The virgin daughter of Zion despises thee and laughs thee to scorn; the daughter of Jerusalem shakes her head behind thee. <sup>23</sup> Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? Against Israel's Holy One! <sup>24</sup> By thy servants hast thou reproached the Lord, and hast said, With the multitude of my chariots I climb the highest mountains, the recesses of Lebanon, that I may cut down its tallest

cedars, its choicest cypresses and penetrate to its farthest heights, its most luxuriant forests. <sup>25</sup> I will dig wells and drink foreign waters, and with the soles of my feet I dry up all the rivers of Egypt. <sup>26</sup> Hast thou not heard? Long ago I prepared it and of old I planned it; now have I brought it to pass, that it should be thine to lay waste fenced cities into ruinous heaps. <sup>27</sup> And their inhabitants being powerless, were dismayed and put to shame; they became like herbs of the field, and like green grass, like the grass on the housetops, and like a field of grain before it be grown up. <sup>28</sup> And thy sitting down, and thy going out, and thy coming in, I know, and how thou dost rage against me. <sup>29</sup> Because thou dost so rage against me, and because thy insolent ease has come to my ears, I will put my ring through thy nose, and my bridle between thy lips, and I will turn thee back by the way by which thou didst come. <sup>30</sup> And let this be the sign to thee: ye shall eat this year that which grows of itself, and in the second year that which springs of the same; and in the third year sow ye, and reap, and plant vineyards, and eat their fruit.

<sup>31</sup> And that which escapes of the house of Judah and remains will again take root downward, and bear fruit upward. <sup>32</sup> For out of Jerusalem will go forth a remnant, and out of Mount Zion that which escapes: the zeal of Jehovah of hosts will perform this. <sup>33</sup> Therefore thus says Jehovah concerning the king of Assyria. He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mound against it. <sup>34</sup> By the way that he came, by the same shall he return, and he shall not come unto this city, it is the oracle of Jehovah. <sup>35</sup> For I will defend this city to deliver it, for my



own sake, and for my servant David's sake.

<sup>36</sup> Then the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand: and when men arose in the morning, behold, they were all dead: bodies. <sup>37</sup> So Sennacherib king of Assyria broke up camp and departed, and returned home, and dwelt at Nineveh. <sup>38</sup> And while he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Ararat. And Esar-haddon his son became king in his place.

## CHAPTER XXXVIII

<sup>1</sup> In those days Hezekiah was seized with a fatal illness. And Isaiah the prophet the son of Amoz came to him, and said to him, Thus says Jehovah, Set thine house in order; for thou shalt die, and not recover. <sup>2</sup> Then Hezekiah turned his face to the wall, and prayed to Jehovah. <sup>3</sup> And said, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with undivided heart, and have done that which is good in thy sight. And Hezekiah wept aloud. <sup>4</sup> Then came the word of Jehovah to Isaiah, <sup>5</sup> Go, and say to Hezekiah, Thus says Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add to thy days fifteen years. <sup>6</sup> And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. <sup>7</sup> And let this be the sign to thee from Jehovah, that Jehovah will do this thing which he hath spoken: <sup>8</sup> Behold, I will turn back the shadow as many steps as it has gone down on the steps of Ahaz with the sun, ten steps. So the sun turned back ten

steps on the steps which it had gone down.

<sup>9</sup> The writing of Hezekiah king of Judah, when he had been sick, and had recovered from his sickness.

<sup>10</sup> I said, In the noontide of my days I must go,

Within the gates of Sheol I am held for the rest of my years.

<sup>11</sup> I said, I shall no more see Jah, Jah in the land of the living;

I shall behold man no more when I am among those who have ceased to be.

<sup>12</sup> My dwelling is plucked up, and is carried away from me like a shepherd's tent:

I have rolled up like a weaver my life, from the thrum he cuts me off.

In the course of a day thou makest an end of me.

<sup>13</sup> I cry until morning; like a lion, so he breaks all my bones:

In the course of a day thou makest an end of me.

<sup>14</sup> Like a swallow [or] a crane, so do I chirp;

I mourn like a dove: my eyes look wistfully heavenward;

O Lord, I am oppressed, become surety for me.

<sup>15</sup> What shall I say? He has both spoken unto me, and himself has done it:

I shall walk sorrowfully all my years because of the bitterness of my soul.

<sup>16</sup> O Lord, by these things men live, And wholly therein is the life of my spirit:

Wherefore recover thou me, and make me to live.

<sup>17</sup> Behold, [it was] for [my] good [that] great bitterness came upon me:

But thou hast lovingly withheld me from the pit of destruction;

For thou hast cast all my sins behind thy back.

<sup>18</sup> For Sheol cannot praise thee, death cannot sing thy praises: Those who go down into the pit cannot hope for thy faithfulness.  
<sup>19</sup> The living, the living, he praises thee, as I do this day:  
 The father to the children makes known thy faithfulness.  
<sup>20</sup> Jehovah is about to deliver me: Therefore we will play on the stringed instruments  
 All the days of our life in Jehovah's house.

<sup>21</sup> And Isaiah said, Let them take a cake of figs, and lay it upon the boil, and he will recover.

<sup>22</sup> And Hezekiah said, What is the sign that I shall go up to Jehovah's house?

### CHAPTER XXXIX

<sup>1</sup> At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, when he heard that he had been sick, and had recovered. <sup>2</sup> And Hezekiah rejoiced at this, and shewed them his treasure-house, the silver, and the gold, and the spices, and the precious oil, and his whole armory; and all that was in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not shew them. <sup>3</sup> Then came Isaiah the prophet to king Hezekiah and said to him, What did these men say, and whence did they come to thee? Then Hezekiah said, From a distant country they came to me, from Babylon.  
<sup>4</sup> Then said he, What did they see in thy house? And Hezekiah answered, All that is in my house they saw: there is nothing in my treasures which I did not show them.  
<sup>5</sup> Then said Isaiah to Hezekiah, Hear the word of Jehovah of hosts.  
<sup>6</sup> Behold, the days come, when all that is in thy house, and that which

thy fathers have laid up in store until this day, will be carried to Babylon: nothing will be left, says Jehovah. <sup>7</sup> And of thy sons who will issue from thee, whom thou wilt beget, will they take some to be eunuchs in the palace of the king of Babylon. <sup>8</sup> Then said Hezekiah to Isaiah, Good is the word of Jehovah which thou hast spoken. For he thought, There will be peace and faithfulness as long as I live.

### CHAPTER XL

<sup>1</sup> Comfort ye, comfort ye my people, says your God.

<sup>2</sup> Speak ye comfort to Jerusalem, and proclaim to her,  
 That her service is accomplished, that her iniquity is pardoned;  
 That she has received from Jehovah's hand double for all her sins.

<sup>3</sup> Hark! one calls, In the wilderness prepare ye the way of Jehovah,  
 Make level in the desert a highway for our God.

<sup>4</sup> Let every valley be raised, and every mountain and hill be brought low:  
 And let the uneven ground be made level, and the rough places plain:

<sup>5</sup> And the glory of Jehovah will be revealed, and all flesh see it together:  
 For the mouth of Jehovah has spoken it.

<sup>6</sup> Hark! one calls, Proclaim. And I said, What shall I proclaim?  
 All flesh is grass, and all its goodness is like the flower of the field:

<sup>7</sup> Grass withers, flowers fade; because the breath of Jehovah has blown upon it:

<sup>8</sup> Surely the people is grass.

Ver. 21 f. These two verses are probably misplaced; they fit in naturally after verse 6; cf. 2 Kings 20: 6 f.



- Grass withers, flowers fade: but the word of our God stands forever.
- <sup>9</sup> O thou that tellest good tidings to Zion, get thee up to a high mountain;
- O thou that tellest good tidings to Jerusalem, lift up thy voice with strength;
- Lift it up, be not afraid;
- Say to the cities of Judah, Behold your God!
- <sup>10</sup> Behold, the Lord Jehovah comes as a mighty one, his arm ruling for him:
- Behold, his reward is with him, and his recompense before him.
- <sup>11</sup> He will feed his flock like a shepherd, he will gather the lambs in his arm,
- And carry them in his bosom, and will gently lead those that give suck.
- <sup>12</sup> Who has measured the waters in the hollow of his hand,
- And meted out heaven with the span,
- And comprehended the dust of the earth in a measure,
- And weighed mountains in scales, and hills in a balance?
- <sup>13</sup> Who has directed the spirit of Jehovah,
- Or as his counsellor has taught him?
- <sup>14</sup> With whom has he taken counsel that he should instruct him,
- And teach him as to the path of right, and teach him knowledge,
- And show him the way of understanding?
- <sup>15</sup> Behold, the nations are like a drop in a bucket,
- And like the fine dust of the balance are counted:
- Behold, he lifts up the islands like dust.
- <sup>16</sup> And Lebanon is not sufficient to burn,
- Nor its beasts sufficient for a burnt offering.
- <sup>17</sup> All the nations are as nothing before him;
- They are counted by him as nothing, and chaos.
- <sup>18</sup> To whom then will ye liken God? Or what sort of a likeness will ye place beside him?
- <sup>19</sup> The image! a smith has cast it, And a goldsmith overlaid it with gold,
- And cast [for] it silver chains.
- <sup>20</sup> He who is too poor for [such] an offering chooses a piece of wood which will not rot;
- He seeks for himself a skilled workman
- To set up an image which will not totter.
- <sup>21</sup> Have ye not known? have ye not heard?
- Has it not been told you from the beginning?
- Have ye not understood from the foundations of the earth?
- <sup>22</sup> [It is] he who sits above the circle of the earth,
- So that its inhabitants seem like grasshoppers;
- Who stretches out the heavens as a curtain,
- And spreads them out like a tent to dwell in:
- <sup>23</sup> That brings princes to nothing, And makes the judges of the earth like chaos.
- <sup>24</sup> Yea, they have not been planted, yea, they have not been sown,
- Yea, their stock has not taken root in the earth,
- Before he blows upon them, and they wither,
- And the whirlwind takes them away like stubble.
- <sup>25</sup> To whom then will ye liken me, that I should be equal [to him]? says the Holy One.
- <sup>26</sup> Lift up your eyes on high, And see who has created these?
- He who brings out their host by number,
- And calls them all by name;

Because of his great strength and mighty power,  
Not one is lacking.

<sup>27</sup> Why sayest thou, O Jacob, and speakest, O Israel,  
My way is hid from Jehovah, and my right passes by my God?

<sup>28</sup> Hast thou not known? hast thou not heard?

Jehovah is an everlasting God, the Creator of the ends of the earth,  
He wearies not and faints not;  
His understanding is unsearchable.

<sup>29</sup> He gives vigor to the weary;  
And to the powerless he increases strength.

<sup>30</sup> Youths may faint and grow weary,  
And young men may utterly fail:

<sup>31</sup> But those who wait for Jehovah,  
renew their strength;

They mount up with wings like eagles;

They run, and are not weary;  
They walk, and do not faint.

## CHAPTER XLI

<sup>1</sup> Keep silence before me, O islands;

And let the peoples renew their strength:

Let them draw near; then let them speak;

Let us come near together to judgment.

<sup>2</sup> Who is it that has roused up from the east

Him whom victory meets at every step;

That gives nations before him,  
And makes him rule over kings,

And makes their sword as dust,  
And their bow as the driven stubble?

<sup>3</sup> He pursues them, and passes on safely;

A path with his feet he does not tread.

<sup>4</sup> Who has wrought and done this,

Calling the generations from the beginning?

I Jehovah am the first, and with the last, I am the same.

<sup>5</sup> The islands saw, and feared;  
The ends of the earth trembled: they drew near, and came.

<sup>6</sup> One helped the other  
And said to his brother, Be of good courage."

<sup>7</sup> So the iron-smith encouraged the goldsmith,

And he who smooths with the hammer him who smites on the anvil,  
Saying of the soldering, It is good:

Then he fastened it with nails, that it should not totter.

<sup>8</sup> But thou, Israel, my servant,  
Jacob whom I have chosen,

The seed of Abraham my friend;

<sup>9</sup> Thou whom I have taken hold of in the ends of the earth,

And called from the corners thereof,  
And to whom I said, Thou art my servant,

I have chosen thee and not cast thee away;

<sup>10</sup> Fear not, for I am with thee;  
Be not dismayed, for I am thy God:  
I strengthen thee; yea, I help thee;  
Yea, I uphold thee with the right hand of my righteousness.

<sup>11</sup> Behold, all who were incensed against thee will be ashamed and confounded:

Those who strove with thee will be as nothing, and will perish.

<sup>12</sup> Thou wilt seek them, and not find them, even those who contended with thee;

Those who warred against thee will be as nothing, and as vacancy.

<sup>13</sup> For I Jehovah thy God hold thy right hand,

XLI. Ver. 8. My servant. This title embodies one of the most characteristic ideas of the chapter and its occurrence is very frequent. The term had been previously applied to Israel, by Jeremiah (30 : 10 f.; 46 : 27) and Ezekiel (28 : 25; 37 : 25), but was taken up by this writer and greatly enriched. Ver. 14. Ye poor people. The Hebrew text is doubtful here.



Saying to thee, Fear not; I help thee.  
<sup>14</sup> Fear not, thou worm Jacob, and ye poor people of Israel;  
 I help thee, it is the oracle of Jehovah, and thy Redeemer is Israel's Holy One.  
<sup>15</sup> Behold, I make thee a new sharp threshing sledge having teeth:  
 Thou shalt thresh mountains, and beat them small,  
 And shalt make hills as chaff.  
<sup>16</sup> Thou shalt winnow them, and the wind shall carry them away,  
 And the whirlwind shall scatter them:  
 But thou wilt rejoice in Jehovah, Thou wilt glory in Israel's Holy One.  
<sup>17</sup> The poor and needy seek water while there is none,  
 And their tongue fails for thirst;  
 I Jehovah will answer them,  
 I the God of Israel will not forsake them.  
<sup>18</sup> I will open rivers on the bare hills,  
 And fountains in the midst of the valleys:  
 I will make the wilderness a pool of water,  
 And the dry land springs of water.  
<sup>19</sup> I will plant in the wilderness the cedar, the acacia tree,  
 And the myrtle, and the oil tree;  
 I will set in the desert the fir tree, The pine, and the cypress together:  
<sup>20</sup> That men may see, and know,  
 And consider, and understand together,  
 That the hand of Jehovah has done this,  
 And Israel's Holy One has created it.  
<sup>21</sup> Bring forward your case, says Jehovah;  
 Produce your proofs, says the king of Jacob.

<sup>22</sup> Let them come forth, and declare to us what shall happen:  
 Declare ye the former things, what they are, that we may consider them,  
 And know their issue; or shew us things to come.  
<sup>23</sup> Declare the things that are to come hereafter,  
 That we may know that ye are gods: Yea, do something, good or bad,  
 That ye may look upon one another and behold it together.  
<sup>24</sup> Behold, ye are of nothing, and your work of naught:  
 An abomination is he who chooses you.  
<sup>25</sup> I have roused up one from the north, and he is come;  
 From the rising of the sun one who calls upon my name:  
 And he comes upon rulers as upon mortar,  
 And as a potter treads clay.  
<sup>26</sup> Who has declared it from the beginning, that we may know it?  
 And beforetime, that we may say, [He is] right?  
 Yea, none has declared; yea, none has told;  
 Yea, none hears your words.  
<sup>27</sup> I, the first one, said to Zion, Behold, behold them;  
 And I gave to Jerusalem one that brought good tidings.  
<sup>28</sup> But when I look, there is no one; Even among them there is no counsellor,  
 That when I ask of them, can answer a word.  
<sup>29</sup> Behold, they are all vanity, their works are naught:  
 Their molten images are wind and confusion.

## CHAPTER XLII

<sup>1</sup> Behold my servant, whom I uphold;

Ver. 22. Come forth. Hebrew text reads "bring forth"; a slight correction of the vowels yields this sense.

My chosen, in whom my soul delights:  
 I have put my spirit upon him;  
 He will bring forth judgment to the nations.  
<sup>2</sup> He will not shout, nor raise a cry,  
 Nor cause his voice to be heard in the street.  
<sup>3</sup> A bruised reed he will not break,  
 And the dimly burning wick he will not quench:  
 He will bring forth judgment with faithfulness.  
<sup>4</sup> He will not be quenched nor be crushed,  
 Till he have set judgment in the earth;  
 And the islands wait for his law.  
<sup>5</sup> Thus says the God Jehovah,  
 He who created the heavens, and stretched them forth;  
 Who spread abroad the earth with its products;  
 Who gives breath to the people upon it,  
 And spirit to those who walk thereon:  
<sup>6</sup> I Jehovah have called thee in righteousness,  
 And hold thine hand,  
 And keep thee, and set thee as a covenant of the people,  
 As a light of the nations;  
<sup>7</sup> To open blind eyes,  
 To bring out prisoners from the dungeon,  
 And those who sit in darkness out of the prison house.  
<sup>8</sup> I am Jehovah; that is my name:  
 And my glory will I not give to another,  
 Nor my praise to idols.  
<sup>9</sup> Behold, the former things are come to pass,  
 And new things do I announce:  
 Before they spring forth I tell you of them.  
<sup>10</sup> Sing to Jehovah a new song,  
 And his praise from the end of the earth:  
 Ye that go down to the sea, and all that is therein,

The islands and their inhabitants.  
<sup>11</sup> Let the wilderness and its cities lift up [their voice,]  
 The villages which Kedar inhabits;  
 Let the inhabitants of Sela sing,  
 Let them shout from the top of the mountains.  
<sup>12</sup> Let them give glory to Jehovah,  
 And declare his praise in the islands.  
<sup>13</sup> Jehovah goes forth like a hero;  
 He stirs up zeal like a man of war:  
 He cries, yea, he shouts aloud;  
 He shows himself a hero against his enemies.  
<sup>14</sup> I have long time been silent;  
 I have been still, and restrained myself:  
 [Now] I cry out like a woman in travail;  
 I gasp and pant together.  
<sup>15</sup> I will lay waste mountains and hills,  
 And dry up all their herbage;  
 And I will turn rivers into islands,  
 And will dry up the pools.  
<sup>16</sup> And I will bring the blind by a way which they know not;  
 In paths which they know not will I lead them:  
 I will make darkness light before them,  
 And rough places level.  
 These things—I will do them and will not neglect them.  
<sup>17</sup> They will be turned back, they will be greatly ashamed,  
 Who trust in graven images,  
 Who say to molten images, Ye are our gods.  
<sup>18</sup> Hear, ye deaf; and look, ye blind, that ye may see.  
<sup>19</sup> Who is blind, but my Servant?  
 Or deaf, as my messenger whom I send?  
 Who is so blind as the trusted one,  
 And so blind as the Servant of Jehovah?  
<sup>20</sup> Thou hast seen many things, but thou observest not:  
 His ears are open, but he hears not.



<sup>21</sup> It pleased Jehovah, for his righteousness' sake,  
To make the instruction great and glorious.  
<sup>22</sup> But it is still a people robbed and spoiled;  
They are all of them snared in holes,  
And they are hid in prison houses:  
They are a prey, and there is none to deliver;  
A spoil, and none to say, Restore.  
<sup>23</sup> Who among you hearkens to this?  
Who takes heed and hears for the time to come?  
<sup>24</sup> Who gave up Jacob to plunder,  
and Israel to robbers?  
Was it not Jehovah? he against whom ye have sinned,  
And in whose ways they would not walk,  
And to whose instruction they were not obedient.  
<sup>25</sup> And so he poured upon him the fury of his anger,  
And the strength of battle;  
So that it set him on fire round about,  
yet he knew it not;  
And it burned him, yet he laid it not to heart.

# CHAPTER XLIII

<sup>1</sup> But now thus says Jehovah thy creator, O Jacob,  
And thy fashioner, O Israel:  
Fear not, for I have redeemed thee;  
I have called thee by name, thou art mine.  
<sup>2</sup> When thou passest through waters,  
I will be with thee;  
And through the rivers, they shall not overflow thee:  
When thou goest through the fire,  
thou shalt not be burned;  
Neither shall the flame kindle upon thee.  
<sup>3</sup> For I Jehovah am thy God,  
Israel's Holy One, thy deliverer;  
I give Egypt as thy ransom,  
Ethiopia and Seba for thee.

<sup>4</sup> Since thou art precious in my sight,  
Thou art honored and I love thee;  
Therefore will I give men for thee,  
and peoples for thy life.  
<sup>5</sup> Fear not; for I am with thee:  
I will bring thy seed from the sun-rising,  
And gather thee from the sunsetting;  
<sup>6</sup> I will say to the north, Give up,  
And to the south, Keep not back,  
Bring my sons from far,  
And my daughters from the end of the earth,  
<sup>7</sup> All those who are called by my name,  
And whom I have created for my glory,  
Whom I have formed, yea made.  
<sup>8</sup> Bring forth the people that is blind and yet have eyes,  
And the deaf that have ears.  
<sup>9</sup> Let all the nations be gathered together,  
And let the peoples be assembled:  
Who among them can declare such things?  
And let them shew us former things;  
Let them produce their witnesses,  
and gain their cause;  
Yea let them hear, and say, It is truth.  
<sup>10</sup> Ye are my witnesses, says Jehovah,  
And my servant whom I have chosen:  
That he may know and believe me,  
And understand that I am he;  
Before me no God was formed,  
And after me there shall be none.  
<sup>11</sup> I, I am Jehovah;  
And besides me there is no deliverer.  
<sup>12</sup> It was I who declared and delivered and announced,  
And there was no strange [god] among you:  
Therefore ye are my witnesses, says Jehovah, and I am God.  
<sup>13</sup> Also to-day I am he;  
And none can deliver out of my hand:

XLIII. Ver. 13. To-day. Hebrew has "from to-day"; the versions read "from of old".

When I work who can reverse it?

<sup>14</sup> Thus says Jehovah, your redeemer,  
Israel's Holy One:

For your sake I send to Babylon,  
And I will bring down all of them,  
even the Chaldeans,  
As fugitives to the ships in which  
they rejoice.

<sup>15</sup> I Jehovah am your Holy One,  
The Creator of Israel, your King.

<sup>16</sup> Thus says Jehovah,  
Who makes a way in the sea,  
And a path in the mighty waters;  
<sup>17</sup> Who brings forth chariot and  
horse, army and power;  
They lie down together, they cannot  
rise;

They are quenched, they are gone out  
like a wick.

<sup>18</sup> Remember not former things,  
And things of old consider not.

<sup>19</sup> Behold, I do a new thing;  
Now shall it spring forth; do ye not  
perceive it?

Yea, I will make a way in the wilder-  
ness,  
And rivers in the desert.

<sup>20</sup> Wild beasts of the field shall honor  
me,

The jackals and the ostriches:  
For I give waters in the wilderness,  
And rivers in the desert,  
To give drink to my people, my  
chosen:

<sup>21</sup> The people which I formed for  
myself,  
They will set forth my praise.

<sup>22</sup> Yet not upon me hast thou called,  
O Jacob;

Nor hast thou wearied thyself about  
me, O Israel.

<sup>23</sup> Thou hast not brought me the  
sheep of thy burnt offerings;  
Nor hast thou honored me with thy  
sacrifices.

I have not burdened thee with offer-  
ings,

Nor wearied thee with incense.

<sup>24</sup> Thou hast bought me no sweet  
cane with money,

Nor hast thou filled me with the fat of  
thy sacrifices:

But thou hast burdened me with thy  
sins,

And wearied me with thine iniquities.

<sup>25</sup> I, even I, am he who blots out thy  
transgressions for mine own  
sake;

And thy sins I do not remember.

<sup>26</sup> Put me in remembrance; let us  
plead together:

Set thou forth [thy] cause, that thou  
mayest be justified.

<sup>27</sup> Thy first father sinned,  
And thy representatives transgressed  
against me.

<sup>28</sup> Therefore I have profaned the  
holy princes,

And I have given up Jacob to the  
ban,

And Israel to reviling.

## CHAPTER XLIV

<sup>1</sup> But now hear, O Jacob my ser-  
vant,

And Israel, whom I have chosen:

<sup>2</sup> Thus says Jehovah thy Creator  
And thy fashioner from the womb,  
who helps thee:

Fear not, my servant Jacob,  
And thou, Jeshurun, whom I have  
chosen.

<sup>3</sup> For I will pour water upon the  
thirsty,

And streams upon the dry ground:  
I will pour my Spirit upon thy seed,  
And my blessing upon thy offspring:

<sup>4</sup> So that they will spring up among  
the grass,

Like willows by the watercourses.

<sup>5</sup> One will say, I am Jehovah's;  
And another will call [himself] by  
the name of Jacob;

And another will write on his hand,  
Jehovah's,

And surname [himself] by the name  
of Israel.

<sup>6</sup> Thus says Jehovah, the King of  
Israel,



And his redeemer Jehovah of hosts;  
I am the first, and I am the last;  
And besides me there is no God.

<sup>7</sup> And who, as I, can proclaim?  
Let him declare it, and set it in order  
for me,

Since I appointed the ancient people,  
And things that are to come,—that  
is what will happen, let them de-  
clare.

<sup>8</sup> Fear ye not, neither be afraid:  
Have I not long ago declared and  
announced it?

And ye are my witnesses. Is there  
a God besides me?

Yea, there is no Rock; I know none.

<sup>9</sup> Those who fashion images are all  
of them chaos;

And their delectable things do not  
bring profit:

And their own witnesses see not, nor  
know; that they may be put to  
shame.

<sup>10</sup> Who then has fashioned a god,  
Or molten a graven image to no  
profit?

<sup>11</sup> Behold, all its associates shall be  
put to shame;

And the workmen, they are men:  
Let them all be gathered together,  
let them stand up;

They shall fear, they shall be shamed  
together.

<sup>12</sup> The smith sharpens the axe, and  
works in the coals, and shapes it  
with hammers,

And fashions it with his strong arm;  
And when he is hungry, his strength  
fails;

When he drinks no water, he is faint.

<sup>13</sup> The carpenter stretches out a line:  
He sketches it with a pencil; he  
shapes it with planes,

And with the compasses he marks it  
out,

And shapes it after the figure of a  
man,

According to the beauty of a man, to  
dwell in the house.

<sup>14</sup> He sets himself to cut down ce-  
dars, and he takes an ilex or  
oak,

And chooses for himself one among  
the trees of the forest:

He plants a pine, and the rain nour-  
ishes it.

<sup>15</sup> And it shall serve a man for fuel,  
And he takes thereof, and warms  
himself;

Yea, he kindles a fire and bakes  
bread:

Yea, he makes a god, and worships  
it;

He makes it into a graven image, and  
falls down to it.

<sup>16</sup> He has burnt the half of it in the  
fire;

Over the one half he eats flesh; he  
roasts a roast, and is satisfied:

Yea, he warms himself, and says,  
Aha, I am warm, I have felt the  
heat.

<sup>17</sup> And the residue of it he has made  
into a god, even his graven  
image:

He falls down to it, and worships and  
prays to it, and says,

Deliver me; for thou art my god.

<sup>18</sup> They know not, neither do they  
consider:

For their eyes are plastered up, that  
they cannot see,

And their hearts, that they cannot  
understand.

<sup>19</sup> And he does not reflect nor is  
there knowledge or understand-  
ing to say,

The half of it I have burned in the  
fire;

Yea, also I have baked bread upon  
its coals;

I have roasted flesh and eaten it:  
And shall I make its residue an  
abomination?

Shall I fall down to the stock of a  
tree?

<sup>20</sup> He who cherishes ashes, a deceived  
heart has turned him aside.

That he cannot deliver himself, nor say,

Is there not a lie in my right hand?  
<sup>21</sup> Remember these things, O Jacob,  
 And Israel, for thou art my servant:  
 I have formed thee; thou art my servant:

O Israel, thou wilt not forget me.

<sup>22</sup> I have blotted out, as a thick cloud, thy transgressions,  
 And, as a cloud, thy sins:  
 Return to me; for I have redeemed thee.

<sup>23</sup> Sing, O heavens, for Jehovah has done it;

Shout, O depths of the earth;  
 Break forth into singing, O mountains,

O forest, and every tree therein:  
 For Jehovah has redeemed Jacob,  
 And glorifies himself in Israel.

<sup>24</sup> Thus says Jehovah, thy redeemer,  
 and thy fashioner from the womb:

I am Jehovah, who made all things:  
 Who stretched forth the heavens alone;

Who spread forth the earth—who was with me?

<sup>25</sup> Who frustrates the tokens of the boasters, and makes diviners mad;

Who turns wise men backward, and makes their knowledge foolish:

<sup>26</sup> Who confirms the word of his servant,

And performs the counsel of his messengers;

Who says of Jerusalem, It shall be inhabited;

And of the cities of Judah, They shall be built,

And I will raise up their ruins:

<sup>27</sup> Who says to the deep, Be dry,  
 and I will dry up thy rivers:

<sup>28</sup> Who says of Cyrus, [He is] my

friend, and will perform all my pleasure;

So that he will say of Jerusalem, It shall be built and the foundation of the temple shall be laid.

## CHAPTER XLV

<sup>1</sup> Thus says Jehovah, to his anointed, to Cyrus, whose right hand I have grasped,

That nations may be subdued before him,

And that I may ungirdle kings;

To open doors before him,

And that gates may not be shut.

<sup>2</sup> I, myself, will go before thee,

And make the rugged places plain:

I will break in pieces doors of brass,

And cut in sunder bars of iron:

<sup>3</sup> And I will give thee the treasures of darkness,

And hidden riches of secret places,

That thou mayest know that I am Jehovah

Who call thee by thy name, even the God of Israel.

<sup>4</sup> For the sake of my servant Jacob, and Israel my chosen,

I have called thee by thy name:

I have surnamed thee, though thou hast not known me.

<sup>5</sup> I am Jehovah, and there is none else;

Besides me there is no god:

I girded thee, though thou didst not know me:

<sup>6</sup> That men may know from the rising of the sun, and from its setting,

That there is none besides me:

I am Jehovah, and there is none else,

<sup>7</sup> Who forms light, and creates darkness;

Who makes peace, and creates calamity;

I Jehovah am he who does all these things.

XLV. Ver. 1. To his anointed, to Cyrus. The only place in the Old Testament where the term Anointed is applied to a foreign ruler. It has no Messianic signification here, but, merely denotes Cyrus as one called by Jehovah and set apart to do a special work for his people Israel.



<sup>6</sup> Drop down, ye heavens, from above,  
And let the skies pour down righteousness:  
Let the earth open, that they may bring forth salvation,  
And let it cause righteousness to spring up together;  
I Jehovah have created it.

<sup>9</sup> Woe unto him who strives with his Maker!  
A potsherd with the other potsherds of the earth!

Shall the clay say to him who molds it, What makest thou?  
Or thy work, He has no hands?

<sup>10</sup> Woe unto him who says to a father, What begettest thou?  
Or to a woman, With what travailest thou?

<sup>11</sup> Thus says Jehovah, Israel's Holy One, and his Maker:  
Will ye ask me of the things that are to come!  
Concerning my sons, and concerning the work of my hands, will ye command me!

<sup>12</sup> It was I who made the earth,  
And created man upon it:  
I, even my hands, have stretched out the heavens

And all their host have I commanded.

<sup>13</sup> And it was I who raised him up in righteousness,  
And I make straight all his ways:  
He will build my city,  
And he will let my exiles go free,  
Not for price nor reward,  
Says Jehovah of hosts.

<sup>14</sup> Thus says Jehovah,  
The labor of Egypt, and the merchandise of Ethiopia,  
And the Sabeans, men of stature,  
Will pass before thee, and they will be thine;

They will go after thee; in chains they will come over:  
And they will fall down to thee, they will pray to thee, [saying],

Only in thee is God; and there is none else, there is no God.

<sup>15</sup> Verily thou art a God that hidest thyself,

O God of Israel, deliverer!

<sup>16</sup> They are put to shame, yea, confounded, all of them:

They are gone into confusion together, the makers of idols.

<sup>17</sup> [But] Israel will be delivered by Jehovah with an everlasting deliverance:

Ye will not be ashamed nor confounded world without end.

<sup>18</sup> For thus says Jehovah, the creator of the heavens—he is God;  
The former and maker of the earth; he established it;

Not as a waste did he create it; he prepared it to be inhabited:

I am Jehovah; and there is none else.

<sup>19</sup> I have not spoken in secret, in a place of the land of darkness;  
I said not unto the seed of Jacob, Seek ye me in a waste;

I, Jehovah speak righteousness, I declare things that are right.

<sup>20</sup> Assemble yourselves and come; draw near together, ye that are escaped of the nations:

They have no knowledge who carry their wooden images,

And pray to a god who cannot deliver.

<sup>21</sup> Declare ye, and bring [it] forth; yea, let them take counsel together:

Who has announced this from ancient times? who has declared it of old?

Is it not I, Jehovah? and there is no God else besides me;

A just God and a deliverer; there is none besides me.

<sup>22</sup> Turn to me, and be ye delivered, all the ends of the earth:

For I am God, and there is none else.

<sup>23</sup> By myself have I sworn,

Righteousness is gone forth from  
my mouth,  
A word which shall not return,  
That to me every knee shall bow,  
every tongue shall swear.

<sup>24</sup> Only through Jehovah, one shall  
say of me, is righteousness and  
strength:

Even to him shall men come, and  
all they who were incensed  
against him shall be put to  
shame.

<sup>25</sup> In Jehovah shall all the seed of  
Israel be justified, and shall  
glory.

### CHAPTER XLVI

<sup>1</sup> Bel bows down, Nebo stoops,  
Their images are upon the beasts,  
and upon the cattle:

The things that ye carried about are  
made a load, a burden to the  
weary [beast.]

<sup>2</sup> They stoop, they bow down to-  
gether;

They could not deliver the burden,  
But are themselves gone into cap-  
tivity.

<sup>3</sup> Harken to me, O house of Jacob,  
And all the remnant of the house of  
Israel,

Who have been borne [by me] from  
birth,

Who have been carried from the  
womb:

<sup>4</sup> And even to old age I am the  
same,

And even to gray hairs I will carry  
[you]:

I have made, and I will bear;  
Yea, I will carry and will deliver.

<sup>5</sup> To whom will ye liken me, and  
make me equal,

And compare me, that we may be  
like?

XLVI. Ver. 1. Bel and Nebo were the chief deities of Babylonia in its last years. The former name corresponds to the Hebrew Baal, and the latter is closely allied to the Hebrew word for "prophet" (nabi). Bel (belu) was the patron god of Babylon and Nebo (Nabu) of Borsippa, a city near Babylon. They were probably the Babylonian equivalents of Jupiter and his messenger and interpreter, Mercury.

XLVII. Ver. 1. This chapter is an ironical elegy, or a taunt-song; cf. chap. 14: 4-21. Hebrew elegiac poetry had its own characteristic metre, and there are many traces of such metre in this elegy.

<sup>6</sup> They who pour gold from the bag,  
And weigh silver in the balance,  
Hire a goldsmith, that he may make  
it a god;

They fall down, yea, they worship.

<sup>7</sup> They bear him upon the shoulder,  
they carry him,

And set him in his place, that he may  
stand;

From his place he will not move:

Yea, one shall cry unto him, yet can  
he not answer,

Nor deliver him out of his trouble.

<sup>8</sup> Remember this, and stand firm;

Bring it again to mind, O ye trans-  
gressors.

<sup>9</sup> Remember the former things of old:  
For I am God, and there is none else;  
[I am] God, and there is none like  
me;

<sup>10</sup> Declaring the end from the begin-  
ning,

And from ancient times things that  
are not yet done;

Saying, My purpose shall stand,  
And I will do all my pleasure:

<sup>11</sup> Calling a ravenous bird from the  
east,

The man of my purpose from a far  
country;

Yea, I have spoken, I will also bring  
it to pass;

I have purposed, I will also do it.

<sup>12</sup> Harken to me, ye stouthearted,  
Who are far from righteousness:

<sup>13</sup> I bring near my righteousness, it  
is not far off,

And my deliverance will not tarry;

And I give deliverance in Zion for  
Israel my glory.

### CHAPTER XLVII

<sup>1</sup> Come down, and sit in the dust,  
O virgin daughter of Babylon;



Sit on the ground without a throne,  
O daughter of the Chaldeans:  
For thou shalt never more be called  
Tender and delicate.

<sup>2</sup> Take the millstones, and grind meal:

Remove thy veil,  
Strip off the train, uncover the leg,  
Wade through the rivers.

<sup>3</sup> Let thy nakedness be uncovered,  
Yea, let thy shame be seen:

I will take vengeance, and will spare no man.

<sup>4</sup> Our redeemer, Jehovah of hosts is his name,  
Israel's Holy One.

<sup>5</sup> Sit thou silent, and retire into darkness,

O daughter of the Chaldeans:  
For thou shalt never more be called,  
The mistress of kingdoms.

<sup>6</sup> I was wroth with my people,  
I profaned mine inheritance,  
And gave them into thine hand:  
Thou hast shown them no mercy;  
Upon the aged even hast thou very heavily

Laid thy yoke.

<sup>7</sup> And thou saidst, I shall exist as a mistress perpetually:  
So that thou didst not lay these things to thy heart.  
Thou wast not mindful of the future.

<sup>8</sup> Now therefore hear this, thou wanton one,

Who sittest securely,  
Who sayest in thy heart,  
I am, and there is none besides.

I shall not sit as a widow,  
Neither shall I know the loss of children:

<sup>9</sup> Therefore these two things shall come to thee

In a moment, in one day,  
The loss of children, and widowhood:

In their full measure shall they come upon thee,

Despite the multitude of thy sorceries,

And the great abundance of thine enchantments.

<sup>10</sup> And though thou didst trust in thy wickedness, and say,  
None sees me.

Thy wisdom and thy knowledge,  
This has perverted thee:

And so thou hast said in thy heart,  
I am, and there is none besides;

<sup>11</sup> Therefore misfortune will come upon thee

Which thou wilt not know how to charm away:

And mischief will fall upon thee,  
Which thou wilt not be able to remedy;

And destruction will come upon thee suddenly,

Which thou knowest not.

<sup>12</sup> Stand now with thine enchantments,

And with the multitude of thy sorceries,

Wherein thou hast labored from thy youth;

Perhaps thou canst accomplish something.

Perhaps thou mayest strike terror.

<sup>13</sup> Thou art wearied in the multitude of thy counsels:

Let them now stand up  
And deliver thee, the astrologers,

The stargazers,  
Those who announce monthly

What will befall thee.

<sup>14</sup> Behold, they have become like stubble

Which the fire has burned;  
They cannot deliver themselves  
From the power of the flame:

It is not a coal to warm at,  
Nor a fire to sit before.

<sup>15</sup> Such are they become to thee  
For whom thou hast wearied thyself:

They who have trafficked with thee from thy youth

Stagger every one to his quarter;  
There is none to deliver thee.

# CHAPTER XLVIII

<sup>1</sup> Hear ye this, O house of Jacob,  
Who are called by the name of Israel,  
And have come forth out of the loins  
of Judah;

Who swear by the name of Jehovah,  
And celebrate the God of Israel,  
But not in truth, nor in righteousness.

<sup>2</sup> For they call themselves after the  
holy city,  
And stay themselves upon the God  
of Israel;

Jehovah of hosts is his name.

<sup>3</sup> The former things I declared long  
ago;

Yea, they went forth from my  
mouth, and I announced them:  
Suddenly I wrought, and they came  
to pass,

<sup>4</sup> Because I knew that thou wast ob-  
stinate,  
And thy neck an iron sinew, and thy  
brow bronze.

<sup>5</sup> And I declared it to thee long ago;  
Before it came to pass I announced  
it to thee:

Lest thou shouldst say, Mine idol  
has wrought it,  
And my graven image, and my molten  
image, have appointed it.

<sup>6</sup> Thou hast heard it: behold it all;  
And will ye not declare it?  
I have announced to thee new  
things, this time,

Even hidden things which thou hast  
not known.

<sup>7</sup> Now have they been created and  
not of old;  
And before this day thou heardest  
them not;

Lest thou shouldst say, Behold, I  
knew them.

<sup>8</sup> Thou didst neither hear nor know,  
Nor was thine ear open before:

For I knew that thou didst deal very  
treacherously,  
And wast called rebellious from the  
womb.

<sup>9</sup> For my name's sake I defer mine  
anger,  
And for my praise I refrain for thy  
good,

That I may not cut thee off.

<sup>10</sup> Behold, I have refined thee, but  
not as silver;  
I have tried thee in the furnace of  
affliction.

<sup>11</sup> For mine own sake, for mine own  
sake, will I do it;  
For how is my name profaned!  
And my glory will I not give to an-  
other.

<sup>12</sup> Hearken to me, O Jacob, and Is-  
rael my called one:  
I am he; I am the first, I also am  
the last.

<sup>13</sup> Yea, my hand founded the earth,  
And my right hand spread out the  
heavens:

When I call unto them, they stand  
forth together.

<sup>14</sup> Assemble yourselves, all ye, and  
hear:

Who among them has declared these  
things?

One whom Jehovah loves will per-  
form his pleasure on Babylon,  
and his arm [shall be on] the  
Chaldeans.

<sup>15</sup> I, even I, have spoken; yea, I have  
called him:

I have brought him, and he shall  
make his way prosperous.

<sup>16</sup> Come ye near unto me, hear ye  
this;

From the beginning I have not  
spoken in secret;

From the time that it was, there am I.  
And now the Lord Jehovah has sent  
me, and his Spirit.

<sup>17</sup> Thus says Jehovah, thy redeemer,  
Israel's Holy One:

I am Jehovah thy God, who teaches  
thee to do what is profitable,



Who leads thee by the way that thou shouldst go.

<sup>18</sup> O that thou wouldst hearken to my commandments!

Then would thy peace be as a river,  
And thy righteousness as the waves of the sea:

<sup>19</sup> Thy seed also would be as the sand,  
And the offspring of thy bowels like its grains:

His name should not be cut off nor destroyed from before me.

<sup>20</sup> Go ye out from Babylon, flee ye from the Chaldeans;

With a voice of singing declare ye, tell this,

Utter it even to the end of the earth:  
Say ye, Jehovah has redeemed his servant Jacob.

<sup>21</sup> And they thirsted not when he led them through the deserts:

He caused the waters to flow out of the rock for them:

He cleft the rock also, and the waters gushed out.

<sup>22</sup> There is no peace, says Jehovah, to the wicked.

## CHAPTER XLIX

<sup>1</sup> Listen, O islands, unto me; and hearken, ye peoples, from far:

Jehovah has called me from the womb;

From my mother's lap he has mentioned my name:

<sup>2</sup> And he made my mouth like a sharp sword,

In the shadow of his hand he hid me;

And he made me a polished shaft, in his quiver he covered me close:

<sup>3</sup> And he said to me, Thou art my servant;

Israel, in whom I will glorify myself.

<sup>4</sup> But I said, I have labored in vain, I have spent my strength for naught and vanity:

Yet surely my right is with Jehovah,

And my recompense with my God.

<sup>5</sup> And now says Jehovah who formed me from the womb to be his Servant,

To bring Jacob again to him, and that Israel be gathered to him:

(For I am honored in the eyes of Jehovah,

And my God is become my strength:)

<sup>6</sup> Yea, he says, "It is too slight a thing that thou shouldst be my Servant

To raise up the tribes of Jacob, and to restore the preserved of Israel:

And so I will set thee to be the light of the nations,

That my deliverance may be to the end of the earth."

<sup>7</sup> Thus says Jehovah, the redeemer of Israel, his Holy One,

To him whom man despises, to him whom the nation abhors, to a servant of rulers:

Kings shall see thee and shall arise;

Princes and they shall worship;

Because of Jehovah who is faithful,

And of Israel's Holy One, in that he chose thee.

<sup>8</sup> Thus says Jehovah,

In an acceptable time I answered thee,

And in a day of deliverance I helped thee:

And I preserve thee, and set thee as a covenant of the people,

To raise up the land, to make them inherit the desolate heritages;

<sup>9</sup> Saying to those who are bound, Go forth;

To those who are in darkness, Show yourselves.

They will feed in the ways,

And on all bare heights will be their pasture.

<sup>10</sup> They will not hunger nor thirst: Neither will the mirage nor sun smite them;

For he who has mercy on them will lead them,

- Even by the springs of water will he guide them.
- <sup>11</sup> And I will make all my mountains a way,  
And my high ways will be exalted.
- <sup>12</sup> Lo, these come from far:  
And, lo, these from the north and from the west;  
And these from the land of Sinim.
- <sup>13</sup> Sing, O heavens, and be joyful, O earth:  
And break forth into singing, O mountains:  
For Jehovah has comforted his people,  
And has compassion on his afflicted ones.
- <sup>14</sup> But Zion said, Jehovah has forsaken me,  
And the Lord has forgotten me.
- <sup>15</sup> Can a woman forget her suckling child,  
That she should not have compassion on the son of her womb?  
Yea, these may forget, yet will not I forget thee.
- <sup>16</sup> Behold, I have graven thee upon the palms of my hands;  
Thy walls are continually before me.
- <sup>17</sup> Thy children come quickly;  
Thy destroyers and they who laid thee waste go forth from thee.
- <sup>18</sup> Lift up thine eyes round about, and behold:  
All these gather themselves together, and come to thee.  
As I live, says Jehovah, thou wilt surely clothe thyself with them all as with an ornament,  
And gird thyself with them like a bride.
- <sup>19</sup> For, as to thy waste and thy desolate places and thy destroyed land—  
Surely now, thou wilt be too narrow for the inhabitants,  
And those who swallowed thee up will be far away.
- <sup>20</sup> The children of thy bereavement will yet say in thine ears,  
The place is too narrow for me: give place to me that I may dwell.
- <sup>21</sup> Then thou wilt say in thy heart,  
Who has borne me these,  
Seeing I am bereaved of my children, and am barren,  
An exile, and wandering to and fro?  
and who has brought up these?  
Behold, I was left alone; these—where were they?
- <sup>22</sup> Thus says the Lord Jehovah,  
Behold, I lift up my hand to the nations,  
And set up my banner to the peoples:  
And they will bring thy sons in their bosom,  
And thy daughters will be carried upon their shoulders.
- <sup>23</sup> And kings will be thy foster fathers,  
And their queens thy nursing mothers:  
They will bow down to thee with their faces to the earth,  
And lick the dust of thy feet;  
And thou shalt know that I am Jehovah,  
And those who wait for me will not be put to shame.
- <sup>24</sup> Can the prey be taken from the mighty,  
Or the captives of the terrible one be delivered?
- <sup>25</sup> But thus says Jehovah,  
Even the captives of the mighty shall be taken away,  
And the prey of the terrible shall be delivered:  
For I will contend with him who contends with thee,  
And I will deliver thy children.
- <sup>26</sup> And I will cause those who oppress thee to eat their own flesh;  
And they shall be drunken with their own blood, as with sweet wine:



And all flesh shall know that I  
Jehovah am thy deliverer.  
And that thy redeemer is the Mighty  
One of Jacob.

# CHAPTER L

<sup>1</sup> Thus says Jehovah,  
Where is your mother's bill of di-  
vorce with which I put her  
away?  
Or which of my creditors is it to  
whom I have sold you?  
Behold, for your iniquities were ye  
sold,  
And for your rebellions was your  
mother put away.  
<sup>2</sup> Wherefore, when I came, was there  
no man?  
When I called, was there none to  
answer?  
Is my hand too short to redeem?  
Or have I no power to deliver?  
Behold, by my rebuke I dry up the  
sea,  
I make the rivers a desert:  
So that their fish stink, because there  
is no water,  
And die for thirst.  
<sup>3</sup> I clothe the heavens with black-  
ness,  
And I make sackcloth their cover-  
ing.  
<sup>4</sup> The Lord Jehovah has given me a  
disciples' tongue,  
That I may know how to raise up  
the weary one with words:  
Morning by morning he wakens my  
ear to hear after the manner of  
disciples.  
<sup>5</sup> The Lord Jehovah has opened my  
ear,  
And I was not rebellious, I drew not  
back.  
<sup>6</sup> I gave my back to the smiters,  
And my cheeks to those who plucked  
off the hair:  
I hid not my face from shame and  
spitting.  
<sup>7</sup> The Lord Jehovah helps me;  
Therefore I shall not be confounded:

Therefore I have made my face like  
a flint,  
And I know that I shall not be  
shamed.  
<sup>8</sup> He is near who justifies me; who  
will contend with me?  
Let us stand forth together:  
Who is my adversary? let him come  
near to me.  
<sup>9</sup> Behold, the Lord Jehovah will help  
me;  
Who is he that shall condemn me?  
Behold, they all will fall to pieces  
like a garment;  
The moth will eat them up.  
<sup>10</sup> Whoever among you fear Jeho-  
vah,  
Obey the voice of his Servant;  
Whoever walks in darkness, and has  
no light,  
Let him trust in the name of Jeho-  
vah and lean upon his God.  
<sup>11</sup> Behold, all ye who kindle a fire,  
who gird yourselves about with  
firebrands:  
Walk ye in the flame of your fire,  
and among the brands which ye  
have kindled.  
This shall ye have of mine hand,  
that ye lie down in torture.

# CHAPTER LI

<sup>1</sup> Harken to me, ye who pursue  
righteousness, ye who seek  
Jehovah:  
Look to the rock whence ye were  
hewn,  
And to the hole of the pit whence ye  
were digged.  
<sup>2</sup> Look to Abraham your father,  
And to Sarah who bore you:  
For when he was but one I called  
him,  
And I blessed him, and made him  
many.  
<sup>3</sup> For Jehovah will comfort Zion:  
He will comfort all her waste places,  
And will make her wilderness like  
Eden,  
And her desert like the garden of Je-  
hovah;

Joy and gladness will be found therein,  
Thanksgiving, and the voice of song.

<sup>4</sup> Attend to me, O my people;  
And give ear to me, O my nation:  
For instruction will go forth from me,  
And I will establish my judgment for a light of the peoples.

<sup>6</sup> My righteousness is near, my deliverance is gone forth,  
And my arms will judge the peoples;  
the islands wait for me,  
And on my arm they trust.

<sup>6</sup> Lift up your eyes to the heavens,  
And look upon the earth beneath:  
For the heavens will vanish away like smoke,  
And the earth will fall to pieces like a garment,  
And its inhabitants will die like gnats:

But my deliverance will be forever,  
And my righteousness will not be abolished.

<sup>7</sup> Harken to me, ye who know righteousness,  
The people in whose heart is my instruction;  
Fear ye not the reproach of men,  
Neither be ye dismayed at their revilings.

<sup>8</sup> For the moth will eat them like a garment,  
And the worm will eat them like wool:  
But my righteousness will be forever,  
And my deliverance unto all generations.

<sup>9</sup> Awake, awake, put on strength, O arm of Jehovah;  
Awake, as in the days of old, the generations of ancient times.  
Was it not thou who didst cut Rahab in pieces, who pierced the dragon?

<sup>10</sup> Was it not thou who didst dry up

the sea, the waters of the great deep;

Who didst make the depths of the sea a way for the redeemed to pass over?

<sup>11</sup> And the ransomed of Jehovah will return, and come with singing to Zion;

And everlasting joy will be upon their heads:

Gladness and joy will overtake them,  
And sorrow and sighing will flee away.

<sup>12</sup> I, even I, am he who comforts you: who then art thou, that thou art afraid

Of man who dies, and of the son of man who is made as grass:

<sup>13</sup> And that thou forgettest Jehovah thy Maker, who stretched forth the heavens, and founded the earth;

And that thou fearest continually all the day

Because of the fury of the oppressor, when he makes ready to destroy?

Where then is the fury of the oppressor?

<sup>14</sup> The captive exile will speedily be loosed;

And he will not die [and go down] into the pit, neither will his bread fail.

<sup>15</sup> For I am Jehovah thy God who stirs up the sea

That its waves roar: whose name is Jehovah of hosts.

<sup>16</sup> And I have put my words in thy mouth, and have covered thee with the shadow of my hand,

That I may plant the heavens, and found the earth,

And say to Zion, Thou art my people.

<sup>17</sup> Awake, awake, stand up, O Jerusalem,

Who hast drunken at the hand of Jehovah the cup of his fury;

Thou hast drunken the goblet of reeling and drained it.



<sup>18</sup> There is none to guide her among  
all the sons whom she has  
borne;

And none to take her by the hand  
of all the sons whom she has  
brought up.

<sup>19</sup> These two things are befallen  
thee; who shall bemoan thee?

Desolation and destruction, and the  
famine and the sword; how  
shall I comfort thee?

<sup>20</sup> Thy sons have fainted, they lie at  
the corner of every street, like  
an antelope in a net;

So full are they of the fury of Jeho-  
vah, the rebuke of thy God.

<sup>21</sup> Therefore hear now this, thou  
afflicted, and drunken, but not  
with wine:

<sup>22</sup> Thus says thy Lord Jehovah, and  
thy God who pleads the cause  
of his people,

Behold, I take out of thy hand the  
cup of reeling,

Even the goblet of my fury: thou  
shalt no more drink it again:

<sup>23</sup> And I will put it into the hand  
of those who afflict thee:

Who have said to thy soul, Bow  
down, that we may go over:

And so thou didst make thy back  
like the ground and like the  
street, for those running over.

## CHAPTER LII

<sup>1</sup> Awake, awake, put on thy strength,  
O Zion;

Put on thy beautiful garments, O  
Jerusalem, thou holy city:

For henceforth there shall no more  
enter thee the uncircumcised  
and the unclean.

<sup>2</sup> Shake thyself from the dust; arise,  
O captive Jerusalem:

Loose thyself from the bands of thy  
neck, O captive daughter of  
Zion.

<sup>3</sup> For thus says Jehovah, Ye were  
sold for naught;

And not for money will ye be re-  
deemed.

<sup>4</sup> For thus says the Lord Jehovah.

My people went down at the first  
into Egypt to sojourn there:

And Assyria oppressed them without  
cause.

<sup>5</sup> Now therefore, what have I here, it  
is the oracle of Jehovah,

Seeing that my people is taken away  
for naught?

Its rulers howl, it is the oracle of  
Jehovah,

And my name continually all the  
day is blasphemed.

<sup>6</sup> Therefore, my people shall know  
my name in that day,

That I am he who says, Here am I.

<sup>7</sup> How beautiful upon the mountains  
are the feet of one who brings  
good news,

Who proclaims peace, who an-  
nounces good tidings, who pub-  
lishes deliverance;

Who says to Zion, Thy God  
reigns!

<sup>8</sup> Hark, thy watchmen! they lift up  
the voice, together do they sing;

For they see, eye to eye, how Jeho-  
vah returns to Zion.

<sup>9</sup> Break forth into joy, sing together,  
ye waste places of Jerusalem:

For Jehovah has comforted his peo-  
ple, he has redeemed Jerusalem.

<sup>10</sup> Jehovah has bared his holy arm  
in the eyes of all the nations;

And all the ends of the earth shall  
see the deliverance of our God.

<sup>11</sup> Away, away! go out thence,  
touch nothing unclean;

Go out of the midst of her; cleanse  
yourselves, ye who bear the ves-  
sels of Jehovah.

LII. Ver. 6. In that day. The Hebrew text has "therefore" before this phrase; the word is lacking, however, from the Septuagint and Vulgate and its presence in the Hebrew is probably due to the error of a copyist.

<sup>12</sup> Not in haste will ye go out and  
not in flight shall ye go forth;  
For Jehovah goes before you; and  
the God of Israel is your rear-  
guard.

<sup>13</sup> Behold, my servant will deal wise-  
ly,  
He will rise and be exalted and be  
very high.

<sup>14</sup> Like as many were astounded at  
thee,  
(His visage was so marred from that  
of man,  
And his form from that of the sons  
of men,)

<sup>15</sup> So will he startle many nations;  
Kings will shut their mouths be-  
cause of him:  
For that which had not been told  
them do they see;  
And that which they had not heard  
do they perceive.

## CHAPTER LIII

<sup>1</sup> Who has believed that which we  
have heard?  
And to whom has the arm of Jeho-  
vah revealed itself?

<sup>2</sup> For he grew up before us like a  
sapling,  
And like a root out of a dry ground.  
He had no form or comeliness,  
That we should look upon him;  
And no beauty that we should de-  
light in him.

<sup>3</sup> He was despised, and forsaken of  
men;

A man of sorrows, and familiar with  
sicknesses:

And like one from whom men hide  
their face,

Despised, and we esteemed him not.

<sup>4</sup> Surely he bore our sicknesses,  
And our pains—he carried them;  
While we regarded him stricken,  
Smitten of God, and afflicted.

<sup>5</sup> But he was wounded for our re-  
bellions,

He was crushed for our iniquities:  
A chastisement for our peace was  
upon him;  
And through his stripes came heal-  
ing to us.

<sup>6</sup> All we like sheep had gone astray;  
We had turned every one to his own  
way;

While Jehovah made to light on  
him

The iniquity of us all.

<sup>7</sup> He was treated violently, although  
he humbled himself

And never opened his mouth;  
Like a lamb that is led to the slaugh-  
ter,

And like a sheep that before her  
shearers is dumb;

Yea, he never opened his mouth.

<sup>8</sup> By an oppressive judgment he was  
taken away;

And among his contemporaries, who  
considered

That he had been cut off from the  
land of the living?

That for the rebellion of my people  
he was stricken?

<sup>9</sup> And so they made his grave with  
the rebellious,

And with the wicked his tomb;

Although he had done no violence,  
And no deceit was in his mouth.

<sup>10</sup> But it had pleased Jehovah to  
crush him with grievous sick-  
ness

[With the purpose that] if he were  
to make himself an offering for  
guilt,

He would see [his] seed, he would  
prolong his days,

And the pleasure of Jehovah would  
prosper in his hand.

<sup>11</sup> In consequence of the anguish of  
his soul, he would experience  
satisfaction:

By his knowledge will my Servant  
bring righteousness to many,

And their iniquities he will bear.

<sup>12</sup> Therefore will I divide him a por-  
tion among the great,



And he shall divide the spoil with  
the strong;  
Because he poured out his soul unto  
death,  
And let himself be numbered with  
the rebellious;  
Whereas it was he who bore the sins  
of many,  
And made intercession for the re-  
bellious.

CHAPTER LIV

<sup>1</sup> Sing, O barren, thou who hast not  
borne;  
Break out into singing, and cry  
aloud, thou who hast not trav-  
ailed:  
For more are the children of the  
desolate  
Than the children of the married wife,  
says Jehovah.  
<sup>2</sup> Enlarge the place of thy tent,  
And let them stretch forth the cur-  
tains of thy habitations;  
Spare not; lengthen thy cords, and  
strengthen thy stakes.  
<sup>3</sup> For on the right hand and on the  
left, thou wilt spread forth;  
And thy seed shall possess the na-  
tions,  
And make the desolate cities to be  
inhabited.  
<sup>4</sup> Fear not; for thou wilt not be put  
to shame:  
Neither be thou confounded; for thou  
wilt not be made to blush:  
For thou wilt forget the shame of  
thy youth,  
And the reproach of thy widowhood  
wilt thou remember no more.  
<sup>5</sup> For thy husband is thy Maker;  
Jehovah of hosts is his name:  
And thy redeemer is Israel's Holy  
One;  
God of the whole earth is he called.  
<sup>6</sup> For Jehovah has called thee as a

wife forsaken and grieved in  
spirit;  
And a wife of youth, can she be  
neglected? says thy God.  
<sup>7</sup> For a little moment I forsook thee;  
But with great mercies will I gather  
thee.  
<sup>8</sup> In overflowing wrath I hid my face  
from thee for a moment;  
But with everlasting kindness will I  
have mercy on thee,  
Says Jehovah thy redeemer.  
<sup>9</sup> This is unto me like the days of  
Noah:  
When I swore that the waters of  
Noah should no more go over  
the earth,  
So do I swear that I will not be  
angry with thee, nor rebuke  
thee.  
<sup>10</sup> For the mountains may depart,  
and the hills remove;  
But my kindness will not depart  
from thee, nor will my covenant  
of peace be removed,  
Says Jehovah who has mercy on  
thee.  
<sup>11</sup> O thou afflicted, storm-tossed and  
uncomforted one,  
Behold, I set thy stones in antimony,  
and lay thy foundations with  
sapphires.  
<sup>12</sup> And I make thy battlements of  
rubies,  
And thy gates of carbuncles, and all  
thy border of precious stones.  
<sup>13</sup> And all thy children will be dis-  
ciples of Jehovah;  
And great will be the prosperity of  
thy children.  
<sup>14</sup> By righteousness thou wilt be es-  
tablished.  
Thou wilt be far from oppression,  
for thou wilt not fear;  
And from terror, for it will not  
come near thee.

Ver. 9. Like the days of Noah. This translation follows the reading of the ancient ver-  
sions (LXX excepted) and of several MSS. in preference to that of the Massoretic text which  
has waters instead of days. The necessary change of text is a very slight one, merely the  
putting together as one word of letters from which the Massoretic text makes two.

<sup>15</sup> Behold, they may stir up strife,  
but not by me:

Whoever stirs up strife against thee,  
he shall fall because of thee.

<sup>16</sup> Behold, it was I who created the  
smith who blows on the fire of  
coals,

And brings forth a weapon for its  
work;

And it was I who created the des-  
troyer to destroy.

<sup>17</sup> No weapon forged against thee  
shall prosper;

And every tongue rising up against  
thee in judgment thou shalt con-  
vict.

This is the heritage of the servants  
of Jehovah,

And their righteousness which is of  
me, it is the oracle of Jehovah.

## CHAPTER LV

<sup>1</sup> Ho, every one that thirsteth, come  
ye to the waters,

And ye who have no money; come ye,  
buy and eat;

Yea, come, buy wheat without money,  
And without price wine and milk.

<sup>2</sup> Wherefore should ye spend money  
for that which is not bread?

And your earnings for that which  
does not satisfy?

Hearken diligently to me, and eat ye  
that which is good,

And let your soul delight itself in  
fatness.

<sup>3</sup> Incline your ear, and come to me;  
Hear, and your soul shall live:

And I will make an everlasting cove-  
nant with you,

Even the sure mercies of David.

<sup>4</sup> Behold, I gave him as a witness to  
the peoples,

A leader and commander to the peo-  
ples.

<sup>6</sup> Behold, thou wilt call a nation  
whom thou knowest not,

And a nation who knew not thee will  
run unto thee,

Because of Jehovah thy God,

And for Israel's Holy One; for he has  
glorified thee.

<sup>6</sup> Seek ye Jehovah while he may be  
found,

Call ye upon him while he is near:

<sup>7</sup> Let the wicked forsake his way,  
And the unrighteous man his  
thoughts:

And let him return unto Jehovah,  
and he will have mercy upon  
him;

And to our God, for he will abun-  
dantly pardon.

<sup>8</sup> For my thoughts are not your  
thoughts,

Nor are your ways my ways, it is  
the oracle of Jehovah.

<sup>9</sup> But as the heavens are higher than  
the earth,

So are my ways higher than your  
ways,

And my thoughts than your thoughts.

<sup>10</sup> For as the rain comes down and  
the snow from heaven,

And returns not thither, without  
watering the earth,

And making it bring forth and  
sprout,

And give seed to the sower and  
bread to the eater;

<sup>11</sup> So will my word be that goes  
forth out of my mouth:

It will not return to me void,  
Without having performed that

which I please,  
And accomplished the thing where-

to I sent it.

<sup>12</sup> For ye shall go out with joy,

And be led forth with peace:

The mountains and the hills will  
break forth before you into

singing,

And all the trees of the field will  
clap their hands.

<sup>13</sup> Instead of the thorn will come up  
the fir tree,

And instead of the brier will come  
up the myrtle tree:

And it will be for renown to Jeho-  
vah,



For an everlasting sign which shall not be cut off.

## CHAPTER LVI

<sup>1</sup> Thus says Jehovah, Keep ye the law, and practise righteousness: For my deliverance is near to come, and my righteousness to be revealed.

<sup>2</sup> Happy is the man who practises this, and the son of man who holds fast to it;

Who keeps the sabbath from profaning it, and keeps his hand from doing any evil.

<sup>3</sup> Let not the foreigner who has joined himself to Jehovah say, Jehovah will surely separate me from his people:

And let not the eunuch say, Behold, I am a dry tree.

<sup>4</sup> For thus says Jehovah to the eunuchs who keep my sabbaths, And choose the things that please me, and hold fast by my covenant:

<sup>5</sup> To them will I give in my house and within my walls a monument and a name better than sons and daughters;

I will give them an everlasting name, which shall not be cut off.

<sup>6</sup> Also the foreigners who have joined themselves to Jehovah, to serve him,

And to love the name of Jehovah, to be his servants,

Such as keep the sabbath from profaning it, and hold fast by my covenant;

<sup>7</sup> Even them will I bring to my holy mountain,

And make them joyful in my house of prayer:

Their burnt offerings and their sacrifices shall be accepted upon my altar:

For my house shall be called a house of prayer for all peoples.

<sup>8</sup> The oracle of the Lord Jehovah

who gathers the outcasts of Israel,

I will gather still others to him, besides his own that are gathered.

<sup>9</sup> All ye beasts of the field, come to devour, [yea], all ye beasts in the forest.

<sup>10</sup> His watchmen are blind; they are all without knowledge;

They are all dumb dogs, they cannot bark;

Dreaming, lying down, loving to slumber.

<sup>11</sup> And the dogs are greedy, they never know satisfaction;

And they are shepherds who cannot understand:

They have all turned to their own way, each one to his gain without exception.

<sup>12</sup> Come, they say, let me fetch wine, and let us fill ourselves with strong drink;

And to-morrow shall be as this day, great beyond measure.

## CHAPTER LVII

<sup>1</sup> The righteous perishes, and no man lays it to heart;

And charitable men are taken away, none considering

That the righteous is taken away through wickedness; <sup>2</sup> he enters into peace.

They rest in their beds, each one who walks straight before him.

<sup>3</sup> But draw near hither, ye sons of the sorceress;

Ye seed of the adulterer and the whore; <sup>4</sup> Against whom do ye sport yourselves?

Against whom make ye a wide mouth, and draw out the tongue?

Are ye not children of apostasy, a lying seed,

<sup>5</sup> Ye who inflame yourselves among the oaks, under every green tree;

Who slay the children in the valleys, under the clefts of the rocks?

<sup>6</sup> The flints of the valley are thy portion; they, they are thy lot:  
Even to them hast thou poured a drink offering, thou hast offered a meal offering.  
Shall I be appeased for such things?  
<sup>7</sup> Upon a high and lofty mountain didst thou set thy bed:  
Thither also thou didst go up to offer sacrifice.  
<sup>8</sup> And behind the doors and the posts hast thou set up thy memorial;  
For away from me thou hast uncovered and ascended and enlarged thy bed,  
And thou didst make a contract with them; thou didst enjoy their bed; thou didst behold the member.  
<sup>9</sup> And thou didst journey to Melech with oil, and didst increase thy perfumes,  
And didst send thy messengers far off, and didst debase thyself even to Sheol.  
<sup>10</sup> Although thou wast wearied with the length of the way, still thou didst not say, There is no hope:  
Thou didst find a quickening of thy strength; therefore thou wast not faint.  
<sup>11</sup> And of whom hast thou been afraid and in fear, that thou liest,  
And hast not remembered me, nor laid it to thy heart?  
Did I not hold my peace even of long time, and thou didst fear me not?  
<sup>12</sup> I will make known thy righteousness and thy works, and they will not profit thee.  
<sup>13</sup> When thou criest, let thy rabble which thou hast gathered deliver thee;  
But the wind takes them, a breath carries them all away:  
But he who trusts in me will inherit

the land, and will possess my holy mountain.  
<sup>14</sup> And he will say, Cast up, cast up, prepare the way, take up the stumblingblock out of the way of my people.  
<sup>15</sup> For thus says the high and lofty One who dwells forever, whose name is Holy:  
I dwell in the high and holy place,  
With him also that is of a crushed and humble spirit,  
To revive the spirit of the humble,  
And to revive the heart of the crushed ones.  
<sup>16</sup> For I will not contend forever,  
Nor will I be always wroth:  
For the spirit would fail before me,  
And the souls which I have made.  
<sup>17</sup> For the iniquity of his covetousness was I angry,  
And I smote him, hiding myself in anger:  
And he went on stubbornly in the way of his heart.  
<sup>18</sup> I have seen his ways, and will heal him:  
I will lead him also, and restore comforts unto him and to his sorrowing ones.  
<sup>19</sup> He who creates the fruit of the lips;  
Peace, to him that is far off and to him that is near, says Jehovah;  
And I will heal him.  
<sup>20</sup> But the wicked are like the troubled sea;  
For it cannot rest, and its waters cast up mire and dirt.  
<sup>21</sup> There is no peace, says my God, for the wicked.

## CHAPTER LVIII

<sup>1</sup> Cry aloud, spare not,  
Lift up thy voice like a trumpet,  
And declare to my people their rebellion,  
And to the house of Jacob their sins.  
<sup>2</sup> And yet they seek me daily,  
And desire to know my ways:



As a nation that has practised righteousness,  
 And never forsaken the law of its God,  
 They ask of me righteous ordinances,  
 They desire the drawing near of God.  
<sup>3</sup> Wherefore have we fasted, [say they] and thou seest not;  
 [Wherefore] have we afflicted our soul, and thou takest no notice?"  
 Behold on the day of your fasting ye pursue your business,  
 And oppress all your laborers.  
<sup>4</sup> Behold, ye fast for strife and contention,  
 And to smite with the fist of wickedness:  
 Ye do not fast at present  
 So as to make your voice to be heard on high.  
<sup>5</sup> Is such the fast that I have chosen?  
 The day for a man to afflict his soul?  
 To bow down one's head like a bulrush,  
 And to spread sackcloth and ashes under one—  
 Is it this thou dost call fasting  
 And a day acceptable to Jehovah?  
<sup>6</sup> Is not this the fast that I have chosen?  
 To loose the bonds of wickedness,  
 To undo the bands of violence,  
 And to set at liberty the oppressed,  
 And that ye break every yoke?  
<sup>7</sup> Is it not to deal thy bread to the hungry,  
 And to bring the poor that are cast out to thy house?  
 When thou seest the naked, that thou cover him;  
 And that thou hide not thyself from thine own flesh?  
<sup>8</sup> Then will thy light break forth as the morning,  
 And thy healing will spring forth speedily:

And thy righteousness will go before thee;  
 The glory of Jehovah will be thy rearguard.  
<sup>9</sup> Then wilt thou call, and Jehovah will answer;  
 Thou wilt cry, and he will say, Here I am.  
 When thou removest from the midst of thee the yoke,  
 The pointing of the finger, and the speech of mischief;  
<sup>10</sup> And when thou bestowest thy food on the hungry,  
 And satisfiest the afflicted soul;  
 Then will thy light shine in darkness,  
 And thy deep darkness be as the noonday:  
<sup>11</sup> And Jehovah will guide thee continually,  
 And satisfy thy soul in dry places,  
 And make strong thy bones;  
 And thou wilt be like a watered garden,  
 And like a spring of water, whose waters deceive not.  
<sup>12</sup> And thy sons will build the old waste places;  
 Thou wilt raise up the foundations of many generations;  
 And men will call thee, Repairer of the breach,  
 Restorer of paths to dwell in.  
<sup>13</sup> If thou turn away thy foot from the sabbath,  
 Not pursuing thy business on my holy day;  
 And call the sabbath a delight,  
 [And] the holy of Jehovah honorable;  
 And wilt honor it, not doing thine own ways,  
 Nor finding thine own pleasure nor speaking [thine own] words:  
<sup>14</sup> Then thou wilt delight thyself in Jehovah;  
 And I will make thee to ride upon the high places of the earth;

LVIII. Ver. 10. Thy food. This rendering follows several Hebrew manuscripts and also the Septuagint and Syriac. The Massoretic text has "thy soul", probably a copyist's error.  
 Ver. 12. Thy sons. Massoretic text has "from thee".

And I will feed thee with the heritage of Jacob thy father:  
For the mouth of Jehovah has spoken it.

# CHAPTER LIX

<sup>1</sup> Behold Jehovah's hand is not too short to deliver,  
Nor his ear too heavy to hear:

<sup>2</sup> But it is your iniquities that separate between you and your God,  
And your sins make him hide his face from you, that he will not hear.

<sup>3</sup> For your hands are defiled with blood,  
And your fingers with iniquity;  
Your lips have spoken lies, your tongue mutters wickedness.

<sup>4</sup> None sues in righteousness,  
And no one pleads in truth:  
They trust in vanity, and speak lies;  
They conceive mischief, and bring forth iniquity.

<sup>5</sup> They hatch basilisks' eggs, and weave spiders' webs:  
He who eats of their eggs dies,  
And that which is crushed breaks out into a viper.

<sup>6</sup> Their webs do not become garments,  
Neither do they cover themselves with their works:  
Their works are works of iniquity,  
And the act of violence is in their hands.

<sup>7</sup> Their feet run to evil,  
And they make haste to shed innocent blood:

Their thoughts are thoughts of iniquity;  
Desolation and destruction are in their paths.

<sup>8</sup> The way of peace they know not;  
And there is no judgment in their goings:

They have made for themselves crooked paths;  
He who goes therein knows no peace.

<sup>9</sup> Therefore is judgment far from us,  
And righteousness does not overtake us:

We look for light, but behold darkness;

For brightness, but we walk in obscurity.

<sup>10</sup> We grope by the wall like the blind,

Yea, we grope as those who have no eyes:

We stumble at noonday as in the twilight;

We are in darkness like the dead.

<sup>11</sup> We all growl like bears,  
And mourn sore like doves:

We look for justice, but there is none;

For deliverance, but it is far from us.

<sup>12</sup> For our rebellions are multiplied before thee,

And our sins testify against us:

For our rebellions are with us,

And as for our iniquities, we know them:

<sup>13</sup> Namely, rebelling and denying of Jehovah,

And turning away from following our God,

Speaking oppression and revolt,

Conceiving and uttering from the heart words of falsehood.

<sup>14</sup> And justice is turned away backward,

And righteousness stands afar off:

For truth stumbles in the street,

And uprightness cannot enter.

<sup>15</sup> And so truth is lacking;

And he who refrains from evil, makes himself a prey:

And Jehovah saw it, and it displeased him

That there was no justice.

<sup>16</sup> And he saw that there was no man

And he was astonished that there was no one to interpose:

Therefore his own arm delivered him;



And his own righteousness sustained him.

<sup>17</sup> And he put on righteousness as a coat of mail,

And the helmet of deliverance was upon his head;

And he put on garments of vengeance for clothing,

And was clad with zeal as with a mantle.

<sup>18</sup> According to their deeds, he will repay,

Fury to his adversaries, recompense to his enemies;

To the islands he will give recompense.

<sup>19</sup> So will they fear the name of Jehovah from the west,

And his glory from the rising of the sun:

When the adversary shall come in like a flood,

The spirit of Jehovah will lift up a standard against him.

<sup>20</sup> And a redeemer will come to Zion, And unto those who turn from transgression in Jacob, says Jehovah.

<sup>21</sup> And as for me, this is my covenant with them, says Jehovah:

My spirit that is upon thee,

And my words which I have put in thy mouth,

These will not depart out of thy mouth, nor out of the mouth of thy seed,

Nor out of the mouth of thy seed's seed,

Says Jehovah, from henceforth and forever.

## CHAPTER LX

<sup>1</sup> Arise, shine; for thy light is come, And the glory of Jehovah is risen upon thee.

<sup>2</sup> For, behold, darkness covers the earth,

And deep darkness the peoples: But upon thee Jehovah will arise,

And his glory will be seen upon thee.

<sup>3</sup> And nations will come to thy light,

And kings to the brightness of thy rising.

<sup>4</sup> Lift up thine eyes round about, and see;

They all gather together, they come to thee:

Thy sons come from far,

And thy daughters are carried upon the side.

<sup>5</sup> Then thou wilt see and be radiant, And thy heart will tremble and be enlarged;

For the abundance of the sea will be turned to thee,

The wealth of the nations will come to thee.

<sup>6</sup> The multitude of camels will cover thee,

The dromedaries of Midian and Ephah;

All these will come from Sheba:

They will bear gold and incense, And will proclaim the praises of Jehovah.

<sup>7</sup> All the flocks of Kedar will be gathered together to thee,

The rams of Nebaioth will minister to thee:

They will come up with acceptance on my altar,

And I will glorify the house of my glory.

<sup>8</sup> Who are these who fly as a cloud, And like doves to their windows?

<sup>9</sup> Surely the islands wait for me, And the ships of Tarshish in front,

To bring thy sons from far, Their silver and their gold with them,

For the name of Jehovah thy God, And for Israel's Holy One because

he glorifies thee.

<sup>10</sup> And foreigners will build up thy walls,

And their kings will minister to thee: For in my wrath I smote thee,

But in my favor I will have mercy on thee.

<sup>11</sup> Thy gates also will be open continually;

They will not be closed day or night;  
That men may bring unto thee the wealth of the nations,  
Their kings leading on.

<sup>12</sup> For that nation and kingdom which will not serve thee will perish;

Yea, those nations will be utterly wasted.

<sup>13</sup> The glory of Lebanon will come to thee,

The fir tree, the pine, and the cypress together;

To beautify the place of my sanctuary,

And I will make my footstool glorious.

<sup>14</sup> And the sons of those who afflicted thee will come bending unto thee;

And all those who despised thee will bow themselves down at the soles of thy feet;

And they will call thee, The city of Jehovah,

The Zion of Israel's Holy One.

<sup>15</sup> Instead of thy being forsaken

And hated, no one passing by thee,  
I will make thee an everlasting pride,  
A joy of many generations.

<sup>16</sup> And thou wilt suck the milk of the nations,

And at the breasts of kings thou wilt suck:

And thou wilt know that I Jehovah am thy deliverer,

And that thy redeemer is the Mighty One of Jacob.

<sup>17</sup> Instead of brass I will bring gold,  
And instead of iron I will bring silver,

And instead of wood brass,

And instead of stones iron:

I will make peace thy government,  
And righteousness thy magistracy.

<sup>18</sup> Violence will no more be heard in thy land,

Desolation nor destruction within thy borders;

And thou wilt call thy walls Deliverance,

And thy gates Praise.

<sup>19</sup> The sun will no more serve thee for light by day;

Nor for brightness will the moon give light to thee:

But Jehovah will be to thee an everlasting light,

And thy God thy glory.

<sup>20</sup> The sun will no more go down,  
Nor will thy moon wane:

For Jehovah will be thy everlasting light,

And the days of thy mourning will be ended.

<sup>21</sup> Thy people also will be all righteous,

They will inherit the land forever;

The branch of my planting, the work of my hands, that I may be glorified.

<sup>22</sup> The smallest will become a thousand,

And the least one a strong nation:

I Jehovah will hasten it in its time.

## CHAPTER LXI

<sup>1</sup> The spirit of the Lord Jehovah is upon me,

Because Jehovah has anointed me;

To announce good tidings to the afflicted he has sent me,

To bind up the brokenhearted,

To proclaim liberty to the captives,  
And the opening [of the prison] to the bound;

<sup>2</sup> To proclaim the year of Jehovah's good pleasure,  
And the day of vengeance of our God:

To comfort all mourners;

<sup>3</sup> To give to them a garland instead of ashes,

Ver. 3. To give to them. The Hebrew has preceding this the phrase "to appoint for the mourners of Zion", which yields an awkward construction, adds nothing to the thought and is probably due to a marginal annotation.



The oil of joy instead of mourning,  
The garment of praise instead of a  
fainting spirit;  
That they might be called "trees of  
righteousness,"

The planting of Jehovah, that he  
might be glorified.

<sup>4</sup> And they will build the old wastes,  
They will raise up the desolations of  
the forefathers,

And they will renew forsaken cities,  
The desolations of many generations.

<sup>5</sup> And strangers will stand and feed  
your flocks,

And aliens will be your plowmen and  
your vinedressers.

<sup>6</sup> But you will be named "priests of  
Jehovah;"

You will be named, "ministers of our  
God."

The wealth of nations you will eat,  
And in their glory you will boast.

<sup>7</sup> Because their shame was double  
And disgrace they possessed as their  
portion:

Therefore in their land they will  
possess double:

Everlasting joy will be theirs.

<sup>8</sup> For I Jehovah love justice,  
I hate robbery with iniquity;  
And I will give them their reward in  
truth,

And will make an everlasting cove-  
nant with them.

<sup>9</sup> And their seed will be known  
among the nations,  
And their offspring among the peo-  
ples;

All who see them will acknowledge  
That they are a seed which Jehovah  
has blessed.

<sup>10</sup> I will greatly rejoice in Jehovah,  
My soul exults in my God;  
For he has clothed me with the gar-  
ments of deliverance,

He has covered me with the robe of  
righteousness,

Like a bridegroom who decks him-  
self with a garland,

And like a bride who adorns herself  
with her jewels.

<sup>11</sup> For like the earth which brings  
forth her sprouts,

And like a garden which causes its  
plants to spring forth;

So is the Lord Jehovah who causes  
righteousness to spring forth

And praise before all the nations.

## CHAPTER LXII

<sup>1</sup> For Zion's sake I will not be silent,  
And for Jerusalem's sake I will not  
rest,

Until her righteousness go forth as  
brightness,

And her deliverance as a lighted  
torch.

<sup>2</sup> And the nations will see thy right-  
eousness,

And all kings thy glory:

And thou wilt be called by a new  
name,

Which the mouth of Jehovah shall  
determine.

<sup>3</sup> Thou wilt also be a crown of beauty  
in the hand of Jehovah,  
And a royal diadem in the hand of  
thy God.

<sup>4</sup> Thou wilt no longer be called "For-  
saken;"

And thy land will no longer be called  
"Desolate;"

But thou wilt be called "My delight  
in her,"

And thy land "Married:"

Jehovah will delight in thee,

And thy land will be married.

<sup>5</sup> For as a young man marries a vir-  
gin,

So will thy sons marry thee:

Ver. 7. Their shame. Hebrew has "your shame". They possessed as. Hebrew text has "they shall shout", which verb is usually expressive of a joyous cry, but sometimes denotes the reverse.

Ver. 10. This verse seems to introduce another speaker; it may possibly be out of its proper place.

And with the joy of the bridegroom  
over the bride,  
So will thy God rejoice over thee.

<sup>6</sup> Upon thy walls, O Jerusalem, I  
have set watchmen,  
Day and night continually, they are  
never silent:

Ye who are Jehovah's remem-  
brances, take ye no rest,

<sup>7</sup> And give him no rest, till he es-  
tablish,

And till he make Jerusalem a praise  
in the earth.

<sup>8</sup> Jehovah has sworn by his right  
hand, and by the arm of his  
strength,

Surely I will never again give thy  
grain as food to thy enemies;  
And strangers shall not drink thy  
wine, for which thou hast  
labored:

<sup>9</sup> But they who have garnered it  
shall eat it, and praise Jehovah;  
And they who have gathered it shall  
drink it in my holy courts."

<sup>10</sup> Go through, go through the gates;  
prepare ye the way of the peo-  
ple;

Cast up, cast up the high way; re-  
move the stones;

Lift up a banner over the peoples.

<sup>11</sup> Behold, Jehovah has made procla-  
mation to the ends of the earth,

Say ye to the daughter of Zion,  
Behold, thy deliverance comes;  
Behold, his reward is with him, and  
his work before him.

<sup>12</sup> And men will call them "The holy  
people," "Jehovah's redeemed  
ones:"

And thou wilt be called "Sought  
out," "A city not forsaken."

## CHAPTER LXIII

<sup>1</sup> Who is this that comes from  
Edom,

With crimson garments from Bozrah,  
He that is majestic in his apparel,

Marching in the greatness of his  
strength?

It is I who speak in righteousness,  
Mighty to deliver.

<sup>2</sup> Why is there red on thy apparel,  
And thy garments like his who treads  
in the wine press?

<sup>3</sup> I have trodden the wine press  
alone;

And of the peoples there was no man  
stood by me:

So I trod them in my anger,  
And trampled them in my fury;  
And their lifeblood besprinkled my  
garments,

And I have stained all my raiment.

<sup>4</sup> For the day of vengeance was in  
my heart,

And the year of my redeemed was  
come.

<sup>5</sup> And I looked, and there was none  
to help;

And I wondered that there was none  
to uphold:

Therefore my own arm brought de-  
liverance to me;

And my fury, it upheld me.

<sup>6</sup> And I trod down the peoples in  
my anger,

And made them drunk in my fury.  
And I poured out their lifeblood on  
the earth.

<sup>7</sup> The loving acts of Jehovah I will  
recall, and Jehovah's praise,

According to all that Jehovah has  
shown us;

And the great goodness toward the  
house of Israel,

Which he has shown them according  
to his mercies, and according to  
the greatness of his loving kind-  
nesses.

<sup>8</sup> For he said, Surely, they are my  
people, children that will not  
deal falsely;

So he was their deliverer.

<sup>9</sup> In all their affliction he was  
afflicted,



And the angel of his presence delivered them:

In his love and in his pity he redeemed them;

And he bare them, and carried them all the days of old.

<sup>10</sup> But they rebelled, and grieved his holy Spirit;

Therefore he turned to be an enemy to them, [and] himself fought against them.

<sup>11</sup> Then they remembered the days of old, Moses, [and] his people, [saying,]

Where is he who brought them up from the sea along with the shepherds of his flock?

Where is he that put his holy Spirit in the midst of them?

<sup>12</sup> Who sent his glorious arm at the right hand of Moses?

Who divided the water before them, to make himself an everlasting name?

<sup>13</sup> Who led them through the depths, like a horse in the wilderness, that they stumbled not?

<sup>14</sup> Like the cattle which go down to the valley, the spirit of Jehovah caused them to rest:

So didst thou lead thy people, to make thyself a glorious name.

<sup>15</sup> Look down from heaven, and behold

From thy holy and glorious habitation:

Where are thy zeal and thy mighty acts?

The yearning of thy bowels and thy compassions are closed against me,

<sup>16</sup> For thou art our father;

Truly Abraham knows us not;

And Israel does not acknowledge us:

Thou, O Jehovah, art our father;

Our redeemer from everlasting, is thy name.

<sup>17</sup> O Jehovah, why dost thou cause us to err from thy ways,

And hardenest our heart that we fear thee not?

Return for thy servant's sake, the tribes of thine inheritance.

<sup>18</sup> Thy holy people possessed [it] but a little while:

Our adversaries have trodden down thy sanctuary.

<sup>19</sup> We are become like those over whom thou never barest rule;

Like those who were never called by thy name.

## CHAPTER LXIV

<sup>1</sup> O that thou wouldst rend the heavens, wouldst come down, That the mountains might shake at thy presence;

<sup>2</sup> As fire kindles brush-wood, [And] as the fire causes the waters to boil:

To make thy name known to thine adversaries,

That the nations may tremble at thy presence,

<sup>3</sup> While thou doest terrible things which we looked not for.

<sup>4</sup> For from of old men have not heard, nor perceived by the ear, Neither has the eye seen a God besides thee,

Who works for him who waits for him.

<sup>5</sup> Thou meetest him who delights to practise righteousness,

Those who remember thee in thy ways:

But behold, thou wast angry, and we sinned;

In them [have we been] exceedingly long, and we have become evil-doers.

LXIV. Ver. 3. The Hebrew text adds to this verse the words, "wouldst come down, that the mountains might shake at thy presence". But this is generally conceded to be a repetition from Ver. 1.

Ver. 5. In them, etc. The meaning here is problematical. The Hebrew text has "in them of old and we shall be delivered" (or "can we be delivered?") The translation adopted here rests upon conjectural correction of the text.

<sup>6</sup> And so we have all become like  
 one unclean,  
 And all our righteous deeds are like  
 a polluted garment:  
 And we all fade as a leaf;  
 And our iniquities, like the wind, take  
 us away.  
<sup>7</sup> And there is none who calls upon  
 thy name,  
 Who rouses himself to take hold of  
 thee:  
 For thou hast hidden thy face from  
 us,  
 And hast consumed us amid our in-  
 iquities.  
<sup>8</sup> But now, O Jehovah, thou art our  
 father;  
 We are the clay, and thou art our  
 potter;  
 And we all are the work of thy hand.  
<sup>9</sup> Be not exceedingly angry, O Jeho-  
 vah,  
 And do not remember iniquity, for  
 ever:  
 Behold, look, we beseech thee, we  
 are all thy people.  
<sup>10</sup> Thy holy cities are become a wil-  
 derness,  
 Zion is become a wilderness; Jeru-  
 salem a desolation.  
<sup>11</sup> Our holy and our beautiful house,  
 where our fathers praised thee,  
 Is burned with fire; and all our  
 pleasant places are laid waste.  
<sup>12</sup> Wilt thou restrain thyself at such  
 things, O Jehovah?  
 Wilt thou be silent, and afflict us  
 very sore?

## CHAPTER LXV

<sup>1</sup> I was accessible to those who did  
 not ask for me;  
 I was to be found by those who  
 sought me not:  
 I said, Behold me, behold me,  
 To a nation which did not call upon  
 my name.  
<sup>2</sup> I have spread out my hands all the  
 day to a rebellious people,

Who walk in a way that is not good,  
 after their own thoughts:  
<sup>3</sup> The people who vex me to my face  
 continually,  
 Sacrificing in gardens, and burning  
 incense upon bricks;  
<sup>4</sup> Who sit in the graves, and lodge  
 in the secret places;  
 Who eat swine's flesh,  
 And in whose vessels is broth of un-  
 clean things;  
<sup>5</sup> Who say, Keep by thyself,  
 Do not touch me, else I sanctify  
 thee;  
 These are a smoke in my nose,  
 A fire which burns all day.  
<sup>6</sup> Behold, it is written before me:  
 I will not keep silence, except I have  
 requited;  
 Yea, I will requite into their bosom,  
<sup>7</sup> Your own iniquities, and the in-  
 iquities of your fathers together,  
 says Jehovah,  
 Who burned incense upon the moun-  
 tains,  
 And dishonored me upon the hills:  
 Therefore will I first measure their  
 work into their bosom.  
<sup>8</sup> Thus says Jehovah,  
 As the new wine is found in the  
 cluster,  
 And one says, Destroy it not, for  
 a blessing is in it:  
 So will I do for my servants' sake,  
 That I may not destroy them all.  
<sup>9</sup> And I will bring forth a seed out  
 of Jacob,  
 And out of Judah an inheritor of my  
 mountains:  
 And my chosen shall inherit it,  
 And my servants shall dwell there.  
<sup>10</sup> And Sharon shall be a pasture for  
 flocks,  
 And the valley of Achor a place for  
 herds to lie down in,  
 For my people who have sought me.  
<sup>11</sup> But ye who forsake Jehovah,  
 Who forget my holy mountain,  
 Who prepare a table for Fortune,



And pour out mingled wine unto  
Destiny;

<sup>12</sup> I destine you to the sword, and ye  
shall all bow down to the  
slaughter:

Because when I called, ye did not  
answer;

When I spoke, ye did not hear;  
But ye did that which was evil in  
my eyes,  
And chose that wherein I delighted  
not.

<sup>13</sup> Therefore thus says the Lord  
Jehovah,

Behold, my servants shall eat, but  
ye shall be hungry:

Behold, my servants shall drink, but  
ye shall be thirsty:

Behold, my servants shall rejoice,  
but ye shall be ashamed:

<sup>14</sup> Behold, my servants shall sing for  
joy of heart,

But ye shall cry for sorrow of heart,  
And shall howl for vexation of spirit.

<sup>15</sup> And ye shall leave your name for  
a curse unto my chosen,  
And may the Lord Jehovah slay  
thee;

And he shall call his servants by  
another name:

<sup>16</sup> So that he who blesses himself in  
the earth will bless himself by  
the God of truth;

And he who swears in the earth will  
swear by the God of truth;

Because the former troubles are for-  
gotten,

And because they are hidden from my  
eyes.

<sup>17</sup> For, behold, I create new heavens  
and a new earth:

And the former things shall not be  
remembered, nor come into  
mind.

<sup>18</sup> But be ye glad and rejoice forever  
in that which I create:

For behold, I create Jerusalem a re-  
joicing, and her people a joy.

<sup>19</sup> And I will rejoice over Jerusalem,  
and joy over my people:

And the voice of weeping shall be  
no more heard in her, nor the  
voice of crying.

<sup>20</sup> There shall no longer be there an  
infant of days,

Nor an old man who has not filled  
out his days:

For the child will die when a hun-  
dred years old,

And the sinner when a hundred years  
old will be accursed.

<sup>21</sup> And they will build houses, and  
inhabit them;

And they will plant vineyards, and  
eat the fruit of them.

<sup>22</sup> They will not build, and another  
inhabit;

They will not plant, and another eat:  
For like the age of a tree shall be  
the age of my people,

And my chosen shall long enjoy the  
work of their hands.

<sup>23</sup> They will not labor in vain,  
Nor bring forth for sudden destruc-  
tion;

For they are the seed of Jehovah's  
blessed ones, and their offspring  
will be with them.

<sup>24</sup> And before they call, I will an-  
swer;

And while they are yet speaking, I  
will hear.

<sup>25</sup> The wolf and the lamb will feed  
together,

And the lion will eat straw like the  
ox;

But dust will be the serpent's meat.  
They will not hurt nor destroy in all  
my holy mountain, says Jeho-  
vah.

## CHAPTER LXVI

<sup>1</sup> Thus says Jehovah,  
"Heaven being my throne, and the  
earth my footstool:

What kind of a house is it that ye  
will build for me,

And what kind of a place will be my rest?

\* For all these things has my hand made,

And so all these things came into existence;"

It is the oracle of Jehovah;

But to this man will I look,  
Even to him who is poor and crushed in spirit,

And who trembles at my word.

\* He who slaughters an ox is as he who slays a man;

He who sacrifices a lamb, as he who breaks a dog's neck;

He who offers a meal-offering, [as he] who offers swine's blood;

He who burns incense, as he who blesses an idol—

Since these have chosen their own ways,

And their soul delights in their abominations,

\* I also will choose troubles for them,

And will bring their fears upon them;  
Because when I called, none did answer;

When I spoke, they did not hear:  
But they did that which was evil in mine eyes,

And chose that wherein I delighted not.

\* Hear the word of Jehovah, ye who tremble at his word:

Your brethren who hate you,  
Who cast you out for my name's sake, have said,

Let Jehovah be glorified, that we may see your joy:

But they will be put to shame.

\* Hark! a tumult from the city; Hark! it is from the temple;

Hark! Jehovah is rendering recompense to his enemies.

\* Before she travailed, she brought forth;

Before her pain came, she was delivered of a man child.

\* Who has heard such a thing? who has seen such things?

Can a land be born in one day?

Can a nation be brought forth at once?

For as soon as Zion travailed, she brought forth her children.

\* Should I bring to the birth, and not cause to bring forth, says Jehovah;

Should I who cause to bear restrain it? says thy God.

<sup>10</sup> Rejoice thee with Jerusalem, and be glad for her, all ye who love her;

Rejoice for joy with her, all ye who mourn over her:

<sup>11</sup> That ye may suck and be satisfied with the breasts of her consolations;

That ye may drink, and be delighted with the abundance of her glory.

<sup>12</sup> For thus says Jehovah, Behold, I turn peace to her like a river,

And the glory of the nations like an overflowing stream,

And ye shall suck [thereof]; ye shall be carried at the side,

And shall be fondled upon the knees.

<sup>13</sup> Like one whom his mother comforts,

So will I comfort you:

And ye shall be comforted in Jerusalem.

<sup>14</sup> And ye shall see it, and your heart shall rejoice,

And your bones shall flourish like the tender grass:

And the hand of Jehovah shall be known toward his servants,

And he will have indignation against his enemies.

<sup>15</sup> For behold, Jehovah comes with fire,

And his chariots are like the whirlwind,

To repay his anger with fury,



And his rebuke with flames of fire.

<sup>16</sup> For by fire Jehovah will hold judgment,

And by his sword, with all flesh:  
And those slain by Jehovah will be many.

<sup>17</sup> They who sanctify themselves and purify themselves for the gardens,

Following one in the midst, the eaters of swine's flesh, and abominations, and mice—

They shall come to an end together, it is the oracle of Jehovah.

<sup>18</sup> But I [know] their works, and their thoughts:

[The time] comes when I will gather all nations and tongues;  
And they will come, and will see my glory.

<sup>19</sup> And I will set a sign among them, And I will send such as escape of them unto the nations, to Tarshish,

Pul and Lud, they who draw the bow, to Tubal and Javan, to the islands afar off,

Who have not heard my fame, and have not seen my glory;

And they will declare my glory among the nations.

<sup>20</sup> And they will bring all your brethren out of all the nations for an offering to Jehovah,

On horses, and in chariots, and in litters, and on mules, and on dromedaries,

To my holy mountain Jerusalem, says Jehovah,

As the children of Israel bring their offering in a clean vessel to the house of Jehovah.

<sup>21</sup> And some of them also will I take as Levitical priests, says Jehovah.

<sup>22</sup> For as the new heavens and the new earth, which I make, will remain before me, says Jehovah, So will your seed and your name remain.

<sup>23</sup> And from one new moon to another, and from one sabbath to another,

All flesh will come to worship before me, says Jehovah.

<sup>24</sup> And they will go forth, and look upon the carcasses of the men who have rebelled against me:

For their worm cannot die and their fire cannot be quenched;

And they will be a horror to all flesh.

## THE BOOK OF THE PROPHET

# JEREMIAH

### CHAPTER I

<sup>1</sup> The words of Jeremiah the son of Hilkiah, (of the priests that were in Anathoth in the land of Benjamin):

<sup>2</sup> to whom the word of Jehovah came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. <sup>3</sup> It came also in the days of Jehoiaquim the son of Josiah, king of Judah, to the end

of the eleventh year of Zedekiah the son of Josiah, king of Judah, to the captivity of Jerusalem in the fifth month. <sup>4</sup> Now the word of Jehovah came to me, saying,

<sup>5</sup> Before I formed thee in the body I knew thee,

And before thy birth I consecrated thee;

A prophet to the nations have I appointed thee.

<sup>6</sup> Then said I: Alas, Lord Jehovah! behold, I know not how to speak: for I am a youth. <sup>7</sup> But Jehovah said to me, Say not, I am a youth; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. <sup>8</sup> Be not afraid of them: for I will be with thee to deliver thee, says Jehovah. <sup>9</sup> Then Jehovah stretched out his hand, and touched my mouth: and Jehovah said to me, Behold, I have put my words in thy mouth. <sup>10</sup> See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to overthrow; to build, and to plant.

<sup>11</sup> Again the word of Jehovah came to me, saying, Jeremiah, what seest thou? And I said, I see a branch of an almond tree. <sup>12</sup> Then Jehovah said to me, Thou hast well seen: for I am always watching over my word to fulfil it.

<sup>13</sup> And the word of Jehovah came to me the second time, saying, What seest thou? And I said, I see a boiling pot; and it is turned from the north [toward the south]. <sup>14</sup> Then Jehovah said to me, Out of the north the disaster shall break forth upon all the inhabitants of the land. <sup>15</sup> For lo! I am about to call all the families of the kingdoms of the north, says Jehovah; and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem, and against all her walls round about, and against all the cities of Judah. <sup>16</sup> And I will utter my judgments against them touching all their wickedness; because they have forsaken me, and have burned incense to other gods, and worshiped the works of their own hands. <sup>17</sup> Therefore gird up thy loins, and arise, and speak to them all that I command thee; be not dismayed at

them, lest I dismay thee before them. <sup>18</sup> For I, behold, I have made thee this day a fortified city, and an iron pillar, and bronze walls, against the whole land; against the kings of Judah, against her princes, against her priests, and against the people of the land. <sup>19</sup> And they shall fight against thee; but they shall not overpower thee: for I am with thee, says Jehovah, to deliver thee.

## CHAPTER II

<sup>1</sup> And the word of Jehovah came to me saying, <sup>2</sup> Go, and cry in the ears of Jerusalem, saying, thus says Jehovah,

I keep in mind for thee the devotion of thy youth, the love of thine espousals;

When thou didst follow me in the wilderness, in a land not sown.

<sup>3</sup> Israel was consecrated to Jehovah, the firstfruits of his products.

All that devoured him were guilty; calamity came upon them, says Jehovah.

<sup>4</sup> Hear ye the word of Jehovah, O house of Jacob, and all the families of the house of Israel:

<sup>5</sup> Thus says Jehovah,

What wrong have your fathers found in me, that they are gone far from me?

And have followed after emptiness, and are becoming empty?

<sup>6</sup> Neither said they,

Where is Jehovah that brought us up out of the land of Egypt,

That led us in the wilderness, in a land of deserts and of pits,

In a land of drought and of deadly dangers, a land through which no one passed, and where no one dwelt?

<sup>7</sup> And I brought you into the garden-land, to eat its fruit and its good things;

But when ye went in, ye defiled my



land, and mine heritage ye made  
an abomination!

<sup>8</sup> The priests did not say, Where is  
Jehovah?

And they that handle the law knew  
me not, the shepherds also trans-  
gressed against me,

And the prophets prophesied by Baal,  
and followed after profitless  
things.

<sup>9</sup> Therefore I will still contend with  
you, says Jehovah, and with your  
children's children will I con-  
tend.

<sup>10</sup> For cross over to the coasts of  
Kittim, and see; and send to  
Kedar.

Yea, inquire diligently, and see  
whether there be such a thing!

<sup>11</sup> Has a nation changed gods, which  
yet are no gods?

But my people have changed their  
Glory for what is profitless.

<sup>12</sup> Be astonished, O ye heavens, at  
this! and be horrified, stand  
aghast, says Jehovah.

<sup>13</sup> For my people have committed  
two evils:

Me, the fountain of living waters,  
they have forsaken,

To cut out for themselves cisterns,  
cracked cisterns, that can hold  
no water.

<sup>14</sup> Was Israel a slave or was he  
homeborn? why has he become  
a prey?

<sup>15</sup> The young lions roar upon him;  
they howl,

And make his land a desert, his  
cities are laid waste, without in-  
habitant.

<sup>16</sup> The children also of Noph and  
Tahpanhes shall graze on the  
crown of thy head.

<sup>17</sup> Is it not this that has brought it  
upon thee, that thou didst for-

sake Jehovah, thy God, when he  
led thee by the way?

<sup>18</sup> And now what hast thou to do  
with the way to Egypt, to drink  
the waters of Shihor?

Or what hast thou to do with the  
way to Assyria to drink the wa-  
ters of the River [Euphrates]?

<sup>19</sup> Thine own wickedness shall cor-  
rect thee, and thine apostasies  
shall reprove thee:

Know therefore and see that it is an  
evil and bitter thing, that thou  
hast forsaken Jehovah thy God,  
and that my fear is not in thee,

Says the Lord, Jehovah of hosts.

<sup>20</sup> For from of old thou hast broken  
thy yoke, and burst thy bands,

And thou saidst,

I will not serve: for upon every high  
hill and under every green tree  
wast thou wantonly enticing to  
evil.

<sup>21</sup> Yet I, I had planted thee a choice  
vine, wholly a good seed;

How then hast thou changed thyself  
for me into degenerate offshoots  
of a foreign vine?

<sup>22</sup> For though thou wash thyself with  
lye, and take thee much soap.

Yet thy guilt is crimson-dyed before  
me, says the Lord Jehovah.

<sup>23</sup> How canst thou say, I am not de-  
filed; I have not gone after the  
Baalim?

Look at thy way in the valley [of  
Hinnom], mark what thou hast  
done!

[Thou art] a fleet young she-camel  
interlacing her ways, <sup>24</sup> a wild  
she-ass used to the desert,

Which snuffs the wind in her desire;  
in her passion who can restrain  
her?

All that seek her need not weary  
themselves; in her month they  
find her.

Ver. 10. Kittim was Cyprus.

Ver. 16. Noph was Memphis; the Egyptians would, at some later time, be active in the  
destruction of Judah.

Ver. 18. Shihor, Black Nile, poetical for Nile.

Ver. 20. Thou hast broken thy yoke, after the Sept., Vulg., Graf, Keil, etc.

<sup>25</sup> Keep thy foot from the barefootedness [of captivity], and thy throat from thirst.

But thou saidst, It's of no use! no; for I have loved strangers, and after them will I go.

<sup>26</sup> As the shame of a thief when he is caught, so is the house of Israel put to shame.

They, their kings, their princes, and their priests, and their prophets:

<sup>27</sup> Who are saying to the block of wood, Thou art my father; and to the stone, Thou hast borne me:

For they have turned to me their back, and not their face;

But in the time of their calamity they will say, Arise and help us.

<sup>28</sup> But where are thy gods that thou hast made for thyself?

Let them arise if they can help thee in the time of thy calamity:

For as the number of thy cities are thy gods, O Judah.

<sup>29</sup> Why do ye contend with me? all of you have rebelled against me, says Jehovah.

<sup>30</sup> In vain have I smitten your children; correction they did not heed;

Your own sword has devoured your prophets, like a destroying lion.

<sup>31</sup> O generation that ye are! observe ye the word of Jehovah!

Have I been a desert to Israel? or a land of thick darkness?

Why do my people say, We are free; we will not come to thee again?

<sup>32</sup> Does a maid forget her ornaments, a bride her attire?

Yet my people have forgotten me days without number.

<sup>33</sup> How wisely dost thou project thy way to seek after love!

Ver. 25. The barefootedness of captives.

Ver. 33. Or, Thou hast accustomed thy ways even to those evil things. (Ewald, Keil, etc.)

Ver. 34. Or, I did not find them in a place of violence, but everywhere.

Ver. 34. [Thy wicked plans and purposes, didst thou murder them]: Or, [I will call thee to account]. Cf. 2 Kings 24:4.

Ver. 1. Many supply a marg. prefix, And the word of Jehovah came to me.

Therefore even the wicked women hast thou taught thy ways.

<sup>34</sup> Even in thy skirts is found the blood of the souls of the innocent poor.

Thou didst not catch them at the place of breaking in, but for all these [didst thou murder them].

<sup>35</sup> Nevertheless, thou sayst, I am innocent; surely his anger is turned away from me.

Behold, I will enter into judgment with thee for saying, I have not sinned.

<sup>36</sup> Why dost thou run away so eagerly to change thy way?

Through Egypt also shalt thou be brought to shame, as thou wast brought to shame through Assyria.

<sup>37</sup> Yea, thence also shalt thou come forth, with thy hands upon thy head:

For Jehovah has rejected those upon whom thou trustest, and thou shalt have no success with them.

### CHAPTER III

<sup>1</sup> It is said, If a man send away his wife, and she go from him, and become another man's, will he return to her again? would not that land be greatly polluted? But thou hast been wanton with many paramours; and wilt thou return again to me? says Jehovah.

<sup>2</sup> Lift up thine eyes to the bare heights! and see where thou hast been dishonored?

By the highways hast thou sat for them, as a [Bedaween] Arab in the desert;

And thou hast polluted the land with thy lewdness and with thy wickedness.



<sup>3</sup> Therefore the copious showers have been withheld, and there has been no latter rain;

Still thou hast a wanton brow, thou refusedst to be ashamed.

<sup>4</sup> Will thou not from this time cry to me, My father, thou art the guide of my youth?

<sup>5</sup> Will he retain [his anger] forever? will he keep it everlastingly?

Lo! thou hast spoken thus! but hast done evil and hast had thy way.

<sup>6</sup> And Jehovah said to me in the days of Josiah the king: hast thou seen what apostate Israel did? she would go up upon every high mountain and under every green tree, and be wanton there. <sup>7</sup> And, after she had done all these things, I said, She will return to me; but she did not return; and her faithless sister Judah saw it. <sup>8</sup> And she saw that even because apostate Israel had been wanton, I had put her away and given her a bill of divorce; yet faithless Judah her sister was not afraid; but she also went and became wanton herself. <sup>9</sup> And it came to pass through the lightness of her lewdness, that the land was polluted, and she was wanton with stones and with blocks of wood. <sup>10</sup> And yet for all this her faithless sister Judah did not return to me with her whole heart, but pretentiously, says Jehovah.

<sup>11</sup> And Jehovah said to me, Apostate Israel has proved herself more righteous than faithless Judah. <sup>12</sup> Go, and proclaim these words toward the north, and say, return, thou apostate Israel, says Jehovah; I will not look in anger upon you: for I am merciful, says Jehovah, I will not retain [mine anger] forever. <sup>13</sup> Only acknowledge thy guilt, by which thou hast rebelled against Jehovah thy God, and hast run hither and thither

to the foreigners under every green tree, and ye have not obeyed my voice, says Jehovah. <sup>14</sup> Return, O apostate children, says Jehovah, for I am your husband; and I will take you one of a city, and two of a family, and I will bring you to Zion; <sup>15</sup> and I will give you shepherds after mine own heart, and they shall feed you with knowledge and discretion. <sup>16</sup> And it shall come to pass, when ye be multiplied and fruitful in the land, in those days, says Jehovah, they shall no more say, The ark of the covenant, neither shall it come to mind; neither shall they remember it; neither shall they miss it; neither shall it be made any more. <sup>17</sup> At that time they shall call Jerusalem the Throne of Jehovah; and all the nations shall be gathered to it, to the Name of Jehovah, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart. <sup>18</sup> In those days the house of Judah shall walk with the house of Israel, and together shall they come out of the land of the north to the land that I gave to your fathers for an inheritance.

<sup>19</sup> But as for me, I thought, how I would put thee among the children,

And give thee a pleasant land, the goodliest heritage of the nations! I indeed thought, Thou wouldst say to me, My father; and wouldst not turn away from following me.

<sup>20</sup> Surely as a wife is faithless to her husband, so ye were faithless to me, O house of Israel, says Jehovah.

<sup>21</sup> Hark! there is heard upon the bare heights the weeping, the supplications of the children of Israel;

Because they have perverted their way, they have forgotten Jehovah their God.

<sup>22</sup> Return, ye apostate children, I will heal your apostasies.  
Behold! we come to thee; for thou art Jehovah our God.

<sup>23</sup> Truly in vain [there sounds] from the hills, the tumult on the mountains:  
Truly in Jehovah our God is the salvation of Israel.

<sup>24</sup> But the shameful thing has devoured the labour of our fathers from our youth;  
Their flocks and their herds, their sons and their daughters.

<sup>25</sup> Let us lie down in our shame, and let our disgrace cover us:  
For we have sinned against Jehovah our God, we and our fathers,  
From our youth even to this day: and we have not obeyed the voice of Jehovah our God.

# CHAPTER IV

<sup>1</sup> If thou wilt return to me, O Israel, says Jehovah, thou shalt return;  
And if thou wilt put away thine abominations out of my sight, and wilt not wander,

<sup>2</sup> And wilt swear, in sincerity, justly, and uprightly, as Jehovah lives,  
Then shall the nations bless themselves in him, and in him shall they glory.

<sup>3</sup> For thus says Jehovah to the men of Judah and to Jerusalem,  
Prepare your fallow ground, and sow not among thorns.

<sup>4</sup> Circumcise yourselves to Jehovah, yea, circumcise your hearts,  
Ye men of Judah and inhabitants of Jerusalem:  
Lest my fury go forth like fire, and unquenchably burn, because of the wickedness of your doings.

<sup>5</sup> Declare ye in Judah, and publish in Jerusalem; and say,

Blow ye the trumpet in the land; cry aloud and say,  
Assemble yourselves, and let us go into the fortified cities.

<sup>6</sup> Set up a standard toward Zion; flee, stand not still!  
For I am about to bring a calamity from the north, even great destruction.

<sup>7</sup> A lion is gone up from his thicket, even a destroyer of nations is on his way;  
He is gone forth from his place, to make thy land a desolation,  
That thy cities be laid waste, without inhabitant.

<sup>8</sup> For this reason gird you with sackcloth, lament and wail:  
For the fierce anger of Jehovah is not turned away from us.

<sup>9</sup> And it shall come to pass at that day, says Jehovah,  
That the king shall lose his sense, and the princes their reason;  
And the priests shall be astounded, and the prophets confounded.

<sup>10</sup> Then said I, Alas, Lord Jehovah! surely thou hast greatly deceived this people and Jerusalem in saying, Ye shall have peace; whereas the sword penetrates even to the soul.

<sup>11</sup> At that time shall it be said to this people and to Jerusalem, a glowing hot wind from the bare heights in the desert toward the daughter of my people, not for winnowing, nor for cleansing; <sup>12</sup> a storm-wind comes thence at my call; now will I also utter judgments against them.

<sup>13</sup> Behold, he comes up as clouds, and his chariots as the whirlwind;  
Swifter than vultures are his horses: woe unto us; for we are spoiled!

<sup>14</sup> Wash thy heart from wickedness, O Jerusalem; that thou mayst be saved.

Ver. 23. Tumult (of false worshippers).

Ver. 6. Isa. 10: 31, flee means, save your goods by flight.

Ver. 9. Heb., literally, heart of the king shall perish.



How long shall thine iniquitous thoughts lodge within thee?

<sup>15</sup> For, hark! one announces from Dan, and reports a calamity from Mount Ephraim!

<sup>16</sup> Announce it to the nations! Lo, report ye concerning Jerusalem.

Besiegers are approaching from a distant land, and they raise their cry against the cities of Judah.

<sup>17</sup> As keepers of a field are they round about her;

Because she has been rebellious against me, says Jehovah.

<sup>18</sup> Thy way and thy doings have brought these upon thee;

This is thy wickedness; yet, it is bitter, yea, it penetrates to thy heart.

<sup>19</sup> My vitals! my vitals! I am in anguish! Oh, the walls of my heart!

My heart is throbbing in me; I cannot keep still,

For I hear the blast of the trumpet, the shout of battle.

<sup>20</sup> Destruction upon destruction is announced; verily, the whole land is spoiled;

Suddenly are my tents spoiled, in a moment my curtains!

<sup>21</sup> How long must I see the standard? and hear the blast of the trumpet?

<sup>22</sup> Surely, my people are foolish, me they do not know;

Silly children are they, and without sense; they are wise to do evil, but how to do good they know not.

<sup>23</sup> I looked at the earth; and, lo, it was waste and empty; and at the heavens, and its light was gone!

<sup>24</sup> I looked at the mountains, and, lo, they trembled, and all the hills were shaken.

<sup>25</sup> I looked and, lo, man was gone, and all the birds under the heavens were fled!

<sup>26</sup> I looked, and, lo, the fruitful field

became a desert, and all the cities thereof were broken down, At the presence of Jehovah, before his fierce anger.

<sup>27</sup> For thus says Jehovah, The whole land shall be desolate; yet will I not make a complete end.

<sup>28</sup> For this shall the earth mourn, and the heavens above be veiled in black:

Because I have spoken, I have purposed, and I will not repent, neither will I turn back from it.

<sup>29</sup> At the uproar of the horsemen and archers all the cities are fleeing; They run into the thickets, and climb upon the rocks;

All the cities are deserted, and no one remains in them.

<sup>30</sup> And thou, spoiled one, what wilt thou do?

Though thou clothe thyself in scarlet, though thou deck thyself with ornaments of gold,

Though thou enlargest thine eyes with paint, in vain makest thou thyself fair;

Thy paramours despise thee, they seek thy life.

<sup>31</sup> For I have heard a cry as of one in travail, anguish as of one in the birth of her first born:

The voice of the daughter of Zion,—she gasps for breath, spreads out her hands,

Woe is me now! for I sink down exhausted before the murderers.

## CHAPTER V

<sup>1</sup> Wander about through the streets of Jerusalem, and see now, and observe, and search in her open squares, if you can find a man, if there is one that exercises justice, that concerns himself about fidelity; then will I pardon her. <sup>2</sup> And though they say, As Jehovah lives; surely they swear falsely. <sup>3</sup> O Jehovah, dost thou not

Ver. 18. That is, [the fruit of] thy wickedness.

Ver. 19. For I hear, the Sept. reads: my soul hears.

look for fidelity? thou hast smitten them, but they felt no pain; thou hast wasted them, they have refused to heed correction: they have made their faces harder than rock; they have refused to return. <sup>4</sup>I indeed thought, Surely, these are only the poor: they are foolish, for they know not the way of Jehovah, nor the justice of their God. <sup>5</sup>I will go to the great men, and will speak to them; for they know the way of Jehovah, and the justice of their God. But these with one accord have broken the yoke, and burst the bands.

<sup>6</sup>Therefore a lion out of the forest shall slay them, the evening wolf shall destroy them, a leopard is lying in wait near their cities, every one that goes out thence shall be torn in pieces, because their rebellions are many, their apostasies are increased.

<sup>7</sup>How can I pardon thee? thy children have forsaken me, and sworn by no-gods: when I had abundantly supplied them they became wanton, and went in crowds to the harlot's house.

<sup>8</sup>Like well-fed horses roaming at large, each one neighed after the wife of his companion.

<sup>9</sup>Shall I not punish for these things? says Jehovah: and shall not I myself take vengeance on such a nation as this?

<sup>10</sup>Climb upon her walls, and destroy; but make not a complete end! Take away her tendrils: for they are not Jehovah's.

<sup>11</sup>For the house of Israel and the house of Judah have been very faithless to me, says Jehovah.

<sup>12</sup>They have denied Jehovah, and said, It is not he;

Neither shall calamity come upon us; neither sword nor famine shall we see.

<sup>13</sup>And the prophets have become

wind, and the word is not in them:

So may it be done to them.

<sup>14</sup>Therefore thus says Jehovah, the God of hosts, Because ye speak this word, behold, I am about to make my words in thy mouth fire, and this people wood, that it may consume them.

<sup>15</sup>Lo, I am about to bring a nation upon you from afar, O house of Israel, says Jehovah,

An enduring nation, an ancient nation,

A nation whose language thou knowest not, neither understandest thou what they say.

<sup>16</sup>Their quiver is as an opened grave, they are all heroes.

<sup>17</sup>And they shall eat up thy harvest, and thy bread; they shall eat up thy sons and thy daughters;

They shall eat up thy flocks and thy herds; they shall eat up thy vine and thy fig-tree.

Thy fortified cities, wherein thou art trusting, they shall lay waste with the sword. <sup>18</sup>But even in those days, says Jehovah, I will not make a complete end of you.

<sup>19</sup>And it shall come to pass, when ye shall say, Why has Jehovah our God done all these things to us? then shalt thou answer them, Like as ye have forsaken me, and served foreign gods in your own land, so shall ye serve foreigners in a land not your own.

<sup>20</sup>Declare this in the house of Jacob, and publish it in Judah, saying,

<sup>21</sup>Hear ye this now, O silly people, and without understanding; Who have eyes, and see not; have ears, and hear not:

<sup>22</sup>Will ye not fear me? says Jehovah; will ye not tremble before me,

Who has set the sand for the bound-

Ver. 7. Instead of, I had abundantly supplied them, other readings of MSS. give, I made them swear.

Ver. 8. Roaming, may be read, in the morning.

Ver. 13. Literally, He that speaks is not in them.



CHAPTER VI

dary of the sea, an everlasting boundary which it cannot pass over?

Though its waves dash to and fro, they are powerless; though they roar, yet they can not pass over it.

<sup>23</sup> But this people has an obstinate and a rebellious heart; they have turned aside and gone away.

<sup>24</sup> Neither think they in their heart, Let us now fear Jehovah our God,

He is the one who is ever giving rain, both the early and the latter, in its season;

He will reserve for us the regular weeks of harvest.

<sup>25</sup> Your iniquities have turned away these things, and your sins have kept back good from you.

<sup>26</sup> For among my people are found the wicked; they crouch down as fowls lie in wait;

They set a trap, they catch men.

<sup>27</sup> As a cage is full of birds, so their houses are full of deceit:

Therefore they have grown great and rich.

<sup>28</sup> They are fat, they shine; yea, they excel in deeds of wickedness;

They plead not the cause, the cause of the fatherless, that they might make it to prosper;

Yea, for the right of the poor they make no plea.

<sup>29</sup> Shall I not punish for these things? says Jehovah;

Shall not I myself take vengeance on such a nation as this?

<sup>30</sup> An appalling and horrible thing has occurred in the land:

<sup>31</sup> The prophets prophesy falsely, and the priests rule at their bidding; And my people love it so.

But what will ye do when the end comes?

<sup>1</sup> Flee, O ye children of Benjamin, out of the midst of Jerusalem!

And in Tekoa, blow the trumpet, and on Beth-haccherem, put a fire-signal:

For a calamity is imminent from the north, even a great destruction.

<sup>2</sup> The lovely and delicate one, the daughter of Zion, will I root out.

<sup>3</sup> Shepherds with their flocks shall come to her;

They shall pitch their tents against her round about; they shall feed every one in his portion.

<sup>4</sup> Consecrate ye war against her; arise, and let us go up at noon!

Alas, for us! for the day declines, for the evening shadows lengthen.

<sup>5</sup> Arise, and let us go up by night, and let us destroy her palaces.

<sup>6</sup> For thus has Jehovah of hosts said, Cut down her trees, and throw up an embankment against Jerusalem;

This is the city to be punished; she is full of oppression within.

<sup>7</sup> As a cistern keeps fresh her waters, so she keeps fresh her wickedness;

Violence and spoiling are heard in her; before me continually are wounds and slaughter.

<sup>8</sup> Heed correction, O Jerusalem, lest my soul be alienated from thee; Lest I make thee a desolation, a land without inhabitant.

<sup>9</sup> Thus says Jehovah of hosts, They shall thoroughly glean the remnant of Israel as a vine;

Turn again thy hand as a grape-gatherer upon the tendrils.

<sup>10</sup> To whom shall I speak and testify, that they may hear?

Behold, their ear is uncircumcised, and they cannot hear;

Behold, the word of Jehovah is be-

Ver. 1. Flee, literally, save your goods by flight.

Ver. 9. Meaning doubtful.

come to them a reproach; they have no delight in it.

<sup>11</sup> Therefore I am full of fury of Jehovah; I am weary with holding it in;

Pour it out upon the children in the street, and upon the circle of young men together;

For even the husband with the wife shall be taken, the aged with him that is full of days.

<sup>12</sup> And their houses shall be given to others, their fields and their wives together:

For I will stretch out my hand upon the inhabitants of the land, says Jehovah.

<sup>13</sup> For from the least of them even to the greatest of them, every one of them is overreaching;

Yea, from the prophet even to the priest, every one is dealing falsely.

<sup>14</sup> They have busied themselves about healing the hurt of my people superficially, saying, Peace, peace; when there is no peace.

<sup>15</sup> They shall be put to shame, for they have committed an abomination. Nevertheless, they are not at all ashamed, neither can they blush;

Therefore they shall fall among them that fall; at the time when I punish them they shall stumble, says Jehovah.

<sup>16</sup> Thus says Jehovah, Stand ye in the highways and see, and enquire for the old pathways.

Where is the good way? Walk therein that ye may find rest for your souls;

But they said, we will not [so] walk.

<sup>17</sup> I also set watchmen over you, saying, Heed the sound of the trumpet; but they said, We will not heed.

<sup>18</sup> Therefore, hear, O ye nations, and

know, O congregation, the testimonies that are among them.

<sup>19</sup> Hear, O earth: behold, I am about to bring a calamity upon this people,

Even the fruit of their thoughts, because they have not given heed to my words;

And as for my law, they have rejected it.

<sup>20</sup> Of what use to me is the incense from Sheba, and the sweet cane from afar?

Your burnt offerings are not acceptable, nor your sacrifices pleasing to me.

<sup>21</sup> Therefore thus says Jehovah, Behold, I am about to put stumbling blocks before this people, Over which fathers and sons shall stumble together;

Both the neighbor and his friend shall perish.

<sup>22</sup> Thus says Jehovah; Lo, a people is coming from the north country; and a great nation is arousing itself up from the farthest parts of the earth.

<sup>23</sup> They handle bow and javelin; they are fierce and cruel;

Their voice roars like the sea, and they ride upon horses;

Armed like a man for battle against thee, O daughter of Zion.

<sup>24</sup> We have heard of them; our hands are feeble:

Anguish has taken hold of us, pangs as of one in travail.

<sup>25</sup> Go not out into the field, nor walk on the highway;

Because of the sword of the enemy, terror is all around.

<sup>26</sup> O daughter of my people, gird thee with sackcloth; yea, wallow thyself in ashes;

Prepare thee mourning, as for an only son, most bitter lamentation;

Ver. 14. Busied themselves: cf. 8 : 11 and 51 : 9.

Ver. 18. Text is evidently at fault.



For suddenly shall the spoiler come upon us.

<sup>27</sup> An assayer have I made thee, a refiner among my people, That thou mayest know and try their way.

<sup>28</sup> They are all arch-rebels, retailers of slander;

They are [only] bronze and iron: corrupt doers are they all.

<sup>29</sup> The bellows blow fiercely; the lead is consumed by the fire;

In vain do they go on refining, for the wicked can not be separated.

<sup>30</sup> Refuse silver shall men call them, because Jehovah has rejected them.

## CHAPTER VII

<sup>1</sup> The word that came to Jeremiah from Jehovah, saying: <sup>2</sup> Stand in the gate of Jehovah's house, and proclaim there this word, and say: Hear the word of Jehovah, all ye of Judah, who are coming in at these gates to worship Jehovah.

<sup>3</sup> Thus says Jehovah of hosts, the God of Israel: Reform your ways and your doings, then I will cause you to dwell in this place. <sup>4</sup> Trust not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. <sup>5</sup> But if ye thoroughly reform your ways and your doings; if ye verily execute justice between a man and his neighbour; <sup>6</sup> if ye oppress not the stranger, the orphan, and the widow, and shed not innocent blood in this place, neither follow after other gods to your own hurt: <sup>7</sup> then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever.

<sup>8</sup> Behold, ye are trusting in lying words, that cannot profit. <sup>9</sup> What! steal? murder? And commit adultery? And commit perjury? and

burn incense to Baal? And follow after other gods whom ye know not?

<sup>10</sup> And then ye come and stand before me in this house, that is called by my name, and say, We are delivered in order to do all these abominations. <sup>11</sup> Is this house that is called by my name, become a den of robbers in your estimation? Yea, I, behold, I have looked into it, says Jehovah. <sup>12</sup> For go ye now to my habitation which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it because of the wickedness of my people Israel. <sup>13</sup> And now, because ye have done all these deeds, says Jehovah, and I spake early and earnestly to you, but ye gave no heed; and I called you, but ye made no reply: <sup>14</sup> therefore I will do to this house that is called by my name, wherein ye are trusting, and to the place which I gave to you and to your fathers, as I did to Shiloh. <sup>15</sup> And I will cast you out of my sight, as I have cast out all your brethren, the whole seed of Ephraim.

<sup>16</sup> But pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. <sup>17</sup> Seest thou not what they are doing in the cities of Judah and in the streets of Jerusalem? <sup>18</sup> The children are gathering wood, and the fathers are kindling the fire, and the women are kneading the dough, to make cakes for the queen of heaven, and to pour out drink offerings to other gods, to provoke me. <sup>19</sup> Is it I they are provoking? says Jehovah; is it not themselves, to the shaming of their own faces? <sup>20</sup> Therefore thus says the Lord Jehovah: Behold, mine anger and my fury is about to be poured out upon this place, upon man, and

Ver. 27. This meaning is secured by a different punctuation of the same Hebrew consonants.

Ver. 4. That is, these buildings (cf. 2 Chron. 8 : 11), [therefore no evil can befall the place].

upon beast, and upon the trees of the field, and upon the products of the ground; and it shall burn, and shall not be quenched.

<sup>21</sup> Thus says Jehovah of hosts, the God of Israel: Add your burnt offerings to your sacrifices, and eat up the flesh.

<sup>22</sup> For I spake not to your fathers, nor commanded them on the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: <sup>23</sup> but this thing I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, that it may be well with you. <sup>24</sup> But they heard not, nor inclined their ear, but walked in the counsels, in the stubbornness of their evil heart, and they showed their back and not their face.

<sup>25</sup> Since the day that your fathers came out of the land of Egypt until this day, have I sent you all my servants the prophets, daily and early I sent them; <sup>26</sup> but they heard me not, nor inclined their ear, but hardened their necks; they did worse than their fathers. <sup>27</sup> And, though thou shalt speak all these words to them; they will not hear thee: though thou shalt also call to them; they will make no reply.

<sup>28</sup> And thou shalt say to them, This is the nation that has not heard the voice of Jehovah, their God, nor heeded correction:

Fidelity is perished, and is cut off from their mouth.

<sup>29</sup> Cut off thy crown of hair, [O daughter of Zion,] and cast it away, and take up a lamentation on the bare heights;

For Jehovah has rejected and abandoned the generation of his wrath.

<sup>30</sup> For the children of Judah have done evil in my sight, says Jehovah:

They have set up their abominations in the house that is called by my name, to defile it. <sup>31</sup> And they have built the high places of Topheth, which is in the valley of Ben-Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind.

<sup>32</sup> Therefore, behold, the days are coming, says Jehovah, that it shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of Slaughter: for they shall bury in Topheth, because there is no other place. <sup>33</sup> And the carcasses of this people shall be food for the fowls of heaven, and for the beasts of the earth; and none shall frighten them away. <sup>34</sup> Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of joy and the voice of mirth, the voice of the bridegroom and the voice of the bride: for the land shall become a desolation.

## CHAPTER VIII

<sup>1</sup> At that time, says Jehovah, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: <sup>2</sup> and they shall spread them before the sun, and the moon, and all the hosts of heaven, whom they loved, and whom they served, and after whom they followed, and whom they sought, and whom they worshiped: they shall not be gathered, nor buried; they shall be for dung upon the face of the ground. <sup>3</sup> And death shall be chosen rather than life by all the remnant of the survivors of this evil race, in all the places (of the survivors) whither I have driven them away, says Jehovah of hosts.

Ver. 3. Of the survivors, is omitted in Sept. and Syriac, which probably represents the correct reading.



<sup>4</sup> Moreover thou shalt say to them,  
Thus says Jehovah:

Do men fall down and not get up  
again? does one go away on a  
journey and not return?

<sup>5</sup> Why then is this people in Jerusa-  
lem sliding back by a continual  
backsliding?

They hold fast to deceit, they refuse  
to return.

<sup>6</sup> I inclined my ear and listened; they  
do not speak aright:

No one repents him of his wicked-  
ness, saying, What have I done?

Every one turns to his own way like  
a horse rushing wildly into  
battle.

<sup>7</sup> Yea, the stork in the heaven knows  
her seasons,

And the turtle-dove and the swallow  
and the crane observe the time  
of their coming;

But my people know nothing of the  
just ordinance of Jehovah.

<sup>8</sup> How do ye say, We are wise, and  
the law of Jehovah is with us?

But, lo, the false pen of the scribes  
has made of it falsehood.

<sup>9</sup> The wise men are ashamed, they are  
confounded and caught:

Lo, they have rejected the word of  
Jehovah; and what sort of wis-  
dom can they have?

<sup>10</sup> Therefore will I give their wives  
to others, their fields to their  
conquerors.

For every one from the least even  
to the greatest is overreaching,  
From the prophet even to the priest  
every one is dealing falsely.

<sup>11</sup> And they would heal the hurt of  
the daughter of my people su-  
perficially, saying, Peace, peace;  
when there is no peace.

<sup>12</sup> They will be put to shame, for they  
have committed abomination.

Yet, they are not at all ashamed,  
neither can they blush:

Therefore shall they fall among the  
fallen:

In the time of their visitation they  
shall stumble, says Jehovah.

<sup>13</sup> I will verily gather them, says  
Jehovah:

[As a result] there are no grapes on  
the vine, nor figs on the fig-tree,  
and the leaf is fading;

For I have appointed for them those  
that shall pass over them.

<sup>14</sup> Why are we sitting still? assemble  
yourselves,

And let us go into the fortified  
cities, and perish there:

For Jehovah our God has caused us  
to perish, and given us poison-  
water to drink,

Because we have sinned against Je-  
hovah.

<sup>15</sup> We hoped for peace, but no good  
came, and for a time of healing,  
and behold terror!

<sup>16</sup> From Dan the snorting of his  
horses is heard:

At the sound of the neighing of his  
strong ones the whole land  
trembles;

And they come and devour the land  
and everything in it;

The city and its inhabitants.

<sup>17</sup> For, behold, I am sending among  
you serpents, basilisks,

Which can not be charmed; and they  
shall bite you, says Jehovah.

<sup>18</sup> Oh, that I could comfort myself  
against sorrow! my heart is faint  
within me.

<sup>19</sup> Lo, the voice of the cry of the  
daughter of my people from far-  
off lands!

Is not Jehovah in Zion? Is not her  
King in her?

Why have they provoked me with  
their graven images, and with  
strange vanities?

<sup>20</sup> The harvest is past, the fruit gath-

Ver. 18. [O for] cheerfulness to me in sorrow! my heart. (Ewald, Graf.) Or, my source of brightness in sorrow, even my heart. (De Dieu, Hitzig). Or, O for comfort in my sor-  
row! my heart is faint within me.

ering is over, and we are not set free.

<sup>21</sup> For the hurt of the daughter of my people am I hurt:

I am in mourning; horror has seized me.

<sup>22</sup> Is there no balm in Gilead? is there no physician there?

Why then does not the sound flesh of the daughter of my people appear?

## CHAPTER IX

<sup>1</sup> Oh, that my head were waters, and mine eyes a fountain of tears, That I might weep day and night for the slain of the daughter of my people!

<sup>2</sup> Oh, that I had in the wilderness a travellers' lodging-place;

Then would I leave my people, and go from them!

For they are all adulterers, an assembly of perfidious men.

<sup>3</sup> And they bend their tongue as their bow for falsehood;

And they use not their power honorably in the land:

For from evil to evil they advance, but me they do not recognize, says Jehovah.

<sup>4</sup> Let every man be on guard against his neighbour, and put no confidence in any brother:

For every brother uses trickery, and every friend goes about slandering.

<sup>5</sup> And they deceive every one his neighbor, and never speak the truth:

They have trained their tongue to lie; they weary themselves in acting perversely.

<sup>6</sup> Thy dwelling-place is in the midst of deceit; through deceit they refuse to recognize me, says Jehovah.

<sup>7</sup> Therefore thus says Jehovah of hosts,

Behold, I am about to melt them, and I will try them;

For how should I do [otherwise], because of the daughter of my people?

<sup>8</sup> A deadly arrow is their tongue; it utters deceit:

With his mouth one speaks peaceably to his neighbour, but in his heart he lies in wait for him.

<sup>9</sup> Shall I not visit them for these things? says Jehovah:

Shall not I myself take vengeance on such a nation as this?

<sup>10</sup> Upon the mountains will I take up a weeping and wailing,

And in the meadows on the open plain a lamentation,

For they are made desolate, so that none is passing through;

Neither do men hear the lowing of the cattle;

From the fowl of the heavens even to the beast they are fled, they are gone.

<sup>11</sup> And I am making Jerusalem heaps, a habitation of jackals;

And I am making the cities of Judah a desolation, without inhabitant.

<sup>12</sup> Who is so wise that he may understand this?

And to whom has the mouth of Jehovah spoken, that he may declare it?

Why is the land perished and made desolate like a wilderness,

So that none is passing through?

<sup>13</sup> And Jehovah says,

Because they have forsaken my teaching, which I set before them,

And have not obeyed my voice, neither walked therein;

<sup>14</sup> But have walked after the stubbornness of their own heart,

And after the Baalim, which their fathers taught them:

<sup>15</sup> Therefore thus says Jehovah of hosts, the God of Israel:

Behold, I am about to feed them,



even this people, wormwood,  
and give them poison-water to  
drink.

<sup>16</sup> I will scatter them also among the  
nations, whom neither they nor  
their fathers have known:

And I will send the sword after  
them, till I have consumed  
them.

<sup>17</sup> Thus says Jehovah of hosts,  
Look around, and call for the  
mourning women to come;  
And send for the expert women to  
come:

<sup>18</sup> And let them make haste, and take  
up a wailing for us,  
That our eyes may run down with  
tears, and our eyelashes trickle  
with water.

<sup>19</sup> For hark! wailing is heard out of  
Zion,

How are we spoiled! we are greatly  
put to shame,

For we have abandoned the country,  
because they have broken down  
our dwellings.

<sup>20</sup> Yet hear, O ye women, the word of  
Jehovah,

And let your ear take in the word of  
his mouth,

And teach your daughters wailing,  
and every one her neighbor  
lamentation.

<sup>21</sup> For death climbs in at our win-  
dows, it enters our palaces;

To cut off the child from the street,  
the young men from the open  
squares.

<sup>22</sup> Speak, Thus says Jehovah,  
And the carcases of men fall as dung  
upon the face of the ground,  
And as the sheaves after the reaper,  
when no gatherer comes.

<sup>23</sup> Thus says Jehovah,  
Let not the wise man glory in his  
wisdom, nor the hero glory in his  
heroism;

Let not the rich man glory in his

riches: <sup>24</sup> but let him that glories  
glory in this,

In understanding and knowing me,  
that I am Jehovah,

Who is exercising loving-kindness,  
justice, and righteousness upon  
the earth;

For in these things I delight, says  
Jehovah.

<sup>25</sup> Behold, the days are coming, says  
Jehovah,

That I will punish all the circumcised  
in uncircumcision:

<sup>26</sup> Egypt, and Judah, and Edom, and  
the children of Ammon, and  
Moab,

And all whose [hair] is corner-clip-  
ped that dwell in the wilder-  
ness;

For all the nations are uncircum-  
cised, and all the house of Israel  
is uncircumcised in heart.

## CHAPTER X

<sup>1</sup> Hear ye the word that Jehovah  
speaks to you, O house of  
Israel:

<sup>2</sup> Thus says Jehovah,  
Accustom not yourselves to the way  
of the nations, and be not dis-  
mayed at the signs of heaven,  
Though the nations are dismayed at  
them.

<sup>3</sup> For the rules of the people—noth-  
ingness is this!

For it is wood that one hath cut out  
of the forest, the work of the  
hands of the workman with the  
axe.

<sup>4</sup> They deck it with silver and with  
gold; they fasten it with nails  
and with hammers, that it move  
not.

<sup>5</sup> They are like a pillar in a garden  
of cucumbers, and speak not:  
They must needs be carried, because  
they cannot march in proces-  
sion.

Ver. 25. All the [outwardly] circumcised in [their inward] uncircumcision.

Ver. 5. Pillar: That is, probably, a scarecrow.

Be not afraid of them; for they can do no harm, neither is it in them to do good.

<sup>6</sup> There is none like thee, O Jehovah; thou art great, and thy name is great in strength.

<sup>7</sup> Who would not fear thee, O King of nations? for to thee it is due:

For among all the wise men of the nations, and in all their royal estate, there is none like thee.

<sup>8</sup> But they are together brutish and foolish:

The instruction of idols,—it is but a stick of wood.

<sup>9</sup> Beaten silver is brought from Tarsish, and gold from Uphaz,

The work of the artificer and of the hands of the goldsmith;

Blue and purple for their clothing; they are all the work of skilful men.

<sup>10</sup> But Jehovah is the true God; he is the living God, and an everlasting king:

At his wrath the earth trembles and the nations can not endure his wrath.

<sup>11</sup> Thus shall ye say to them,  
The gods which have not made the heavens and the earth, these shall perish from the earth, and from under these heavens.

<sup>12</sup> He has made the earth by his power, he has established the habitable world by his wisdom,  
And by his understanding has he stretched out the heavens:

<sup>13</sup> When he utters his voice, there is a tumult of waters in the heavens,

And he causes the clouds to rise from the ends of the earth.

He makes lightnings for the rain, and brings forth the wind out of his treasures.

<sup>14</sup> Every man is too brutish to know; every metal-founder is put to shame by his graven image:

For his molten image is falsehood, and there is no spirit in them.

<sup>15</sup> They are vanity, a work of mockery; in the time of their visitation they shall perish.

<sup>16</sup> For not like these is the portion of Jacob;

For the Former of all things is he. And Israel is the tribe of his inheritance:

Jehovah of hosts is his name.

<sup>17</sup> Gather up thy goods, O thou who sittest within the fortress.

<sup>18</sup> For thus says Jehovah,  
Behold, I am about to sling out the inhabitants of the land at this time,

And will distress them, that they may be caught.

<sup>19</sup> Woe is me for my hurt! my wound is grievous!

But I thought: Truly this is my affliction, so I must bear it.

<sup>20</sup> My tent is spoiled, and all my cords are broken:

My children are gone from me, and they are no more:

There is none stretching forth my tent any more, and hanging up my curtains.

<sup>21</sup> For the shepherds are become brutish, and have not inquired of Jehovah:

Therefore they did not prosper, and all their flocks are scattered.

<sup>22</sup> Hark! a rumor, behold it comes, even a great uproar out of the north country,

To make the cities of Judah a desolation, a habitation of jackals.

<sup>23</sup> O Jehovah, I know that the way of man is not in himself:

It is not in man that walks to direct his steps.

<sup>24</sup> O Jehovah, correct me, but in measure;

Not in thine anger, lest thou diminish me.

<sup>25</sup> Pour out thy fury upon the nations that know thee not, and



upon the families that call not  
on thy name:  
For they have devoured Jacob, yea,  
they have devoured him and con-  
sumed him,  
And have laid waste his habitation.

# CHAPTER XI

<sup>1</sup>The word that came to Jeremiah  
from Jehovah, saying, <sup>2</sup>Hear ye the  
words of this covenant, and speak to  
the men of Judah, and to the inhabi-  
tants of Jerusalem; <sup>3</sup>and say to  
them, Thus says Jehovah, the God of  
Israel:

<sup>4</sup>Cursed is the man that obeys not  
the words of this covenant, which I  
commanded your fathers in the day  
that I brought them out of the  
land of Egypt, out of the iron fur-  
nace, saying, Obey my voice, and do  
according to all that I command  
you: so shall ye be my people, and  
I will be your God: <sup>5</sup>that I may  
perform the oath which I sware to  
your fathers, to give them a land  
flowing with milk and honey, as is  
the case this day. Then answered I,  
and said, Amen, O Jehovah.

<sup>6</sup>And Jehovah said to me, Pro-  
claim all these words in the  
cities of Judah, and in the streets of  
Jerusalem, saying, Hear ye the words  
of this covenant, and do them. <sup>7</sup>For  
I earnestly admonished your fathers  
in the day that I brought them up out  
of the land of Egypt, even to this  
day, admonishing early and earn-  
estly, saying, Obey my voice. <sup>8</sup>Yet  
they obeyed not, nor inclined their  
ear, but followed every one the stub-  
bornness of their evil heart: there-  
fore I brought upon them all the  
words of this covenant, which I com-  
manded them to do, but they did  
them not.

<sup>9</sup>And Jehovah said to me, A con-

spiracy is found among the men of  
Judah, and among the inhabitants of  
Jerusalem. <sup>10</sup>They are turned back  
to the iniquities of their forefathers,  
who refused to hear my words; and  
they are gone after other gods to  
serve them: the house of Israel and  
the house of Judah have broken my  
covenant which I made with their  
fathers. <sup>11</sup>Therefore thus says Je-  
hovah, Behold, I am about to bring  
a calamity upon them, which they  
shall not be able to escape; and they  
shall cry to me, but I will not hear  
them. <sup>12</sup>Then shall the cities of  
Judah and the inhabitants of Jerusa-  
lem go and cry to the gods to whom  
they are burning incense: but they  
shall not help them at all in the  
time of their calamity. <sup>13</sup>For accord-  
ing to the number of thy cities are  
thy gods, O Judah; and according to  
the number of the streets of Jerusa-  
lem have ye set up altars to the  
shameful thing, even altars to burn  
incense to Baal. <sup>14</sup>But as for thee,  
pray not for this people, neither lift  
up supplication nor prayer for them:  
for I will not hear them when they  
cry to me in the time of their ca-  
lamity.

<sup>15</sup>What avail to my beloved is her  
doing in my house? Can many al-  
tars and holy flesh remove from  
thee thy calamity? Then mightest  
thou rejoice. <sup>16</sup>Jehovah called thy  
name, A green olive tree, beauti-  
ful with fine fruit: with a rush-  
ing mighty sound he has kindled fire  
upon it, and its branches crackle.  
<sup>17</sup>For Jehovah of hosts that planted  
thee, has spoken evil against thee,  
because of the wickedness of the  
house of Israel and of the house of  
Judah, which they themselves have  
chosen to do in provoking me to  
anger by burning incense to Baal.

Ver. 4. That is, a furnace hot enough to melt iron.

Ver. 15. Hebrew text is obscure and almost untranslatable. Sept. reads: Why has the be-  
loved wrought abominations in my house? Shall vows and holy flesh take away from thee  
thy wickedness? or shalt thou escape by these? By emendations from the Sept., the body  
of the verse has been corrected.

<sup>18</sup> And Jehovah made me know it, and I knew it: then thou didst show me their doings.

<sup>19</sup> But I was like a pet lamb led to the slaughter; and I knew not what plots they had devised against me, saying,

Let us destroy the tree with its fruit, and let us cut it off from the land of the living,

And its name shall be remembered no more.

<sup>20</sup> But, O Jehovah of hosts, thou that judgest righteously, thou that triest the thoughts and the heart, Let me see thy vengeance on them: for to thee have I committed my cause.

<sup>21</sup> Therefore thus says Jehovah respecting the men of Anathoth, that seek thy life, saying, Thou shalt not prophesy in the name of Jehovah, lest thou die by our hand: <sup>22</sup> therefore thus says Jehovah of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine;

<sup>23</sup> And no remnant shall be left to them: for I will bring calamity upon the men of Anathoth, the year of their punishment.

## CHAPTER XII

<sup>1</sup> Righteous art thou, O Jehovah, when I plead with thee:

Yet would I speak with thee respecting judicial dealings:

Why is the way of the wicked prosperous? why are all they secure who deal very treacherously?

<sup>2</sup> Thou hast planted them, yea, they have taken root;

They grow, yea, they bear fruit:

Thou art near to their mouth, but far from their thoughts.

<sup>3</sup> But thou, O Jehovah, knowest me;

Ver. 1. Or, just wouldest thou be, O Jehovah, if I should plead with thee: yet will I reason the cause with thee.

thou seest through me, and hast proved my heart with thee:

Pull them out like sheep for the slaughter, and consecrate them for the day of killing.

<sup>4</sup> How long shall the land mourn, and the herbs of the whole country wither?

For the wickedness of its inhabitants, the beasts and the birds have disappeared;

While they say, He shall not see our end.

<sup>5</sup> If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?

And though in a land of peace thou art confident, yet what wilt thou do in the swelling of Jordan?

<sup>6</sup> For even thy brethren, and the house of thy father, even they have proved untrue to thee;

Even they have cried aloud after thee: trust them not, though they speak kindly to thee.

<sup>7</sup> I have forsaken my house, I have cast off mine inheritance;

I have surrendered the dearly beloved of my soul to the hand of her enemies.

<sup>8</sup> Mine inheritance has become to me as a lion in the forest;

She has roared against me; therefore have I hated her.

<sup>9</sup> Is mine inheritance to me as a speckled bird of prey? are the birds of prey against her round about?

Go ye, round up all the beasts of the field, bring them hither to devour.

<sup>10</sup> Many shepherds have destroyed my vineyard, they have trampled my portion under foot,

They have made my pleasant portion a desolate wilderness.



<sup>11</sup> They have made it a desolation: it mourns to me, being desolate; The whole land is made desolate because no one has taken it to heart.

<sup>12</sup> Spoilers are come upon all the bare heights in the wilderness;

For the sword of Jehovah devours from the one end of the land even to the other end of the land: no flesh has peace. <sup>13</sup> They have sown wheat, and have reaped thorns; they have wearied themselves, but to no profit. And be ye ashamed then of your increase, because of the fierce anger of Jehovah.

<sup>14</sup> Thus says Jehovah respecting all mine evil neighbours that touch the inheritance which I have caused my people Israel to inherit: Behold, I am about to pluck them up from their land, and I will pluck up the house of Judah from among them.

<sup>15</sup> And it shall come to pass, after I have plucked them up, I will return and have compassion on them;

And I will bring them again, every man to his inheritance, and every man to his land.

<sup>16</sup> And it shall come to pass, if they will diligently learn the ways of my people,

To swear by my name, As Jehovah liveth; even as they taught my people to swear by Baal;

Then shall they be built up in the midst of my people.

<sup>17</sup> But if they will not hear, then will I completely pluck up and destroy that nation, says Jehovah.

## CHAPTER XIII

<sup>1</sup> Thus said Jehovah to me, Go, and buy thee a linen girdle, and put it upon thy loins, and do not put it into water. <sup>2</sup> So I bought a girdle

according to the word of Jehovah, and put it upon my loins. <sup>3</sup> Then the word of Jehovah came to me the second time, saying, <sup>4</sup> Take the girdle which thou hast bought, which is upon thy loins, and arise, go to the Euphrates, and hide it there in a cleft of the rock. <sup>5</sup> So I went, and hid it by the Euphrates, as Jehovah commanded me. <sup>6</sup> And it came to pass after many days, that Jehovah said to me, Arise, go to the Euphrates, and take the girdle thence, which I bade thee hide there. <sup>7</sup> Then I went to the Euphrates, and dug, and took the girdle from the place where I had hidden it: and, behold, the girdle was spoiled, it was good for nothing.

<sup>8</sup> Then the word of Jehovah came to me, saying, <sup>9</sup> Thus says Jehovah, After this manner will I spoil the pride of Judah, and the great pride of Jerusalem. <sup>10</sup> This evil people, who refuse to obey my words, who walk in the stubbornness of their heart, and are gone after other gods to serve them, and to worship them, shall even be as this girdle, which is good for nothing. <sup>11</sup> For as the girdle fits close to the loins of a man, so I caused to cleave to me the whole house of Israel and the whole house of Judah, says Jehovah; that they might be to me for a people, and for a name, and for a praise, and for a glory: but they would not obey.

<sup>12</sup> And thou shalt speak to them this word: Thus says Jehovah, the God of Israel, Every bottle is made to be filled with wine: and they shall say to thee, Do we not know that every bottle is made to be filled with wine? <sup>13</sup> Then shalt thou say to them, Thus says Jehovah, Behold, I am about to fill all the inhabitants of this land, even the kings who sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. <sup>14</sup> And I will dash them one

against another, even the fathers and the sons together, says Jehovah: I will not pity, nor spare, nor have compassion in not destroying them.

<sup>15</sup> Hear ye, and give ear; be not afraid: for Jehovah has spoken.

<sup>16</sup> Give glory to Jehovah your God, before he brings darkness, and before your feet stumble upon the mountains at twilight;

And, while ye wait for light, he turns it into the shadow of death, and makes it gross darkness.

<sup>17</sup> But if ye will not hear it, I myself shall weep in secret for your pride;

And mine eye shall weep profusely, and run down with tears, because Jehovah's flock is carried away.

<sup>18</sup> Say thou to the king and to the queen mother, Humble yourselves, sit down:

For your glorious crown is come down from your heads.

<sup>19</sup> The cities of the South-country are shut up, and there is none to open them:

Judah is carried away captive all together; led captive completely.

<sup>20</sup> Lift up your eyes and look at those who are coming from the north:

Where is the flock that was given thee—thy beautiful flock?

<sup>21</sup> What wilt thou say, when he shall appoint familiar friends as thy head over thee?

But thou thyself hast instructed them against thee;

Shall not pangs take hold of thee, as one in travail?

<sup>22</sup> And if thou think in thine heart, Why are these things come upon me?

For the greatness of thy guilt thy train was discovered, and thy heels suffered violence.

<sup>23</sup> Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.

<sup>24</sup> Therefore will I scatter them, as the stubble that is blown away, by the wind of the wilderness.

<sup>25</sup> This is thy lot, thine assigned portion from me, says Jehovah; Because thou hast forgotten me, and trusted in falsehood.

<sup>26</sup> Thus have I also lifted up thy train over thy face that thy shame may appear.

<sup>27</sup> Thy lewdness, thy neighings, thy shameless wantonness—

On the hills in the field have I seen thine abominations.

Alas for thee, O Jerusalem! Thou wilt not be made clean; how long yet?

## CHAPTER XIV

<sup>1</sup> The word of Jehovah that came to Jeremiah concerning the drought:

<sup>2</sup> Judah mourns, and her gates languish;

They bow down to the ground in mourning; and the piercing cry of Jerusalem is gone up.

<sup>3</sup> And their nobles send their servants for water: they come to the cisterns,

But find no water; they return with their vessels empty:

They are put to shame and confounded, and cover their heads.

<sup>4</sup> Because of the ground which is parched, for there is no rain in the land,

The plowmen are put to shame, they cover their heads.

<sup>5</sup> Yea, the hind also calves in the field and leaves it, because there is no grass.

<sup>6</sup> And the wild asses stand on the bare heights, they pant for air like jackals;

Ver. 18. Sept., Syriac, and Vulgate read, from your heads.

Ver. 21. Or, appoint over thee as thy head those whom thou hast taught to be thy lovers.



Their eyes fail, because there is no herbage.

<sup>7</sup> Even if our iniquities testify against us, work thou for thy name's sake, O Jehovah:

For our apostasies are many; we have sinned against thee.

<sup>8</sup> O thou hope of Israel, its Saviour in the time of trouble,

Why shouldst thou be as a sojourner in the land,

And as a traveler that spreads his tent to lodge for a night?

<sup>9</sup> Why shouldst thou be as a man confounded, as a hero that can not save?

Yet thou, O Jehovah, art in the midst of us, and we are called by thy name; O let us not go!

<sup>10</sup> Thus says Jehovah to this people, So have they loved to wander; they have not restrained their feet: therefore Jehovah has no pleasure in them; now will he remember their guilt, and punish their sins. <sup>11</sup> And Jehovah said to me, Pray not for this people's good. <sup>12</sup> When they fast, I will not listen to their supplications; and when they offer burnt offering and meal offering, I will take no delight in them, but by sword, and by famine, and by pestilence, will I consume them.

<sup>13</sup> Then I said, Alas, O Lord Jehovah! behold, the prophets are saying to them, Ye shall not see the sword, neither shall a famine come upon you; But I will give you continuous peace in this place.

<sup>14</sup> Then Jehovah said to me, The prophets prophesy lies in my name: I sent them not, Neither did I bid them, neither spake I to them:

They prophesy to you a false vision, and divination, and nothingness, even deception from their own heart.

<sup>15</sup> Therefore thus says Jehovah re-

specting the prophets who prophesy in my name, and I sent them not, yet they are saying,

Sword and famine shall not come into this land:

By sword and famine shall those prophets be consumed.

<sup>16</sup> And the people to whom they are prophesying shall be thrown out into the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour out upon them their wickedness.

<sup>17</sup> And thou shalt speak this word to them, Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is frightfully smitten with an incurable wound.

<sup>18</sup> If I go into the field, then lo! those slain with the sword!

And if I enter the city, then lo! the sicknesses of famine, anguish of hunger!

For both the prophet and the priest wander about in a land that they know not.

<sup>19</sup> Hast thou entirely rejected Judah? has thy soul loathed Zion?

Why hast thou smitten us, so that there is no healing for us?

We waited for peace, but 'twas of no use; and for a healing time, but lo! terror!

<sup>20</sup> We acknowledge, O Jehovah, our wickedness; and the guilt of our fathers:

For we have sinned against thee.

<sup>21</sup> Do not abhor us, for thy name's sake;

Do not lightly esteem the throne of thy glory:

Remember, break not thy covenant with us.

<sup>22</sup> Are there any among the idols of the nations that can bring rain?

Or can the heavens give showers?

art not thou he, O Jehovah our God?  
Therefore we will wait upon thee;  
for thou hast done all these things.

# CHAPTER XV

<sup>1</sup> Then said Jehovah to me, If Moses and Samuel should stand before me, yet my mind could not be toward this people: send them out of my sight, and let them be gone.

<sup>2</sup> And it shall come to pass, when they say to thee, Whither shall we go? then thou shalt tell them, Thus says Jehovah:

Such as are for death, to death; and such as are for the sword, to the sword;

And such as are for the famine, to the famine; and such as are for captivity, to captivity.

<sup>3</sup> For I will appoint over them four kinds [of punishment], says Jehovah:

The sword to slay, and the dogs to mangle,

And the fowls of the heaven, and the beasts of the earth, to devour and to destroy.

<sup>4</sup> And I will make them a shuddering to all the kingdoms of the earth, Because of Manasseh the son of Hezekiah, king of Judah, for what he did in Jerusalem.

<sup>5</sup> For who shall have pity upon thee, O Jerusalem? Or who shall be-moan thee?

Or who shall turn aside to inquire after thy welfare?

<sup>6</sup> Thou hast cast me off, says Jehovah, thou art gone back;

Therefore I stretch out my hand against thee, and will destroy thee;

<sup>7</sup> I am weary of showing pity. And I will fan them with a fan in the gates of the earth;

I bereave [them] of children, I destroy my people;

They turn not from their ways.

<sup>8</sup> Their widows are increased at my beck above the sand of the seas: I bring the spoiler upon the mother of the young men at noonday:

I cause anguish and terrors to fall upon her suddenly.

<sup>9</sup> She that has borne seven languishes; her life-breath goes out;

Her sun is gone down while it was yet day; she is put to shame and confounded:

And the rest of them will I deliver to the sword before their enemies, says Jehovah.

<sup>10</sup> Woe is me! my mother! that thou hast borne me a man of strife,

And a man of contention to the whole world!

I have not lent on interest, neither have men lent to me on interest;

Every one of them curses me.

<sup>11</sup> Jehovah said, Verily I release thee for good;

Verily I will cause the enemy to make supplication to thee in the time of calamity,

And in the time of affliction.

<sup>12</sup> Can one break iron, even iron from the north, and bronze?

<sup>13</sup> Thy substance and thy treasures will I give for a spoil without payment,

And that for all thy sins, even in all thy borders.

<sup>14</sup> And I will make thine enemies to pass into a land which thou knowest not:

For a fire is kindled in mine anger, which shall burn upon you.

<sup>15</sup> Thou knowest, O Jehovah, remember me, and care for me, And avenge me of my persecutors;

Ver. 11. The Vulgate has, thy remnant shall be for good. Or, I will intercede for thee with the enemy.

Ver. 12. Or, Can iron break iron from, etc.



according to thy long-suffering,  
take me not away;  
Take knowledge that for thy sake I  
have suffered reproach.  
<sup>16</sup> Thy words were found, and I did  
eat them;  
And thy word to me was a joy and  
the rejoicing of my heart:  
For I am called by thy name, O  
Jehovah God of hosts.  
<sup>17</sup> I sat not in the circle of the mirth-  
ful, nor rejoiced:  
In the presence of thy power I sat  
alone;  
For thou hast filled me with anger.  
<sup>18</sup> Why is my pain perpetual, and my  
wound incurable, and refuses to  
be healed?  
Thou art becoming to me as a de-  
ceitful [brook], waters that are  
inconstant.  
<sup>19</sup> Therefore thus says Jehovah,  
If thou return, then will I cause thee  
again to stand before me;  
And if thou shalt separate the genu-  
ine from the base, as my mouth  
shalt thou be:  
They shall turn to thee, but thou  
shalt not turn to them.  
<sup>20</sup> And I will make thee to this peo-  
ple a fortified wall of bronze;  
And they shall fight against thee, but  
they shall not overpower thee:  
For I am with thee to save thee and  
to deliver thee,  
Says Jehovah.

<sup>21</sup> Yea, I will deliver thee out of the  
hand of the wicked,  
And I will redeem thee out of the  
hand of the terrible.

## CHAPTER XVI

<sup>1</sup> The word of Jehovah came also  
to me, saying,

<sup>2</sup> Thou shalt not take thee a wife,  
neither shalt thou have sons or  
daughters in this place.

<sup>3</sup> For thus says Jehovah concern-  
ing the sons and concerning the  
daughters that are born in this place,

and concerning their mothers that  
bare them, and concerning their  
fathers that begat them in this land:

<sup>4</sup> By painful kinds of death shall they  
die;

They shall not be lamented, neither  
shall they be buried;

They shall be as dung upon the face  
of the ground:

Yea, by sword and by famine they  
shall be consumed;

And their carcasses shall be food for  
the fowls of the heaven and for  
the beasts of the earth.

<sup>5</sup> For thus says Jehovah,  
Enter not the house of mourning,  
neither go to lament, neither to  
show sympathy for them:

For I have withdrawn my peace from  
this people,  
Says Jehovah, even loving-kindness  
and tender mercies.

<sup>6</sup> Both great and small shall die in  
this land: they shall not be  
buried,

Neither shall men lament for them,  
Either by cutting themselves or by  
shaving their head:

<sup>7</sup> They shall not break [bread] for  
them in mourning, to comfort  
one for the dead;

Neither shall men give them the cup  
of consolation to drink because  
of any one's father or his  
mother.

<sup>8</sup> And thou shalt not enter the house  
of feasting to sit down with them  
to eat and to drink.

<sup>9</sup> For thus says Jehovah of hosts, the  
God of Israel:

Behold, I am about to cause to cease  
out of this place, before your  
eyes and in your days,

The sound of mirth and the sound  
of gladness,

The voice of the bridegroom and the  
voice of the bride.

<sup>10</sup> And it shall come to pass, when  
thou shalt shew this people all these  
words, and they shall say to thee,  
Why has Jehovah pronounced all

this great calamity against us? or what is our guilt? or what is our sin that we have committed against Jehovah our God? <sup>11</sup> then shalt thou say to them, Because your fathers forsook me, says Jehovah, and followed after other gods, and served them and worshiped them, but me they forsook and my teaching they kept not; <sup>12</sup> and ye have done even worse than your fathers; for, behold, you are following every one after the stubbornness of his evil heart, in not obeying me: <sup>13</sup> therefore I will hurl you out of this land into the land that ye have not known, neither ye nor your fathers; and there shall ye serve other gods day and night, for I will shew you no favour.

<sup>14</sup> Therefore, behold, the days are coming, says Jehovah, that it shall no more be said, As Jehovah lives, that brought up the children of Israel out of the land of Egypt; but <sup>15</sup> As Jehovah lives, that brought up the children of Israel from the land of the north, and from all the countries whither he drove them: and I will bring them again into their land that I gave their fathers.

<sup>16</sup> Behold, I am about to send for many fishermen, says Jehovah, and they shall fish for them; And afterward I will send for many hunters, and they shall hunt them Upon every mountain, and upon every hill, and out of the clefts of the rocks.

<sup>17</sup> For mine eyes are upon all their ways: they are not hid from my face, Neither is their guilt concealed from mine eyes.

<sup>18</sup> And first I will recompense their iniquity and their sin double; Because they have polluted my land with the carcases of their detestable things.

And have filled mine inheritance with their abominations.

<sup>19</sup> O Jehovah, my strength, and my stronghold, and my refuge in the day of affliction,

To thee shall the nations come from the ends of the earth, and shall say,

Our fathers have inherited mere deception, vanities wherein is no profit.

<sup>20</sup> Should a man make for himself gods, which yet are no gods?

<sup>21</sup> Therefore, behold, I am about to cause them to know,

This once will I cause them to know my hand and my might;

And they shall know that my name is Jehovah.

## CHAPTER XVII

<sup>1</sup> The sin of Judah! It is written with an iron pen, with the point of a diamond,

Engraved upon the table of their heart, and upon the horns of their altars;

<sup>2</sup> While their children remember their altars and their Asherim

By the green trees on the high hills.

<sup>3</sup> O my mountain in the country!

I will give thy substance and all thy treasures for a spoil,

Thy high places, because of sin, throughout all thy borders.

<sup>4</sup> And thou, even of thyself, shalt lose thine inheritance that I gave thee;

And I will make thee serve thine enemies in the land that thou knowest not:

For ye have kindled a fire in mine anger which shall burn forever.

<sup>5</sup> Thus says Jehovah:

Cursed is the man that trusts in man, and makes flesh his arm,

And whose heart departs from Jehovah.

<sup>6</sup> For he shall be like the [dwarf]



juniper in the desert, and shall not see when good comes,  
But shall dwell in the parched places in the desert, a salt land and unoccupied.

<sup>7</sup> Blessed is the man that trusts in Jehovah,

And whose trust Jehovah is.

<sup>8</sup> For he is as a tree deeply rooted by the waters,

Which also fears not when heat comes, but its leaf shall be green;

And in the year of drought, it shall have no care nor cease to bear fruit.

<sup>9</sup> The heart is deceitful above all things, and incurable:

Who can comprehend it?

<sup>10</sup> I Jehovah search the heart, I try the affections,

Even to give every man according to his ways, according to the fruit of his doings.

<sup>11</sup> As the partridge sits on eggs that she has not laid,

So is he that gathers riches, but not lawfully;

In the midst of his days they shall leave him, and at his end he shall be a fool.

<sup>12</sup> A glorious throne, set on high from the beginning, is the place of our sanctuary.

<sup>13</sup> O Jehovah, the hope of Israel, all that forsake thee shall come to shame;

They who depart from me shall be written in the earth,

Because they have forsaken Jehovah, the fountain of living waters.

<sup>14</sup> Heal me, O Jehovah, and I shall be healed;

Save me, and I shall be saved:

For thou art my praise.

<sup>15</sup> Behold, they are saying to me,

Where is the word of Jehovah? let it come now!

<sup>16</sup> As for me, I have not shirked being a shepherd after thee;

Neither have I desired the woeful day;

Thou knowest; what came out of my lips was before thy face.

<sup>17</sup> Be not a terror to me: my refuge art thou in the day of calamity.

<sup>18</sup> Let them be ashamed that persecute me, but let not me be ashamed;

Let them be dismayed, but let not me be dismayed:

Bring upon them the day of calamity, and destroy them with double destruction.

<sup>19</sup> Thus said Jehovah to me: Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem; <sup>20</sup> and say to them, Hear ye the word of Jehovah, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter by these gates; <sup>21</sup> thus says Jehovah: Take heed to your souls and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem.

<sup>22</sup> And bring no burden out of your houses on the sabbath day, and do no work: but hallow the sabbath day, as I commanded your fathers; <sup>23</sup> but they heeded not, neither inclined their ear, but hardened their neck, that they might not hear, nor receive instruction. <sup>24</sup> And it shall come to pass, if ye diligently obey me, says Jehovah, to bring no burden in through the gates of this city on the sabbath day, but to hallow the sabbath day, doing no work therein; <sup>25</sup> then shall there enter by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall be inhabited forever. <sup>26</sup> And they shall come from the cities of Judah, and from the

Ver. 16. Or, the common people.

places about Jerusalem, and from the land of Benjamin, and from the lowland, and from the mountains, and from the South-country, bringing burnt offerings, and sacrifices, and meal offerings, and frankincense, and bringing thank offerings to the house of Jehovah. <sup>27</sup> But if ye will not obey me to hallow the sabbath day, and to bear no burden and not to come in with it through the gates of Jerusalem on the sabbath day; then will I kindle a fire in its gates, and it shall consume the palaces of Jerusalem, and it shall not be quenched.

# CHAPTER XVIII

<sup>1</sup> The word that came to Jeremiah from Jehovah, saying, <sup>2</sup> Arise, and go down to the potter's house, and there I will cause thee to hear my words. <sup>3</sup> Then I went down to the potter's house, and, behold, he was at work with the potter's wheels. <sup>4</sup> And whenever the vessel that he was making was spoiled in the hand of the potter, then he made of it another vessel, as it seemed good to the potter to do.

<sup>5</sup> Then the word of Jehovah came to me, saying,

<sup>6</sup> Can not I do with you as this potter, O house of Israel? says Jehovah. Behold, as clay in the potter's hand, so are ye in my hand, O house of Israel.

<sup>7</sup> At the moment I speak concerning a nation, and concerning a kingdom, To pluck up and to pull down and to destroy it;

<sup>8</sup> If that nation turn from its wickedness concerning which I spoke, I will repent of the evil that I thought to do to it.

<sup>9</sup> And at the moment I speak concerning a nation, and concerning a kingdom, to build and to plant it;

<sup>10</sup> If it do evil in my sight in not obeying my voice, Then will I repent of the good, wherewith I said I would benefit them.

<sup>11</sup> And now speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus says Jehovah:

Behold, I am preparing a calamity against you, and planning a plan against you:

Turn now every one from his evil way, and reform your ways and your doings.

<sup>12</sup> But they say, It's of no use! for we will follow our own plans, And we will do every one after the stubbornness of his evil heart.

<sup>13</sup> Therefore thus says Jehovah: Ask now among the nations, who has heard of such a thing;

The virgin of Israel has done a very horrible thing.

<sup>14</sup> Does the [melting] snow of Lebanon cease to flow from the rock of the field?

Do the cool dancing waters of the north wind dry up?

<sup>15</sup> Yet my people have forgotten me, they burn incense to vain gods;

And these have made them stumble in their ways, in the ancient paths,

To walk in paths, in ways unmade;

<sup>16</sup> To make their land an astonishment, a perpetual hissing;

Every one that passes by will be astounded, and shake his head.

<sup>17</sup> I will scatter them as with an east wind before the foe;

I will show them the back and not the face, in the day of their calamity.

<sup>18</sup> Then said they, Come, and let us devise schemes against Jeremiah; for teaching shall not fail the priest, nor counsel the wise, nor the word the prophet. Come, and let us smite him with the tongue, and let us not regard any of his words.



<sup>19</sup> Regard me, O Jehovah, and hear the voice of mine adversaries.

<sup>20</sup> Shall evil be recompensed for good? for they have dug a pit for me.

Remember how I stood before thee to speak good for them, to turn away thy wrath from them.

<sup>21</sup> Therefore deliver over their sons to the famine, and give them over to the power of the sword; And let their wives be bereft of children, and be widows;

And let their men be victims of death, their young men slain by the sword in battle.

<sup>22</sup> Let a cry be heard from their houses, when thou bringest a troop suddenly upon them:

For they have dug a pit for me, and have hidden snares for my feet.

<sup>23</sup> Yet, Jehovah, thou knowest all their counsel against me to slay me;

Cover not their guilt, neither blot out their sin from thy sight:

But let them be made to stumble before thee;

In the time of thine anger deal thou with them.

## CHAPTER XIX

<sup>1</sup> Thus says Jehovah, Go, and buy a bottle of a molder of pottery, and Itakel some of the elders of the people, and of the elders of the priests;

<sup>2</sup> and go out to the valley of Ben-Hinnom, which is before the entrance of the potter's gate, and proclaim there the words that I shall tell thee:

<sup>3</sup> and say, Hear ye the word of Jehovah, O king of Judah, O inhabitants of Jerusalem; thus says Jehovah of hosts, the God of Israel: Behold, I am about to bring a calamity upon this place, with which the ears of all that hear it shall tingle. <sup>4</sup> Because they have forsaken me, and have alienated this place, and have burned incense in it to other gods, whom they knew not, neither they, nor their

fathers, nor the kings of Judah; and have filled this place with the blood of innocents; <sup>5</sup> and have built the high-places of Baal, to burn their sons in the fire for burnt offerings to Baal; which I commanded not, neither mentioned it, nor did it come into my mind;

<sup>6</sup> Therefore, behold, the days are coming, says Jehovah, that this place shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of Slaughter. <sup>7</sup> And I will make null and void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their foes, and by the hand of them that seek their life:

And their carcasses will I give to be food for the birds of the heaven, and for the beasts of the earth.

<sup>8</sup> And I will make this city an astonishment, and a hissing; Every one that passes by it shall be astonished and hiss because of all her blows.

<sup>9</sup> And I will cause them to eat the flesh of their sons and the flesh of their daughters,

And they shall eat every one the flesh of his comrade, in the siege and in the distress,

Wherewith their enemies, and they that seek their life, shall distress them.

<sup>10</sup> Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say to them,

<sup>11</sup> Thus says Jehovah of hosts: Even so will I break this people and this city,

As one breaks a potter's vessel that cannot be repaired; And they shall bury in Topheth, because there shall be no place else.

<sup>12</sup> Thus will I do to this place, says Jehovah, And to its inhabitants, I am about to make this city like Topheth:

<sup>13</sup> Even the houses of Jerusalem, and

the houses of the kings of Judah,  
Shall be like the place of Topheth,  
which is defiled,  
Namely, all the houses upon whose  
roofs they have burned incense  
to all the host of heaven,  
And have poured out drink offerings  
to other gods.

<sup>14</sup> Then came Jeremiah from Topheth, whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's house, and said to all the people: <sup>15</sup> Thus says Jehovah of hosts, the God of Israel, Behold, I am about to bring upon this city and upon all her towns all the calamity that I have spoken against it; because they have hardened their necks, not to hear my words.

## CHAPTER XX

<sup>1</sup> Now Pashhur the son of Immer the priest, who was chief officer in the house of Jehovah, heard Jeremiah prophesying these things. <sup>2</sup> Then Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, that was in the house of Jehovah. <sup>3</sup> And it came to pass the next morning, that Pashhur took Jeremiah out of the stocks. Then said Jeremiah to him, Jehovah has not called thy name Pashhur, but Magor-missabib. <sup>4</sup> For thus says Jehovah, Behold, I am about to make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, even while thine eyes are looking on: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and he shall slay them with the sword. <sup>5</sup> Moreover I will give all the stores of this city, and all its profits, and all its precious things, yea, all the treasures of the kings of Judah will

I give into the hand of their enemies, and they shall spoil them, and take them, and carry them to Babylon. <sup>6</sup> But thou, Pashhur, and all that dwell in thy house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied a lie.

<sup>7</sup> O Jehovah, thou hast persuaded me, and I allowed myself to be persuaded:  
Thou didst take hold of me, and didst prevail:  
I am become a laughing-stock all the day long, every one is mocking me.

<sup>8</sup> For as often as I speak, I cry out: Violence and spoil, I cry;  
Because the word of Jehovah is made a reproach to me, and a derision, all the day.

<sup>9</sup> And if I think, I will not mention him, nor speak any more in his name,  
Then there is in my heart as it were a burning fire shut up in my bones,  
And I weary myself to hold it in, but can not.

<sup>10</sup> For I have heard the defaming of many—terror on every side.  
Denounce, and we will denounce him.  
All my familiar friends watch for my limping;  
Perhaps he will be persuaded, then we shall overpower him,  
And take our revenge on him.

<sup>11</sup> But Jehovah is with me as a heroic warrior:  
Therefore my pursuers shall stumble, and they shall not prevail:  
They shall be greatly ashamed, for they have not succeeded,  
To their everlasting dishonor which shall never be forgotten.

<sup>12</sup> But thou, O Jehovah of hosts that

Ver. 3. Magor-missabib, that is, terror on every side.



triest the righteous, that seest the affections and the heart,  
Let me see thy vengeance on them;  
for to thee have I committed my cause.

<sup>13</sup> Sing to Jehovah, praise ye Jehovah:

For he has delivered the soul of the needy from the hand of evil-doers.

<sup>14</sup> Cursed be the day wherein I was born:

Let not the day wherein my mother bare me be blessed.

<sup>15</sup> Cursed be the man who brought the news to my father,  
Saying, A son, a boy is born to thee, greatly delighting him.

<sup>16</sup> And let that man be like the cities which Jehovah overthrew without mercy:

And let him hear a cry in the morning, and an alarm at noon;

<sup>17</sup> Because he slew me not unborn; so that my mother might have been my tomb, and she never have borne me.

<sup>18</sup> Wherefore was I born to see toil and trouble,

To have my days consumed with shame?

## CHAPTER XXI

<sup>1</sup> The word that came to Jeremiah from Jehovah, when king Zedekiah sent to him Pashhur, the son of Malchiah, and Zephaniah the son of Maaseiah the priest, saying, <sup>2</sup> Inquire, I pray thee, of Jehovah for us; for Nebuchadrezzar king of Babylon is making war against us: perhaps Jehovah will deal with us according to all his wonders and he will withdraw from us.

<sup>3</sup> Then said Jeremiah to them, Thus shall ye say to Zedekiah: <sup>4</sup> Thus says Jehovah, the God of Israel, behold, I am about to turn back the weapons of war that are in your hands, wherewith ye are fighting the king of

Babylon, and the Chaldeans, who are besieging you without the walls; and I will collect them in the midst of this city. <sup>5</sup> Yea, I myself will fight against you with an outstretched hand and a strong arm, even in anger, and in fury, and in great wrath. <sup>6</sup> And I will smite the inhabitants of this city, both man and beast; they shall die by a great pestilence.

<sup>7</sup> And afterward, says Jehovah, I will deliver Zedekiah king of Judah, and his servants, and the people, even such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall slay them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. <sup>8</sup> And to this people thou shalt say: Thus says Jehovah, Behold, I set before you the way of life and the way of death.

<sup>9</sup> He that remains in this city shall die by the sword, and by the famine, and by the pestilence: but he that goes out, and deserts to the Chaldeans that are besieging you, he shall live, and his life shall be his plunder. <sup>10</sup> For I have set my face against this city for evil, and not for good, says Jehovah: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

<sup>11</sup> And to the house of the king of Judah say: Hear ye the word of Jehovah: <sup>12</sup> O house of David, thus says Jehovah, Execute justice every morning, and deliver the victim of the oppressor, lest my fury go forth like fire, and burn without ceasing, because of the evil of your doings.

<sup>13</sup> Behold, I am against thee, thou that sittest in the valley, thou rock of the plain, says Jehovah; ye who say, Who shall come down against us? or who shall enter our dwellings? <sup>14</sup> and I will punish you ac-

according to the fruit of your doings, says Jehovah: and I will kindle a fire in her forest, and it shall consume all her surroundings.

CHAPTER XXII

<sup>1</sup> Thus said Jehovah: Go down to the house of the king of Judah, and speak there this word, and say, <sup>2</sup> Hear the word of Jehovah, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people who enter by these gates: <sup>3</sup> Thus says Jehovah: Execute justice and righteousness, and deliver the victim of the oppressor: and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed the blood of the innocent in this place. <sup>4</sup> For if ye do this thing indeed, then shall there enter by the doors of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. <sup>5</sup> But if ye will not hear these words, I swear by myself, says Jehovah, that this house shall become a desolation.

<sup>6</sup> For thus says Jehovah concerning the house of the king of Judah: Thou art Gilead to me, the summit of Lebanon: Surely I will make thee a wilderness, cities not inhabited.

<sup>7</sup> And I am about to consecrate destroyers against thee, every one fully armed: And they shall cut down thy choice cedars, and cast them into the fire.

<sup>8</sup> And many nations shall pass by this city, and they shall say every man to his companion, Why has Jehovah done thus to this great city?

<sup>9</sup> Then they shall answer, Because they forsook the covenant of Jehovah their God, and wor-

shipped other gods, and served them.

<sup>10</sup> Weep ye not for the dead, neither bemoan him:

But weep rather for him that goes away; for he shall return no more, nor see his native land.

<sup>11</sup> For thus says Jehovah touching Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went forth out of this place:

He shall not return thither any more;

<sup>12</sup> but in the place whither they have led him captive,

There shall he die, and he shall see this land no more.

<sup>13</sup> Woe to him that builds his house by unrighteousness, and his chambers by injustice!

That uses his neighbour's service without wages; and pays him not;

<sup>14</sup> That says, I will build me a roomy house and airy chambers; And cuts him out windows; and it is ceiled with cedar, and painted with vermilion.

<sup>15</sup> Shalt thou reign, because thou strivest to excel in cedar?

Did not thy father eat and drink, and exercise justice? Then it was well with him.

<sup>16</sup> He judged the cause of the poor and needy; then it was well.

Was not this to know me? says Jehovah.

<sup>17</sup> But thine eyes and thy heart are not but for thy dishonest gain, And to shed innocent blood, and for oppression,

And for violence, to do it.

<sup>18</sup> Therefore thus says Jehovah concerning Jehoiakim the son of Josiah, king of Judah:

They shall not mourn for him, Alas! my brother! or, Alas! sister!

They shall not mourn for him, Alas! commander! or, Alas! his glory!

<sup>19</sup> He shall be buried with the burial



of an ass, dragged and cast out beyond the gates of Jerusalem.

<sup>20</sup> Go up to Lebanon, and cry; and in Bashan lift up thy voice:  
And cry from Abarim; for all thy paramours are destroyed.

<sup>21</sup> I spake to thee in thy security; but thou saidst, I will not hear.  
This has been thy custom from thy youth, that thou didst not obey my voice.

<sup>22</sup> The wind shall feed on all thy shepherds, and thy paramours shall go into captivity:  
Surely then shalt thou be ashamed and confounded for all thy wickedness.

<sup>23</sup> O thou that dwellest in Lebanon, that makest thy nest in the cedars,  
Oh, how thou wilt sigh when pangs come upon thee, pains as of one in travail!

<sup>24</sup> As I live, says Jehovah, though Coniah the son of Jekoiakim son of Judah  
Were the signet upon my right hand, yet would I pluck thee thence;

<sup>25</sup> And I will give thee into the hand of them that seek thy life,  
And into the hand of them of whom thou art afraid,  
Even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

<sup>26</sup> And I will hurl thee out, and thy mother who bare thee,  
Into another country, where ye were not born; and there shall ye die.

<sup>27</sup> But to the land to which their soul longs to return, thither shall they not return.

<sup>28</sup> Is this man Coniah a despised broken vessel? is he a vessel wherein is no pleasure?  
Why are they hurled out, he and his seed, and cast into a land which they know not?

<sup>29</sup> O land, land, land, hear the word of Jehovah.

<sup>30</sup> Thus says Jehovah,  
Record this man childless, a man that shall not prosper in his days:  
For no one of his seed shall prosper, sitting upon the throne of David, or ruling any more in Judah.

## CHAPTER XXIII

<sup>1</sup> Woe to the shepherds that destroy and scatter the flock of my pastures! says Jehovah.

<sup>2</sup> Therefore thus says Jehovah the God of Israel, against the shepherds that feed my people;  
Ye have scattered my flock, and driven them away, and have not cared for them;  
Behold, I am about to visit upon you the evil of your doings, says Jehovah.

<sup>3</sup> And I will gather the remnant of my flock out of all the countries whither I have driven them,  
And will bring them again to their folds; and they shall be fruitful and multiply.

<sup>4</sup> And I will set up shepherds over them who shall feed them:  
And they shall fear no more, nor be dismayed, neither shall any be lacking, says Jehovah.

<sup>5</sup> Behold, the days are coming, says Jehovah, that I will raise to David a righteous Sprout,  
And he shall reign as king and prosper, and shall execute justice and right in the land.

<sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely:  
And this is his name whereby he shall be called, Jehovah our righteousness.

<sup>7</sup> Therefore, behold, the days are coming, says Jehovah, that they shall no more say:

As Jehovah lives, who brought up the children of Israel out of the land of Egypt;

<sup>8</sup> But, As Jehovah lives, who brought up and who led the seed of the house of Israel out of the north-country,

And out of all the countries whither I had driven them;

And they shall dwell in their own land.

<sup>9</sup> For the prophets.

My heart within me is broken, all my bones are becoming soft;

I am like a drunken man, and like a man whom wine has overcome; Because of Jehovah and because of his holy words.

<sup>10</sup> For the land is full of adulterers; because of a curse the land mourns;

The pastures of the plain are dried up, and their course is become evil, and their might is not right.

<sup>11</sup> For both prophet and priest are profligate;

Yea, in my house have I found their wickedness, says Jehovah.

<sup>12</sup> Therefore their way shall be to them as slippery paths in the darkness:

They shall be driven along, and fall therein:

For I will bring upon them a calamity in the year of their visitation, says Jehovah.

<sup>13</sup> And I have seen folly in the prophets of Samaria;

They prophesied by Baal, and led astray my people Israel.

<sup>14</sup> But in the prophets of Jerusalem also I have seen a horrible thing;

They commit adultery, and go about lying, they even strengthen the hands of evil-doers,

So that no one abandons his wickedness:

They are all of them become to me

as Sodom, and their inhabitants as Gomorrah.

<sup>15</sup> Therefore thus says Jehovah of hosts concerning the prophets:

Behold, I am about to feed them with wormwood, and make them drink poison-water:

For from the prophets of Jerusalem is profligacy gone out into all the land.

<sup>16</sup> Thus says Jehovah of hosts,

Do not listen to the words of the prophets that prophesy to you;

They make fools of you: a vision out of their own heart they speak, Not out of the mouth of Jehovah.

<sup>17</sup> They say continually to them that despise me, Jehovah has said,

Ye shall have peace, and to every one that is walking in the stubbornness of his own heart they say,

No calamity shall come upon you.

<sup>18</sup> For who has stood in the council of Jehovah,

Let him perceive and hear his word; who has given heed to his word and heard it.

<sup>19</sup> Behold, the storm of Jehovah, fury is gone forth,

Yea, a whirlwind shall whirl about the head of the wicked.

<sup>20</sup> The anger of Jehovah shall not return, until it accomplishes,

And until it performs the purposes of his heart.

In the latter days ye shall understand it perfectly.

<sup>21</sup> I sent not these prophets, yet they ran:

I spoke not to them, yet they prophesied.

<sup>22</sup> And if they had stood in my council, then they should be causing my people to hear my words,

And turning them from their evil way, and from the evil of their doings.



<sup>23</sup> Am I a God at hand, says Jehovah, and not a God afar off?  
<sup>24</sup> Can any hide himself in secret places that I shall not see him? says Jehovah.  
 Do not I fill heaven and earth? says Jehovah.  
<sup>25</sup> I have heard what the prophets have said, who prophesy lies in my name, saying, I have dreamed, I have dreamed.  
<sup>26</sup> How long [shall this last]? Is it in the heart of the prophets that prophesy lies, and the prophets of the deceit of their own heart?  
<sup>27</sup> Are they thinking [I say] to cause my people to forget my name By their dreams which they tell every man his neighbour, As their fathers forgot my name for Baal?  
<sup>28</sup> The prophet that has a dream, let him tell a dream;  
 And he that has my word, let him speak my word faithfully.  
 What has the straw to do with the wheat? says Jehovah.  
<sup>29</sup> Is not my word like a fire? says Jehovah; and like a hammer that breaks a rock to pieces?,  
<sup>30</sup> Therefore, behold, I am against the prophets, says Jehovah, That steal my words every one from his neighbour.  
<sup>31</sup> Behold, I am against the prophets, says Jehovah, that use their own tongues, and utter oracles.  
<sup>32</sup> Behold, I am against them that prophesy lying dreams, says Jehovah,  
 And tell them, and lead astray my people by their lies, and by their vain boasting:  
 Yet I sent them not, nor gave them command:  
 Neither shall they do this people any good at all, says Jehovah.  
<sup>33</sup> And when this people, or the prophet, or a priest, shall ask thee, saying,

What is the message of Jehovah? then shalt thou tell them what the message is,  
 I will cast you away, says Jehovah.  
<sup>34</sup> And the prophet, and the priest, and the people, that shall say, The message of Jehovah, I will even punish that man and his house.  
<sup>35</sup> Thus shall ye say every one to his neighbour, and every one to his brother,  
 What has Jehovah answered? and What has Jehovah spoken?  
<sup>36</sup> And the message of Jehovah shall ye mention no more: for every man's own word shall be his message;  
 For ye have perverted the words of the living God, of Jehovah of hosts, our God.  
<sup>37</sup> Thus shalt thou say to the prophet, What has Jehovah answered thee? and, What has Jehovah spoken?  
<sup>38</sup> But if ye say, The message of Jehovah; therefore thus says Jehovah:  
 Because ye say this word, The message of Jehovah, and I have sent to you, saying,  
 Ye shall not say, The message of Jehovah;  
<sup>39</sup> Therefore, behold, I will verily take you up, and I will cast you, And the city that I gave to you and to your fathers, away from my presence:  
<sup>40</sup> And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

## CHAPTER XXIV

<sup>1</sup> Jehovah shewed me, and, behold, two baskets of figs set before the temple of Jehovah; after Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen

and smiths, from Jerusalem, and had brought them to Babylon. <sup>2</sup> One basket contained very good figs, like first-ripe figs; and the other basket contained very bad figs, which could not be eaten, so bad were they.

<sup>3</sup> Then said Jehovah to me, What seest thou, Jeremiah? And I said, Figs; good figs, very good; and bad, very bad, which cannot be eaten, so bad are they. <sup>4</sup> And the word of Jehovah came to me, saying, <sup>5</sup> Thus says Jehovah, the God of Israel; like these good figs, so will I look with favor on the captives of Judah, whom I have sent out of this place into the land of the Chaldeans.

<sup>6</sup> For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. <sup>7</sup> And I will give them an heart to know me, that I am Jehovah: and they shall be my people, and I will be their God: for they shall return to me with their whole heart. <sup>8</sup> And like the bad figs, which are so bad they cannot be eaten; surely thus says Jehovah: So will I give up Zedekiah the king of Judah, and his princes, and the rest of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: <sup>9</sup> I will even make them a shuddering, an evil [omen] to all the kingdoms of the earth; a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

<sup>10</sup> And I will send among them the sword, the famine, and the pestilence, till they are consumed from off the land that I gave them and their fathers.

## CHAPTER XXV

<sup>1</sup> The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah, king of Judah—this was the first year of Nebuchadrezzar king of Babylon; <sup>2</sup> which Jeremiah the

prophet spake to all the people of Judah, and to all the inhabitants of Jerusalem, saying: <sup>3</sup> From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years, the word of Jehovah has come to me, and I have spoken to you, early and diligently; but ye have given no heed.

<sup>4</sup> And Jehovah has sent to you all his servants the prophets, early and diligently; but ye have not listened, nor inclined your ear to hear; saying, <sup>5</sup> Turn ye now every one from his evil way, and from the evil of your doings, and dwell in the land that Jehovah gave you and your fathers, forever and ever: <sup>6</sup> and follow not after other gods to serve them, and to worship them, and provoke me not with the work of your hands; and I will not harm you. <sup>7</sup> Yet ye did not heed me, says Jehovah; that ye might provoke me with the work of your hands to your own hurt.

<sup>8</sup> Therefore thus says Jehovah of hosts: Because ye have not heeded my words, <sup>9</sup> behold, I am about to send and take all the peoples of the north, says Jehovah, even to Nebuchadrezzar king of Babylon, my servant, and I will bring them against this land, and against its inhabitants, and against all the surrounding nations; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

<sup>10</sup> Moreover I will cause to perish from them the sound of joy and the sound of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle. <sup>11</sup> And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. <sup>12</sup> And it shall come to pass, when seventy years are completed, that I will punish the king of Babylon, and that nation, says Jehovah, for their guilt, and the



land of the Chaldeans; and I will make it everlasting desolations.<sup>13</sup> And I will bring upon that land all my words that I have spoken against it, even all that is written in this book, which Jeremiah has prophesied against all the nations.<sup>14</sup> For many nations and great kings shall make bondmen of them, even of them: and I will recompense them according to their deeds, and according to the work of their hands.

<sup>15</sup> For thus says Jehovah, the God of Israel, to me: Take the cup of the wine of this fury at my hand, and make all the nations, to whom I am sending thee, drink it. <sup>16</sup> And they shall drink, and reel to and fro, and be mad because of the sword which I am about to send among them.

<sup>17</sup> Then took I the cup from the hand of Jehovah, and made all the nations drink, to whom Jehovah sent me, <sup>18</sup> namely: Jerusalem, and the cities of Judah, and her kings and her princes, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day:

<sup>19</sup> Pharaoh king of Egypt, and his servants, and his princes, and all his people; <sup>20</sup> and all the mingled people, and all the kings of the land of Uz,

And all the kings of the land of the Philistines, and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod;

<sup>21</sup> Edom, and Moab, and the children of Ammon;

<sup>22</sup> And all the kings of Tyre, and all the kings of Zidon, and the kings of the coastland beyond the sea;

<sup>23</sup> Dedan, and Tema, and Buz, and all whose [hair] is corner-clipped; <sup>24</sup> and all the kings of Arabia, and all the kings of the mingled people that dwell in the wilderness;

<sup>25</sup> And all the kings of Zimri, and all the kings of Elam, and all the

kings of the Medes; <sup>26</sup> and all the kings of the north, near and far, one with another; and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

<sup>27</sup> And thou shalt say to them, Thus says Jehovah of hosts, the God of Israel:

Drink ye, and be drunken, and vomit, and fall down and rise no more, Because of the sword that I am sending among you.

<sup>28</sup> And it shall be, if they refuse to take the cup from thy hand, to drink, then shalt thou say to them, Thus says Jehovah of hosts: Ye shall surely drink. <sup>29</sup> For, lo, I am beginning to bring a calamity upon the city which is called by my name, and should ye be altogether acquitted? Ye shall not be acquitted: for I am summoning a sword upon all the inhabitants of the earth, says Jehovah of hosts. <sup>30</sup> Therefore prophesy thou against them all these words, and say to them,

Jehovah shall roar from on high, and utter his voice from his holy habitation;

He shall mightily roar against his fold; with loud shouting like that of wine-press treaders, Against all the inhabitants of the earth.

<sup>31</sup> A noise shall come even to the end of the earth;

For Jehovah has a controversy with the nations,

He pronounces judgment on all flesh; the wicked he will give to the sword, says Jehovah.

<sup>32</sup> Thus says Jehovah of hosts: Behold, calamity is passing from nation to nation,

And a great whirlwind is stirred up from the farthest parts of the earth.

<sup>33</sup> And the slain of Jehovah on that day shall be [scattered] from

Ver. 20. Or, border tribes.

Ver. 26. Sheshach, probably a traditional name for Babylon.

Ver. 30. Fold: Or, pasture.

one end of the earth even to the other end of the earth:

They shall not be lamented, nor gathered together, nor buried; For dung upon the face of the ground shall they be.

<sup>34</sup> Howl, ye shepherds, and cry; and wallow yourselves in ashes, ye noble ones of the flock:

For your days for slaughter are fully come,

And I will dash you in pieces, and ye shall fall like a precious vessel.

<sup>35</sup> And there shall be no flight for the shepherds, nor a way of escape for the noble ones.

<sup>36</sup> Hark! the cry of the shepherds, and the howling of the noble ones of the flock!

For Jehovah is spoiling their pasture.

<sup>37</sup> And the peaceable folds are brought to silence

Because of the fierce anger of Jehovah.

<sup>38</sup> He has forsaken his thicket, as the lion: for their land is become desolate,

Before the violent sword and before his fierce anger.

## CHAPTER XXVI

<sup>1</sup> In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from Jehovah, saying, <sup>2</sup> Thus says Jehovah: Take thy stand in the court of Jehovah's house, and speak to all the cities of Judah, which are coming to worship in Jehovah's house, all the words that I command thee to speak to them; omit not a word. <sup>3</sup> Perhaps they will hear, and turn every one from his evil way; then will I repent me of the evil that I am intending to do them because of the evil of their doings. <sup>4</sup> And thou shalt say to them, Thus says Jehovah: If ye will not hear me, to walk in my teaching, which I have set be-

fore you, to hear the words of my servants the prophets, <sup>5</sup> whom I am sending to you, and have sent to you early and earnestly, but ye have not heard—<sup>6</sup> then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth. <sup>7</sup> And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Jehovah.

<sup>8</sup> And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak to all the people, that the priests and the prophets and all the people seized him, saying, Thou shalt surely die. <sup>9</sup> Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered to Jeremiah in the house of Jehovah.

<sup>10</sup> And when the princes of Judah heard these things, they came up from the king's house to the house of Jehovah; and they sat at the entrance of the new gate of Jehovah. <sup>11</sup> Then spake the priests and the prophets to the princes and to all the people, saying, This man is worthy of death; for he prophesied against this city, as ye heard with your own ears.

<sup>12</sup> Then spake Jeremiah to all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. <sup>13</sup> Therefore now reform your ways, and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he has spoken against you. <sup>14</sup> But as for me, behold, I am in your hand: do with me as is good and right in your eyes. <sup>15</sup> Only know certainly that, if ye put me to death, ye shall

Ver. 34. I will dash you in pieces: Or, and I will scatter you.

Ver. 35. Heb., flight shall perish from the shepherds, and escape from, etc.,



bring innocent blood upon yourselves, and upon this city, and upon its inhabitants: for Jehovah has truly sent me to you to speak all these words in your hearing.

<sup>16</sup> Then said the princes and all the people to the priests and to the prophets: This man is not worthy of death; for he has spoken to us in the name of Jehovah our God.

<sup>17</sup> Then men of the elders of the land stood up and spoke to all the assembly of the people, saying,

<sup>18</sup> Micaiah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying,

Thus says Jehovah of hosts:

Zion shall be plowed as a field, and Jerusalem shall become heaps, And the mountain of the house as forest-heights.

<sup>19</sup> Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear Jehovah, and entreat the favor of Jehovah, and Jehovah repented him of the evil that he had pronounced against them? Thus we should be committing a great evil against our own souls.

<sup>20</sup> And there was also a man who prophesied in the name of Jehovah, Uriah the son of Shemaiah of Kir-iath-jearim; and he prophesied against this city and against this land according to all the words of Jeremiah: <sup>21</sup> and when king Jehoia-kim, with all his mighty men, and all the princes, heard his words, the king sought to kill him; but when Uriah heard it, he was afraid, and fled, and went to Egypt: <sup>22</sup> and king Jehoia-kim sent men to Egypt, Elnathan the son of Achbor, and men with him, to Egypt: <sup>23</sup> and they brought Uriah out of Egypt, and brought him to king Jehoia-kim, who killed him

with the sword, and threw his corpse into the graves of the common people.

<sup>24</sup> But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

## CHAPTER XXVII

<sup>1</sup> In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word to Jeremiah from Jehovah, saying,

<sup>2</sup> Thus says Jehovah to me: Make thee a complete yoke and put it upon thy neck; <sup>3</sup> and send it to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Zidon, with the messengers that are come to Jerusalem to Zedekiah king of Judah; <sup>4</sup> and give them a charge to their lords, saying, Thus says Jehovah of hosts, the God of Israel:

Thus shall ye say to your lords;

<sup>5</sup> I have made the earth, the man and the beast that are upon the face of the earth,

By my great power and by my outstretched arm;

And I give it to whom it seems right to me.

<sup>6</sup> And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant;

And the wild beasts of the field also have I given him to serve him.

<sup>7</sup> And all the nations shall serve him, and his son, and his grandson,

Until the time of his own land come: And then many nations and great kings shall exact servitude of him.

<sup>8</sup> And it shall come to pass, that the nation and the kingdom that will not serve the same Nebuchadnezzar

Ver. 18. Mic. 3: 12.

Ver. 1. Jehoia-kim should be Zedekiah, as in some ancient authorities. See ver. 3, 12, 20, and chap. 28: 1.

Ver. 2. Hebrew, thongs and poles.

king of Babylon, and will not put its neck under the yoke of the king of Babylon, says Jehovah, with sword, and with famine, and with pestilence will I punish that nation, until I utterly extirpate them by his hand.<sup>9</sup> But as for you, heed not your prophets, nor your diviners, nor your dreams, nor your soothsayers, nor your sorcerers, who are speaking to you, saying, Ye shall not serve the king of Babylon.<sup>10</sup> For a lie are they prophesying to you, to remove you far from your land; and that I should drive you out and ye should perish.<sup>11</sup> But the nation that shall bring its neck under the yoke of the king of Babylon, and serve him, will I even allow to remain in its own land, says Jehovah, to till it, and to dwell in it.

<sup>12</sup> And to Zedekiah king of Judah I spoke according to all these words, saying, Put your necks under the yoke of the king of Babylon, and serve him and his people, and live.<sup>13</sup> Why will ye die, thou and thy people, by sword, by famine, and by pestilence, as Jehovah has spoken condemning the nation that will not serve the king of Babylon?<sup>14</sup> And heed not the words of the prophets that are speaking to you, saying, Ye shall not serve the king of Babylon: for a lie they are prophesying to you.<sup>15</sup> For I have not sent them, says Jehovah, but they are prophesying in my name a lie that I might drive you out, and that ye might perish, ye, and the prophets that are prophesying to you.

<sup>16</sup> Also to the priests and to all this people I spoke, saying, Thus says Jehovah: Do not listen to the words of your prophets who are prophesying to you, saying, Behold, the vessels of Jehovah's house shall now shortly be brought back from Babylon; for a lie are they prophesying to you.<sup>17</sup> Do not listen to them; serve the king of Babylon, and live: should

this city become a desolation?<sup>18</sup> But if they are prophets, and if the word of Jehovah is with them, let them now make intercession to Jehovah of hosts, that the vessels that are left in the house of Jehovah, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

<sup>19</sup> For thus says Jehovah of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the rest of the vessels that are left in this city,<sup>20</sup> which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem;<sup>21</sup> yea, thus says Jehovah of hosts, the God of Israel, concerning the vessels that are left in the house of Jehovah, the God of Israel, and in the house of the king of Judah, and at Jerusalem:<sup>22</sup> To Babylon shall they be carried, and there shall they remain, until the day that I visit them, says Jehovah; then will I bring them up, and restore them to this place.

## CHAPTER XXVIII

<sup>1</sup> And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah the son of Azzur the prophet, who was of Gibeon, spoke to me in the house of Jehovah, in the presence of the priests and of all the people, saying,<sup>2</sup> Thus speaks Jehovah of hosts, the God of Israel, saying, I have broken in pieces the yoke of the king of Babylon.<sup>3</sup> Within two full years will I bring again into this place all the vessels of Jehovah's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:<sup>4</sup> and I will bring again to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah that went to Babylon, says



Jehovah; for I will break the yoke of the king of Babylon.

<sup>5</sup> Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people that were standing in the house of Jehovah, <sup>6</sup> even the prophet Jeremiah said, Amen: Jehovah do so: Jehovah perform thy words which thou hast prophesied to bring back the vessels of Jehovah's house and the whole body of captives from Babylon to this place. <sup>7</sup> Only hear now this word that I speak in thy hearing, and in the hearing of all the people: <sup>8</sup> The prophets who have been before me and before thee of old prophesied against many countries, and against great kingdoms, of war, and of calamity, and of pestilence. <sup>9</sup> The prophet who prophesies of peace, the fulfilment of the word of this prophet indicates the prophet whom Jehovah has truly sent.

<sup>10</sup> Then Hananiah the prophet took the yoke from the prophet Jeremiah's neck, and broke it. <sup>11</sup> And Hananiah spoke in the presence of all the people, saying, Thus says Jehovah: Even so will I break the yoke of Nebuchadnezzar king of Babylon within two full years from the neck of all the nations.

<sup>12</sup> And the prophet Jeremiah went his way. Then the word of Jehovah came to Jeremiah, after Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah, saying, <sup>13</sup> Go, and tell Hananiah, saying, Thus says Jehovah: Thou hast broken the bars of wood; but thou shalt make in place of them bars of iron. <sup>14</sup> For thus says Jehovah of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations; that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. <sup>15</sup> Then said the prophet Jeremiah to

Hananiah the prophet, Hear now, Hananiah; Jehovah has not sent thee; but thou makest this people to trust in a lie. <sup>16</sup> Therefore thus says Jehovah, Behold, I am about to send thee away off the face of the earth: this year thou shalt die, because thou hast spoken rebellion against Jehovah. <sup>17</sup> So Hananiah the prophet died the same year, in the seventh month.

## CHAPTER XXIX

<sup>1</sup> Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the remnant of the elders of the captivity, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had led captive from Jerusalem to Babylon: <sup>2</sup> (after the departure of Jeconiah the king, and the queen-mother, and the chamberlains the princes of Judah and Jerusalem, and the craftsmen, and the smiths, from Jerusalem;) <sup>3</sup> by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon,) saying, <sup>4</sup> Thus says Jehovah of hosts, the God of Israel,

To all the captivity, whom I caused to be carried away captive from Jerusalem to Babylon:

<sup>5</sup> Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

<sup>6</sup> Take wives, and beget sons and daughters;

And take wives for your sons, and give your daughters to husbands,

That they may bear sons and daughters;

And multiply there, and diminish not.

<sup>7</sup> And seek the peace of the city whither I caused you to be carried away captive,

And pray to Jehovah for it: for in its peace shall ye have peace.

<sup>8</sup> For thus says Jehovah of hosts, the God of Israel:

Let not your prophets that are among you, and your diviners, deceive you,

Neither listen to your dreams which ye cause to be dreamed.

<sup>9</sup> For they prophesy a lie to you in my name:

I have not sent them, says Jehovah.

<sup>10</sup> For thus says Jehovah,

After seventy years are completed

for Babylon, I will visit you,

And fulfil my good word toward you, to restore you to this place.

<sup>11</sup> For I know the thoughts that I am thinking toward you, says Jehovah,

Thoughts of peace, and not of calamity, to give you a future and a hope.

<sup>12</sup> And ye shall call upon me, and ye shall go and pray to me,

And I will hear you.

<sup>13</sup> And ye shall seek me, and find me, when ye shall search for me with all your heart.

<sup>14</sup> And I will be found of you, says Jehovah,

And I will restore your prosperity, and I will gather you from all the nations,

And from all the places whither I have driven you, says Jehovah;

And I will bring you again to the place whence I caused you to be carried away captive.

<sup>15</sup> For ye have said, Jehovah has raised us up prophets in Babylon.

<sup>16</sup> For thus says Jehovah concerning the king that is sitting upon the throne of David, and concerning all the people that are dwelling in this city, your brethren that did not go with you into captivity; thus says Jehovah of hosts:

<sup>17</sup> Behold, I am about to send upon them sword, famine, and pestilence,

And will make them like vile figs,

that cannot be eaten, so bad are they.

<sup>18</sup> And I will pursue them with sword, with famine, and with pestilence,

And will make them a shuddering to all the kingdoms of the earth,

To be an execration, and an astonishment, and a hissing, and a reproach,

Among all the nations whither I have driven them:

<sup>19</sup> Because they have not given heed to my words, says Jehovah,

With which I sent to them my servants the prophets, early and earnestly;

But ye would not heed, says Jehovah.

<sup>20</sup> Hear ye therefore the word of Jehovah, all ye of the captivity, whom I sent away from Jerusalem to Babylon.

<sup>21</sup> Thus says Jehovah of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy a lie to you in my name: Behold, I am about to deliver them into the hand of Nebuchadrezzar, king of Babylon; and he shall slay them before your eyes; <sup>22</sup> and because of them shall be taken up a curse by all the captives of Judah who are in Babylon, saying, Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire: <sup>23</sup> because they have committed folly in Israel, and have been immoral with their neighbors' wives, and have spoken lying words in my name, which I did not command them; and I am he that knows, and am witness, says Jehovah.

<sup>24</sup> And concerning Shemaiah the Nehelamite thou shalt speak, saying,

<sup>25</sup> Thus says Jehovah of hosts, the God of Israel, saying, because thou hast sent letters in thine own name to all the people that are in Jerusalem, and to Zephaniah the son of



Maaseiah the priest, and to all the priests, saying, <sup>26</sup> Jehovah has made thee priest in the place of Jehoiada the priest, that ye should be officers in the house of Jehovah, for every man who is beside himself and makes himself a prophet, that thou shouldst put him in the stocks and in the pillory.

<sup>27</sup> Now, therefore, why hast thou not rebuked Jeremiah of Anathoth, who makes himself a prophet to you, <sup>28</sup> yea, he has even sent to us in Babylon, saying, It is long: build ye houses, and dwell in them;

And plant gardens, and eat the fruit of them?

<sup>29</sup> And Zephaniah the priest read this letter aloud to Jeremiah the prophet. <sup>30</sup> Then came the word of Jehovah to Jeremiah, saying,

<sup>31</sup> Send to all them of the captivity, saying, Thus says Jehovah concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, and I sent him not, and he has caused you to trust in a lie; <sup>32</sup> therefore thus says Jehovah, Behold, I am about to punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people, neither shall he see the good that I will do to my people, says Jehovah: Because he has spoken rebellion against Jehovah.

### CHAPTER XXX

<sup>1</sup> The word that came to Jeremiah from Jehovah, saying, <sup>2</sup> Thus speaks Jehovah, the God of Israel, saying, Write thee all the words which I have spoken to thee in a book. <sup>3</sup> For, lo, the days are coming, says Jehovah, when I will restore the prosperity of my people Israel and Judah, says Jehovah: and I will cause them to return to the land which I gave their fathers, and they shall possess it.

<sup>4</sup> And these are the words that Jehovah spoke concerning Israel and concerning Judah. <sup>5</sup> For thus says Jehovah:

We have heard a voice of trembling, fear, and no peace.

<sup>6</sup> Inquire now, and see whether a man brings forth:

Why do I see every man with his hands on his loins, as one in travail,

And all faces are turned to a deathly paleness?

<sup>7</sup> Alas! for that day is great beyond comparison,

And it is the time of tribulation for Jacob; yet shall he be saved out of it.

<sup>8</sup> And it shall come to pass in that day, says Jehovah of hosts,

That I will break his yoke from thy neck, and will burst thy thongs: And strangers shall no more make of them bondmen:

<sup>9</sup> But they shall serve Jehovah their God, and David their king, whom I will raise up to them.

<sup>10</sup> But as for thee, fear thou not, O Jacob my servant, says Jehovah; neither be dismayed, O Israel:

For, lo, I am about to save thee from afar, and thy seed from the land of their captivity;

And Jacob shall return and shall rest and be secure, without fear.

<sup>11</sup> For with thee am I, says Jehovah, to save thee:

Although I will make a complete end of all the nations whither I have scattered thee.

Yet of thee I will not make a complete end;

But I will chastise thee justly, and I can not acquit thee as innocent.

<sup>12</sup> For thus says Jehovah, Thy wound is incurable, and thy bruise grievous.

<sup>13</sup> There is none to plead thy cause, for thy wound thou hast no medicines, nor healing salve.

<sup>14</sup> All thy paramours have forgotten thee; thee they seek not:  
For with the stroke of the enemy have I smitten thee; with cruel chastisement;  
For the greatness of thy guilt, because thy sins have become great.  
<sup>15</sup> Why criest thou for thy hurt? thy pain is incurable:  
For the greatness of thy guilt, because thy sins were increased,  
Have I done these things to thee.  
<sup>16</sup> Therefore all that devour thee shall be devoured;  
And all thine oppressors, every one of them, shall go into captivity;  
And they that spoil thee shall be a spoil,  
And all that prey upon thee will I give for a prey.  
<sup>17</sup> For I will restore sound flesh to thee, and I will heal thee of thy wounds, says Jehovah;  
Because men call thee Outcast, This is Zion, whom no one cares for.  
<sup>18</sup> Thus says Jehovah:  
Behold, I am about to restore the prosperity of the tents of Jacob,  
And I will have compassion on his dwelling-places;  
And the city shall be built on its mound,  
And the palace, according to custom, shall be occupied.  
<sup>19</sup> And out of them shall come thanksgiving and the voice of them that rejoice:  
And I will multiply them that they be not diminished;  
I will also glorify them, that they be not lightly regarded.  
<sup>20</sup> And his sons also shall be as in former days,  
And his congregation shall be established before me,  
And I will punish all of his oppressors.  
<sup>21</sup> And his prince shall be one of

themselves, and his ruler shall proceed from the midst of him;  
And I will bring him near, and he shall approach me:  
For who is he that will pledge his courage to approach me? says Jehovah.  
<sup>22</sup> And ye shall be my people, and I will be your God.  
<sup>23</sup> Behold, the storm of Jehovah, fury is gone forth,  
A whirlwind: it shall whirl about the head of the wicked.  
<sup>24</sup> The fierce anger of Jehovah shall not return, until it executes,  
And until it performs the purposes of his heart:  
In the latter days ye shall understand it.

## CHAPTER XXXI

<sup>1</sup> At that time, says Jehovah, will I be the God of all the families of Israel, and they shall be my people.  
<sup>2</sup> Thus says Jehovah,  
The people who escaped the sword found favor in the desert.  
Go, provide for him, for Israel, a rest.  
<sup>3</sup> Long since Jehovah appeared to me [saying],  
Yea, with an everlasting love have I loved thee,  
Therefore I have continued loving-kindness to thee.  
<sup>4</sup> Again will I build thee, and thou shalt be built, O virgin of Israel:  
Again shalt thou be adorned with thy timbrels,  
And shalt go forth in the dances with them that make merry.  
<sup>5</sup> Again shalt thou plant vineyards upon the mountains of Samaria:  
They who have planted shall begin to use [the fruit thereof].  
<sup>6</sup> For the day is at hand when the watchmen upon the hills of Ephraim shall cry,

Ver. 5. To use is in Heb., profane, or, make common. Cf. Lev. 19: 23-25; Deut. 20: 6; 28: 30.



Arise ye, and let us go up to Zion to  
Jehovah our God.

<sup>7</sup> For thus says Jehovah, Sing with  
gladness for Jacob, and shout  
for the chief of the nations:

Publish ye, praise ye, and say, O Je-  
hovah, save thy people, the rem-  
nant of Israel.

<sup>8</sup> Behold, I am about to bring them  
from the North-country,

And will gather them from the  
farthest parts of the earth,

With them the blind and the lame,  
the pregnant and them that are  
travailing together:

A great company shall they return  
hither.

<sup>9</sup> With weeping shall they come and  
with supplications will I lead  
them:

I will bring them to water-brooks, in  
a straight way wherein they shall  
not stumble:

For I am a father to Israel, and  
Ephraim is my first-born.

<sup>10</sup> Hear the word of Jehovah, O ye  
nations, and declare it in distant  
lands; and say,

He that scattered Israel will gather  
him, and keep him,

As a shepherd his flock.

<sup>11</sup> For Jehovah has redeemed Jacob,  
and ransomed him from the  
hand of a stronger one.

<sup>12</sup> And they shall come and shout for  
joy on Mount Zion,

And shall flow together to the good  
things of Jehovah,

To the corn, and to the wine, and to  
the oil, and to the young of the  
flock and of the herd:

And their soul shall be as a watered  
garden; and they shall languish  
no more.

<sup>13</sup> Then shall the virgin rejoice in the  
dance, both the young men and  
the old together:

For I will turn their mourning into  
joy, and comfort them,

And make them rejoice after their  
sorrow.

<sup>14</sup> And I will refresh the soul of the  
priests with fatness,

And my people shall be satisfied with  
my goodness, says Jehovah.

<sup>15</sup> Thus says Jehovah:

A voice is heard in Ramah, lamen-  
tation, bitter weeping,

Rachel weeping for her sons, she  
refuses to be comforted for her  
sons, because they are not.

<sup>16</sup> Thus says Jehovah:

Refrain thy voice from weeping, and  
thine eyes from tears:

For there is still a reward for thy  
labor, says Jehovah;

And they shall return from the land  
of the enemy.

<sup>17</sup> And there is hope for thy future,  
says Jehovah;

And thy sons shall return to their  
own border.

<sup>18</sup> I have surely heard Ephraim be-  
moaning himself,

Thou didst chastise me, and I was  
beaten, as an untrained calf:

Turn thou me, and I will return; for  
thou art Jehovah my God.

<sup>19</sup> For after I had turned away, I  
repented;

And after I understood, I smote  
upon my thigh:

I am ashamed, yea, even confounded,  
because I bear the reproach of  
my youth.

<sup>20</sup> Is Ephraim a dear son to me? is  
he a darling child?

For as often as I speak against him,  
I do surely remember him still:

Therefore my soul yearns for him; I  
will surely have mercy upon him,  
says Jehovah.

<sup>21</sup> Set thee up waymarks, make thee  
guide-posts:

Turn thy mind toward the highway,  
the way by which thou wentest:

Turn again, O virgin of Israel, turn  
again to these thy cities.

<sup>22</sup> How long wilt thou turn hither  
and thither, O thou apostate  
daughter?

For Jehovah has created a new thing in the earth,  
A woman shall lovingly cherish a man.

<sup>23</sup> Thus says Jehovah of hosts, the God of Israel:

They shall again use this saying in the land of Judah

And in her cities, when I shall reverse their captivity:

Jehovah bless thee, Thou field of righteousness, thou holy mountain!

<sup>24</sup> And Judah and all her cities shall dwell therein together;

The husbandman also and they that go about with the flock.

<sup>25</sup> For I have refreshed the weary soul, and every pining soul have I replenished.

<sup>26</sup> (Upon this I awoke and perceived that my sleep was sweet to me).

<sup>27</sup> Behold, the days are coming, says Jehovah,

That I will sow the house of Israel and the house of Judah

With the seed of man, and with the seed of beast.

<sup>28</sup> And it shall come to pass, as I have watched over them to pluck up and to pull down,

And to overthrow and to destroy, and to afflict;

So will I watch over them to build and to plant, says Jehovah.

<sup>29</sup> In those days they shall no more say, The fathers have eaten sour grapes, and the sons' teeth are set on edge.

<sup>30</sup> But every one shall die for his own guilt:

Every man that eats sour grapes shall have his own teeth set on edge.

<sup>31</sup> Behold, the days are coming, says Jehovah, that I will make with the house of Israel, and with the house of Judah, a new covenant,

<sup>32</sup> not like the covenant that I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt; which cov-

enant of mine they broke, although I was a husband to them, says Jehovah. <sup>33</sup> But this is the covenant that I will make with the house of Israel after these days, says Jehovah:

I will put my law in their inward parts, and on their heart will I write it;

And I will be their God, and they shall be my people.

<sup>34</sup> And they shall no more teach every man his neighbour, and every man his brother,

Saying, Know Jehovah:

For they shall all know me, from the least of them to the greatest of them, says Jehovah:

For I will forgive their guilt, and their sin will I remember no more.

<sup>35</sup> Thus says Jehovah, who gives the sun for a light by day, and the ordinance of the moon and of the stars for a light by night, who stirs up the sea, so that its waves roar; Jehovah of hosts is his name:

<sup>36</sup> If these ordinances pass away from before me, says Jehovah,

Then the seed of Israel also shall cease from being a nation before me forever.

<sup>37</sup> Thus says Jehovah:

If heaven above can be measured, and the foundations of the earth searched out beneath,

Then will I reject all the seed of Israel for all that they have done, says Jehovah.

<sup>38</sup> Behold, the days are coming, says Jehovah, that the city shall be built to Jehovah, from the tower of Hananel to the corner gate. <sup>39</sup> And the measuring line shall yet stretch straight over the hill Gareb, and shall turn toward Goath. <sup>40</sup> And the whole valley, with the corpses and with the ashes, and all the fields to the brook Kidron, to the corner of the horse-gate toward the east, shall be holy to Jehovah; it shall not be plucked up, nor pulled down any more forever.



## CHAPTER XXXII

<sup>1</sup> The word that came to Jeremiah from Jehovah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. <sup>2</sup> For then the king of Babylon's army was besieging Jerusalem: and Jeremiah the prophet was shut up in the court of the guard, which was in the house of the king of Judah. <sup>3</sup> For Zedekiah king of Judah had shut him up, saying, Why dost thou prophesy, and say, Thus says Jehovah, Behold, I am about to deliver this city into the hand of the king of Babylon, and he shall take it; <sup>4</sup> and Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and see him eye to eye; <sup>5</sup> and to Babylon shall he take Zedekiah, and there shall he remain until I visit him, says Jehovah: though ye fight with the Chaldeans, ye shall not prevail?

<sup>6</sup> And Jeremiah said, The word of Jehovah came to me, saying, <sup>7</sup> Behold, Hanamel the son of Shallum thine uncle shall come to thee, saying, Buy my piece of ground that is in Anathoth: for thou hast the redemption-right to buy it. <sup>8</sup> So Hanamel mine uncle's son came to me in the court of the guard according to the word of Jehovah, and said to me, Buy my piece of ground, I pray thee, which is in Anathoth, in the territory of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of Jehovah. <sup>9</sup> And I bought the piece of ground which was in Anathoth of Hanamel mine uncle's son, and weighed him seventeen shekels of silver. <sup>10</sup> And I wrote [the deed] in a roll, and sealed it, and secured witnesses, and weighed him the money

in the balances. <sup>11</sup> So I took the deed of purchase, the sealed one, with the terms and conditions, and the open one: <sup>12</sup> and I delivered the deed of purchase to Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's [son], and in the presence of the witnesses who signed the deed of purchase, before all the Jews that were sitting in the court of the guard. <sup>13</sup> And I charged Baruch before them, saying, <sup>14</sup> Thus says Jehovah of hosts, the God of Israel: Take these deeds, this deed of purchase, both the sealed, and the open one, and put them in a jar, that they may be preserved for days to come. <sup>15</sup> For thus says Jehovah of hosts, the God of Israel: They shall yet purchase houses and fields and vineyards in this land.

<sup>16</sup> Now after I had delivered the deed of the purchase to Baruch the son of Neriah, I prayed to Jehovah saying,

<sup>17</sup> Ah! Lord Jehovah! behold, thou hast made the heaven and the earth by thy great power and by thy stretched-out arm;

Nothing is too wonderful for thee:

<sup>18</sup> Who shewest loving-kindness to thousands, and recompensest the guilt of the fathers into the bosom of their children after them:

The great, the mighty God, Jehovah of hosts is his name:

<sup>19</sup> Great in counsel, and mighty in work:

Whose eyes are open upon all the ways of the sons of men:

To give every one according to his ways, and according to the fruit of his doings:

<sup>20</sup> Who didst signs and wonders in the land of Egypt, even to this day, both in Israel and among [other] men;

And madest thee a name, as at this day;

<sup>21</sup> And didst bring thy people Israel out of the land of Egypt with signs, and with wonders,

And with a strong hand,  
And with a stretched-out arm, and with great terror;

<sup>22</sup> And gavest them this land, which thou didst swear to their fathers to give them,

A land flowing with milk and honey;

<sup>23</sup> And they came in, and possessed it;

But they obeyed not thy voice  
neither walked in thy law;

They have done nothing of all that thou didst command them to do:

Therefore thou hast brought all this calamity upon them.

<sup>24</sup> Behold the embankments, they are come to the city to take it;

And the city is given into the hand of the Chaldeans that are fighting against it,

Because of the sword, and of the famine, and of the pestilence:

And what thou hast spoken is come to pass; and, lo, thou art looking at it.

<sup>25</sup> And thou hast said to me, O Lord Jehovah,

Buy thee the piece of ground for money, and secure witnesses;

Whereas the city is given into the hand of the Chaldeans.

<sup>26</sup> Then came the word of Jehovah to Jeremiah, saying,

<sup>27</sup> Behold, I am Jehovah, the God of all flesh:

Can anything be too wonderful for me?

<sup>28</sup> Therefore thus says Jehovah:

Behold, I am about to give this city

into the hand of the Chaldeans, and into the hand of Nebuchadrezzar

king of Babylon, and he shall take it:

<sup>29</sup> and the Chaldeans, that are fighting against this city, shall come in and set this city on fire, and burn it,

with the houses upon whose roofs they burned incense to Baal, and poured out drink offerings to other

gods, to provoke me. <sup>30</sup> For the children of Israel and the children of Judah have been doing only evil in my sight from their youth: for the children of Israel have been only provoking me with the work of their hands, says Jehovah. <sup>31</sup> For this city

has been to me a cause of mine anger and of my fury from the day when it was built, even to this day; so that I must remove it from my sight:

<sup>32</sup> because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. <sup>33</sup> And they have turned to me the back and not the face: and though I taught them, early and earnestly, yet they have not given heed to receive instruction. <sup>34</sup> But they set up their

abominations in the house which is called by my name, to defile it. <sup>35</sup> And they built the high places, of Baal, which are in the valley of Ben-Hinnom, to cause their sons and their daughters to pass through [the fire] to Moloch; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

<sup>36</sup> And now therefore thus says Jehovah, the God of Israel, concerning this city, of which ye are saying, It is given into the hand of the king of Babylon: by the sword, and by the famine, and by the pestilence:

<sup>37</sup> Behold, I will gather them out of all the countries, whither I have driven them  
In mine anger, and in my fury, and in great wrath;

And I will restore them again to this place, and I will make them dwell safely:

<sup>38</sup> And they shall be my people, and I will be their God:

<sup>39</sup> And I will give them one heart and one way, to fear me forever;



For their good, and their children's good after them:

<sup>40</sup> And I will make an everlasting covenant with them,

That I will not withdraw from them my benefactions;

And my fear will I put in their hearts, so that they shall not depart from me.

<sup>41</sup> Yea, I will take delight in them to do them good,

And I will plant them in this land in faithfulness,

With my whole heart and with my whole soul.

<sup>42</sup> For thus says Jehovah:

Just as I have brought all this great calamity upon this people, so am I about to bring upon them all the good that I am promising them.

<sup>43</sup> And fields shall be bought in this land, whereof ye are saying, It is desolate, without man or beast; it is given into the hand of the Chaldeans.

<sup>44</sup> Men shall buy land for money, and draw up deeds, and seal them, and secure witnesses, in the territory of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the lowland, and in the cities of the South: for I will reverse their captivity, says Jehovah.

## CHAPTER XXXIII

<sup>1</sup> And the word of Jehovah came to Jeremiah the second time, while he was yet shut up in the court of the guard, saying, <sup>2</sup> Thus says Jehovah her Maker, Jehovah that formed her to establish her: Jehovah is his name: <sup>3</sup> Call on me, and I will answer thee, and will shew thee great and hidden things, which thou knowest not. <sup>4</sup> For thus says Jehovah the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down [to make a defence]

against the embankments, and against the sword; <sup>5</sup> to fight with the Chaldeans; and to fill them up with the corpses of men, whom I slew in mine anger and in my fury, and for whose wickedness I hid my face from this city.

<sup>6</sup> Behold, I am about to bring her sound flesh and healing, and I will heal them;

And I will open to them an abundance of peace and permanence.

<sup>7</sup> And I will reverse the captivity of Judah, and the captivity of Israel,

And will build them as at the first.

<sup>8</sup> And I will cleanse them from all their guilt, whereby they have sinned against me,

And I will pardon all their transgressions, whereby they have sinned against me,

And whereby they have transgressed against me.

<sup>9</sup> And she shall be to me a name of joy, a praise and a glory,

Before all the nations of the earth, Which shall hear all the good that I am about to do to them,

And shall fear and tremble for all the good and for all the prosperity which I bring her.

<sup>10</sup> Thus says Jehovah:

Again there shall be heard in this place, of which ye are saying, It is waste, without man and without beast,

In the cities of Judah, and in the streets of Jerusalem,

That are desolate, without man and without inhabitant and without beast,

<sup>11</sup> The sound of joy and the sound of gladness,

The voice of the bridegroom and the voice of the bride,

A voice saying, Give thanks to Jehovah of hosts,

For Jehovah is good, for everlasting is his loving-kindness:

Of those who offer praise in the house of Jehovah.  
 For I will reverse the captivity of the land as at the first, says Jehovah.  
<sup>12</sup> Thus says Jehovah of hosts:  
 Again shall there be in this place, which is waste, without man and without beast,  
 And in all its cities a pasture for shepherds to rest their flocks.  
<sup>13</sup> In the cities of the hill-country, in the cities of the lowland,  
 And in the cities of the South, and in the territory of Benjamin,  
 And in the places about Jerusalem, and in the cities of Judah,  
 Shall the flocks again pass under the hands of him who counts them, says Jehovah.  
<sup>14</sup> Behold, the days are coming, says Jehovah,  
 That I will fulfil that good word which I spoke concerning the house of Judah.  
<sup>15</sup> In those days, and at that time,  
 Will I cause to grow up to David a Branch of Righteousness,  
 And he shall exercise justice and righteousness in the land.  
<sup>16</sup> In those days shall Judah be saved, and Jerusalem shall dwell in safety:  
 And this is [the name] whereby she shall be called, Jehovah our Righteousness.  
<sup>17</sup> For thus says Jehovah:  
 David shall never lack a man to sit upon the throne of the house of Israel;  
<sup>18</sup> Neither shall the priests the Levites lack a man before me to offer burnt offerings,  
 And to present meal offerings, and to sacrifice continually.  
<sup>19</sup> And the word of Jehovah came to Jeremiah, saying,  
<sup>20</sup> Thus says Jehovah:  
 If ye can break my covenant with the day, and my covenant with the night,

So that there should be no more day and night in their times;  
<sup>21</sup> Then may also my covenant be broken with David my servant,  
 That he should not have a son to reign upon his throne;  
 And with the Levites the priests, my ministers.  
<sup>22</sup> As the host of heaven cannot be numbered, neither the sand of the sea measured;  
 So will I multiply the seed of David my servant, and the Levites that minister to me.  
<sup>23</sup> And the word of Jehovah came to Jeremiah, saying,  
<sup>24</sup> Considerest thou not what this people have spoken, saying,  
 The two families which Jehovah did choose, he has cast them off?  
 Thus do they despise my people, that they should be no more a nation before them.  
<sup>25</sup> Thus says Jehovah:  
 If my covenant with day and night stand not,  
 If I have not given the laws of heaven and earth;  
<sup>26</sup> Then will I also cast away the seed of Jacob, and of David my servant,  
 So that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob:  
 For I will reverse their captivity, and will have mercy on them.

## CHAPTER XXXIV

<sup>1</sup> The word that came to Jeremiah from Jehovah, when Nebuchadrezzar king of Babylon, and all his army, and all the kingdoms of the land of his dominion, and all the peoples, fought against Jerusalem, and against all her cities, saying: <sup>2</sup> Thus says Jehovah, the God of Israel, Go, and speak to Zedekiah king of Judah, and tell him, Thus says Jehovah, Behold, I am about to give this city into the hand of the king of



Babylon, and he shall burn it with fire: <sup>3</sup> and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand: and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. <sup>4</sup> Yet hear the word of Jehovah, O Zedekiah king of Judah: thus says Jehovah concerning thee, Thou shalt not die by the sword; <sup>5</sup> thou shalt die in peace; and with the burnings of thy fathers, the former kings that were before thee, so shall they make a burning for thee; and they shall lament thee, [saying], Alas, lord; for I have spoken the word, says Jehovah.

<sup>6</sup> Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, <sup>7</sup> when the king of Babylon's army fought against all the cities of Judah that were left, against Lachish and against Azekah: for these remained of the cities of Judah as fortified cities.

<sup>8</sup> The word that came to Jeremiah from Jehovah, after king Zedekiah had made a covenant with all the people that were at Jerusalem, to proclaim liberty to them; <sup>9</sup> that every man should let his male, and every man his female slave, being a Hebrew or a Hebrewess, go free; that none should hold his Jewish brother in servitude. <sup>10</sup> And all the princes and all the people obeyed, who had entered into the covenant, that every one should set free his male, and every one his female slave, that none should hold them in servitude any more; they obeyed, and set them free: <sup>11</sup> but afterwards they relented, and caused their male and their female slaves, whom they had set free, to return, and brought them into servitude as male and as female slaves. <sup>12</sup> Therefore the word of Jehovah came to Jeremiah from Jehovah, saying, <sup>13</sup> Thus says Jeho-

vah the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying, <sup>14</sup> At the end of seven years ye shall set free every man his Hebrew brother, who has been sold to thee, and has served thee six years, thou shalt set him free: but your fathers did not heed me, neither incline their ear. <sup>15</sup> And ye turned this day and did right in mine eyes, in proclaiming liberty every man to his neighbor; and ye made a covenant before me in the house which is called by my name: <sup>16</sup> then ye turned and profaned my name; and caused every man his male, and every man his female slave, whom ye had set free at their pleasure, to return; and ye brought them into servitude, to be to you male and female slaves. <sup>17</sup> Therefore thus says Jehovah: Ye have not obeyed me, to proclaim liberty every man to his brother, and every man to his neighbour: behold, I am about to proclaim to you a liberty, says Jehovah, to the sword, to the pestilence, and to the famine; and I will make you a shuddering to all the kingdoms of the earth. <sup>18</sup> And I will give the men that have transgressed my covenant, who have not fulfilled the words of the covenant which they made before me by cutting the calf in two parts and passing between these parts; <sup>19</sup> the princes of Judah, and the princes of Jerusalem, the chamberlains, and the priests, and all the people of the land, who passed between the parts of the calf; <sup>20</sup> I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their corpses shall be food for the fowls of the heaven, and for the beasts of the earth. <sup>21</sup> And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and

into the hand of the king of Babylon's army, which has withdrawn from you. <sup>22</sup> Behold, I am about to issue a command, says Jehovah, and I will bring them back to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant.

### CHAPTER XXXV

<sup>1</sup> The word that came to Jeremiah from Jehovah in the days of Jehoiakim the son of Josiah, king of Judah, saying, <sup>2</sup> Go to the house of the Rechabites, and speak to them, and bring them into the house of Jehovah, into one of the chambers, and give them wine to drink. <sup>3</sup> Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren and all his sons, and the whole house of the Rechabites; <sup>4</sup> and I brought them into the house of Jehovah, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. <sup>5</sup> And I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said to them, Drink wine. <sup>6</sup> But they said, We will not drink wine: for Jonadab the son of Rechab our father gave us command, saying, Ye shall not drink wine, neither ye nor your sons forever; <sup>7</sup> neither shall ye build house, nor sow seed, nor plant vineyard, nor shall ye possess any; but all your days shall ye dwell in tents; that ye may live many days in the land where ye sojourn. <sup>8</sup> And we have obeyed the voice of Jonadab the son of Rechab our father in all that he commanded us, to drink no wine all our days, we, our wives, our sons, our daughters; <sup>9</sup> nor to build us houses to dwell in: neither own vineyard, nor field, nor seed:

<sup>10</sup> but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. <sup>11</sup> But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go into Jerusalem before the army of the Chaldeans, and before the army of the Syrians; so we dwell in Jerusalem.

<sup>12</sup> Then came the word of Jehovah to Jeremiah, saying, <sup>13</sup> Thus says Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem; Will ye not receive instruction to obey my words? says Jehovah. <sup>14</sup> The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, have been carried out, and to this day they drink none, for they obey the command of their father: but I have spoken to you, early and earnestly; and ye have not obeyed me. <sup>15</sup> I have sent also to you all my servants the prophets, early and earnestly, saying, Turn ye now every man from his evil way, and reform your doings, and follow not after other gods to serve them, and abide in the land which I have given you and your fathers: but ye have not inclined your ear, nor heeded me. <sup>16</sup> Although the sons of Jonadab the son of Rechab have carried out the command of their father which he gave them, this people has not obeyed me; <sup>17</sup> therefore thus says Jehovah, the God of hosts, the God of Israel: Behold, I am about to bring upon Judah and upon all the inhabitants of Jerusalem all the calamity that I have spoken respecting them: because I spoke to them, but they gave no heed; and I called to them, but they made no reply. <sup>18</sup> But to the house of the Rechabites, Jeremiah said, Thus says Jehovah of hosts, the God of Israel: Because ye have obeyed the command of Jonadab your father, and



observed all his charges, and did in every respect as he bade you; <sup>19</sup>therefore thus says Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not lack one to stand before me forever.

## CHAPTER XXXVI

<sup>1</sup> And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came to Jeremiah from Jehovah, saying, <sup>2</sup> Take thee a roll of a book, and write in it all the words that I have spoken to thee against Israel, and against Judah, and against all the nations, from the day I spoke to thee, from the time of Josiah, even to this day. <sup>3</sup> Perhaps the house of Judah will pay attention to all the calamity which I am intending to bring upon them; that they may turn every one from his evil way; that I may forgive their guilt and their sin. <sup>4</sup> Then Jeremiah called Baruch the son of Neriah; and Baruch wrote at the dictation of Jeremiah all the words of Jehovah, which he had spoken to him, upon a roll of a book. <sup>5</sup> And Jeremiah commanded Baruch, saying, I am restrained; I cannot go into the house of Jehovah; <sup>6</sup> therefore go thou, and read from the roll, which thou hast written at my dictation, the words of Jehovah, in the hearing of the people in Jehovah's house upon the fast day: and also in the hearing of all Judah that are come out of their cities shalt thou read them. <sup>7</sup> It may be their supplication will fall before Jehovah, and they will turn every one from his evil way: for great is the anger and the fury that Jehovah has spoken against this people. <sup>8</sup> And Baruch the son of Neriah did all as Jeremiah the prophet commanded him, reading out of the book the words of Jehovah in the house of Jehovah.

<sup>9</sup> Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came from the cities of Judah to Jerusalem, proclaimed a fast before Jehovah. <sup>10</sup> Then Baruch read out of the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah the son of Shaphan the scribe, in the upper fore-court, at the entrance of the new gate of Jehovah's house, in the hearing of all the people. <sup>11</sup> And when Micaiah the son of Gemariah, the son of Shaphan, had heard from the book all the words of Jehovah, <sup>12</sup> he went down to the king's house, to the scribe's chamber; and, lo, all the princes were sitting there, even Elishama the scribe, and Delaiah the son of She-maiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. <sup>13</sup> Then Micaiah told them all the words that he had heard, when Baruch read the book in the hearing of the people. <sup>14</sup> Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, The roll from which thou hast read in the ears of the people—take it in thy hand, and come. So Baruch the son of Neriah took the roll in his hand, and came to them. <sup>15</sup> And they said to him, Sit down now, and read aloud. So Baruch read it aloud. <sup>16</sup> Now it came to pass, when they had heard all the words, they looked at one another in alarm, and said to Baruch, We must tell the king all these words. <sup>17</sup> And they inquired of Baruch, saying, Tell us now, How didst thou write all these words at his dictation? <sup>18</sup> Then Baruch replied, He spoke orally all these words to me, while I was writing them with my hand in the book.

<sup>19</sup> Then said the princes to Baruch, Go, hide thyself, thou and Jeremiah; and let no one know where ye are.

<sup>20</sup> And they went in to the king into the court; but the roll they had laid up in the chamber of Elishama the scribe; and they told the king all these things.

<sup>21</sup> Then the king sent Jehudi to get the roll: and he brought it out of the chamber of Elishama the scribe. And Jehudi read it aloud to the king, and to all the princes who were standing about the king.

<sup>22</sup> Now the king was sitting in the winter house in the ninth month: and the brazier with live coals was before him.

<sup>23</sup> And it came to pass, when Jehudi had read three or four columns, [the king] cut them off with the scribe's knife, and threw them into the fire in the brazier, until all the roll was burned up in the fire that was in the brazier.

<sup>24</sup> And they were not alarmed, nor rent they their garments, neither the king, nor any of his servants who were listening to all these words.

<sup>25</sup> And, although Elnathan and Delaiah and Gemariah had begged the king not to burn the roll, he had no regard to them.

<sup>26</sup> And the king commanded Jerahmeel, a royal prince, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to arrest Baruch the scribe and Jeremiah the prophet: but Jehovah hid them.

<sup>27</sup> Then the word of Jehovah came to Jeremiah, after the king had burned the roll, and the words which Baruch wrote at the dictation of Jeremiah, saying, <sup>28</sup> Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah has burned. <sup>29</sup> And concerning Jehoiakim king of Judah thou shalt say, Thus says Jehovah: Thou hast burned this roll, saying, Why hast thou written in it, as follows, The king of Babylon shall certainly come

and destroy this land, and shall cause to perish out of it man and beast?

<sup>30</sup> Therefore thus says Jehovah concerning Jehoiakim king of Judah: He shall have no one to sit upon the throne of David: and his corpse shall be cast out to the heat of day and to the frost of night.

<sup>31</sup> And I will punish him and his seed and his servants for their guilt; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the calamity that I have spoken against them, but they gave no heed. <sup>32</sup> Then Jeremiah took another roll, and gave it to Baruch the scribe, the son of Neriah; and he wrote in it at the dictation of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added to them many words of the same kind.

## CHAPTER XXXVII

<sup>1</sup> And Zedekiah the son of Josiah reigned as king, instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

<sup>2</sup> But neither he, nor his servants, nor the people of the land, obeyed the words of Jehovah, which he spoke by the prophet Jeremiah.

<sup>3</sup> And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now to Jehovah our God for us.

<sup>4</sup> (Now Jeremiah was going in and out among the people: for they had not put him into prison.

<sup>5</sup> And Pharaoh's army had come out of Egypt: and when the Chaldeans, who were besieging Jerusalem heard the report of them, they raised the siege of Jerusalem.)

<sup>6</sup> Then came the word of Jehovah to the prophet Jeremiah, saying, <sup>7</sup> Thus says Jehovah, the God of Israel: Thus shall ye say



to the king of Judah, who is sending you to me to inquire of me; Behold, Pharaoh's army, which is coming to help you, is about to return to Egypt to its own land. <sup>8</sup> And the Chaldeans shall come again, and fight against this city; and they shall take it; and burn it with fire. <sup>9</sup> Thus says Jehovah: Do not deceive yourselves, saying, The Chaldeans shall surely leave us: for they shall not leave. <sup>10</sup> For if ye should smite the whole army of the Chaldeans that fight against you, and there should remain among them only wounded men, yet should they rise up every man in his tent, and burn this city with fire.

<sup>11</sup> And it came to pass that when the army of the Chaldeans had raised the siege of Jerusalem because of Pharaoh's army, <sup>12</sup> then Jeremiah was going out of Jerusalem to go into the land of Benjamin, to claim his share, in the midst of the people. <sup>13</sup> And when he was in the gate of Benjamin, a commander of the guard was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he arrested Jeremiah the prophet, saying, To the Chaldeans thou art deserting. <sup>14</sup> Then said Jeremiah, It is a lie; I am not deserting to the Chaldeans; but he paid no attention to him: so Irijah arrested Jeremiah and brought him to the princes. <sup>15</sup> And the princes were angry with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made it the prison. <sup>16</sup> When Jeremiah was come into the dungeon, even into the cells, and Jeremiah had remained there many days; <sup>17</sup> then Zedekiah the king sent, and had him brought; and the king asked him secretly in his own house, and said, Is there any word from Jehovah? And Jeremiah said, There is. He added also, Into the hand of the king of Babylon thou

shalt be delivered. <sup>18</sup> Moreover Jeremiah said to king Zedekiah, Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? <sup>19</sup> Where now are your prophets who prophesied to you, saying, The king of Babylon shall not come against you, nor against this land? <sup>20</sup> And now, hear I pray thee, O my lord the king: let my supplication, I pray thee, appeal to thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. <sup>21</sup> Then Zedekiah the king gave command, that they should put Jeremiah in the court of the guard, and they gave him daily a loaf of bread from the bakers' street, until all the bread in the city was gone. Thus Jeremiah remained in the court of the guard.

#### CHAPTER XXXVIII

<sup>1</sup> And Shephatiah the son of Matthan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah spoke to all the people, saying, <sup>2</sup> Thus says Jehovah, He that remains in this city shall die by sword, by famine, and by pestilence: but he that goes out to the Chaldeans shall live, and his life shall be his prey, and he shall live. <sup>3</sup> Thus says Jehovah, This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it. <sup>4</sup> Then the princes said to the king, Let this man, we pray thee, be put to death; because he is weakening the hands of the men of war that remain in this city, and the hands of all the people, by speaking such words to them: for this man is not seeking the welfare of this people, but its harm. <sup>5</sup> And Zedekiah the king said, Behold, he is in your power: for the king can not do anything against you. <sup>6</sup> Then they took

Jeremiah, and put him into the cistern of Malchiah the son of Hammelech, that was in the court of the guard: and they let Jeremiah down with cords. And in the cistern there was no water, but mire: and Jeremiah sank in the mire. <sup>7</sup> Now when Ebed-melech the Ethiopian, a chamberlain, who was in the king's house, heard that they had put Jeremiah in the cistern, the king was sitting in the gate of Benjamin; <sup>8</sup> Ebed-melech went out of the king's house, and spoke to the king, saying, <sup>9</sup> My lord, O king! these men have done evil in all that they did to Jeremiah the prophet, whom they put into the cistern; and he will die of starvation in the place where he is: for there is no more bread in the city. <sup>10</sup> Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence three men with thee, and lift up Jeremiah the prophet out of the cistern, before he die. <sup>11</sup> So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old rags and worn-out clothes, and let them down by cords into the cistern to Jeremiah. <sup>12</sup> And Ebed-melech the Ethiopian said to Jeremiah, Put now these rags and worn-out clothes under thine armholes under the cords. And Jeremiah did so. <sup>13</sup> So they drew up Jeremiah with the cords, and took him up out of the cistern: and Jeremiah remained in the court of the guard.

<sup>14</sup> Then king Zedekiah sent, and had Jeremiah the prophet brought to him to the third entrance of the house of Jehovah: and the king said to Jeremiah, I am going to ask thee about a matter, hide nothing from me. <sup>15</sup> Then Jeremiah said to Zedekiah, If I tell thee, wilt thou not surely put me to death? and if I give thee counsel, thou wilt pay no attention to me. <sup>16</sup> So Zedekiah the

king swore secretly to Jeremiah, as Jehovah lives who made us this soul, I will not put thee to death, neither will I give thee into the power of these men who are seeking thy life. <sup>17</sup> Then said Jeremiah to Zedekiah, Thus says Jehovah, the God of hosts, the God of Israel: If thou wilt indeed go out to the king of Babylon's princes, then thou thyself shalt live, and this city shall not be burned with fire; and thou shalt live, and thine house: <sup>18</sup> but if thou wilt not go out to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. <sup>19</sup> And king Zedekiah said to Jeremiah, I am afraid of the Jews who have deserted to the Chaldeans, lest they deliver me into their hand, and they mock me. <sup>20</sup> But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of Jehovah, in that which I am speaking to thee: and it shall be well with thee, and thou shalt live. <sup>21</sup> But if thou refuse to go out, this is the word that Jehovah has shewed me: <sup>22</sup> Behold, all the women that are left in the king of Judah's house shall be brought out to the king of Babylon's princes, and they shall say, Thy trusted friends have deceived thee, and have prevailed over thee; thy feet are sunk in the mire, they turn themselves back. <sup>23</sup> All thy wives and thy children are they about to lead out to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire. <sup>24</sup> Then said Zedekiah to Jeremiah, Let no man know of these words, and thou shalt not die. <sup>25</sup> But if the princes hear that I have talked with thee, and they come to thee, and say to

Ver. 10. Heb., thirty, but an irregular grammatical form shows that the original was three.



thee, Tell us now what thou saidst to the king; hide it not from us, and we will not put thee to death: also what the king said to thee: <sup>26</sup> then thou shalt say to them, I petitioned the king, not to cause me to return to Jonathan's house, to die there. <sup>27</sup> Then came all the princes to Jeremiah, and inquired of him: and he told them according to all these words that the king had commanded. So they quit speaking with him; for the matter was not perceived. <sup>28</sup> So Jeremiah abode in the court of the guard until the day Jerusalem was taken.

## CHAPTER XXXIX

<sup>1</sup> And it came to pass when Jerusalem was taken, (in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and laid siege to it; <sup>2</sup> in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken into), <sup>3</sup> and all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rabmag, with all the rest of the princes of the king of Babylon. <sup>4</sup> And it came to pass when Zedekiah the king of Judah and all the men of war saw them, they fled, and went out of the city by night, by way of the king's garden, by the gate between the two walls: and he went out toward the Arabah. <sup>5</sup> Then the troops of the Chaldeans pursued them, and overtook Zedekiah on the plains of Jericho: and they took him, and brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath, and he pronounced judgment on him. <sup>6</sup> Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also all the nobles of Judah the king of

Babylon slew. <sup>7</sup> Moreover he put out Zedekiah's eyes, and had him bound in fetters of bronze, to take him to Babylon. <sup>8</sup> And the king's house, and the houses of the people, the Chaldeans burned, and the walls of Jerusalem they broke down. <sup>9</sup> The rest of the people that remained in the city, the deserters also that deserted to him, and the rest of the people that survived, Nebuzaradan the captain of the guard carried away captive to Babylon. <sup>10</sup> But the poor of the people, who had nothing, Nebuzaradan the captain of the guard left in the land of Judah, and gave them vineyards and fields at the same time. <sup>11</sup> Now Nebuchadrezzar king of Babylon had given charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, <sup>12</sup> Take him, and care for him, and do him no harm; but do to him even as he shall say to thee. <sup>13</sup> So Nebuzaradan the captain of the guard sent, and Nebushazban, Rab-saris, and Nergal-sharezer, Rabmag, and all the chief officers of the king of Babylon; <sup>14</sup> they sent and took Jeremiah out of the court of the guard, and put him in the care of Gedaliah the son of Ahikam, the son of Shaphan, to take him home: so he dwelt among the people.

<sup>15</sup> Now the word of Jehovah came to Jeremiah, while he was shut up in the court of the guard, saying, <sup>16</sup> Go, speak to Ebed-melech the Ethiopian, saying, Thus says Jehovah of hosts, the God of Israel: Behold, I am about to bring my words upon this city for evil, and not for good; and they shall be fulfilled before thee in that day. <sup>17</sup> But I will deliver thee in that day, says Jehovah: and thou shalt not be given into the hand of the men whom thou fearest. <sup>18</sup> For I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for thy prey: be-

cause thou hast put thy trust in me, says Jehovah.

## CHAPTER XL

<sup>1</sup> The word that came to Jeremiah from Jehovah, after Nebuzaradan the captain of the guard had let him go from Ramah, since he had taken him being bound in chains among all the captives of Jerusalem and Judah, who were carried away captive to Babylon. <sup>2</sup> And the captain of the guard took Jeremiah, and said to him, Jehovah thy God pronounced this calamity upon this place: <sup>3</sup> and Jehovah has brought it, and done as he said; because ye have sinned against Jehovah, and have not obeyed his voice, therefore this thing is come upon you. <sup>4</sup> And now, behold, I loose thee this day from the chains which are upon thy hand. If it be thy pleasure to come with me to Babylon, come, and I will take care of thee; but if it be not thy pleasure to come with me to Babylon, do not come: behold, all the land is before thee; whither it seems good and right to thee to go, thither go. <sup>5</sup> And when he did not turn back, [Nebuzaradan said]: Go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and remain with him among the people: or go wherever it seems right to thee to go. So the captain of the guard gave him provisions and a present, and let him go. <sup>6</sup> Then Jeremiah went to Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

<sup>7</sup> When all the captains of the forces who were in the country, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor of the land, and had put under his care men, and women, and

children, even of the poor of the land, of those who were not carried away captive to Babylon; <sup>8</sup> then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men. <sup>9</sup> And Gedaliah the son of Ahikam the son of Shaphan swore to them and their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. <sup>10</sup> As for me, behold, I am dwelling at Mizpah, to serve the Chaldeans, who shall come to us; but ye, gather ye wine and summer fruits and oil, and put them in your vessels, and remain in your cities that ye have taken. <sup>11</sup> Likewise when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan; <sup>12</sup> then all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered wine and summer fruits in abundance.

<sup>13</sup> And Johanan the son of Kareah, and all the captains of the forces that were in the country, came to Gedaliah to Mizpah, and said to him, <sup>14</sup> Dost thou indeed know that Baalis the king of the children of Ammon has sent Ishmael the son of Nethaniah to take thy life? But Gedaliah the son of Ahikam would not believe them. <sup>15</sup> Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: why should he take thy life, that all the Jews



who are gathered to thee should be scattered, and the remnant of Judah perish? <sup>10</sup> But Gedaliah the son of Ahikam said to Johanan the son of Kareah, Do not do this thing: for thou speakest falsely of Ishmael.

## CHAPTER XLI

<sup>1</sup> Now it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed-royal, and of the king's nobles, and ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and there they ate together in Mizpah. <sup>2</sup> Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and killed him, whom the king of Babylon had appointed over the land. <sup>3</sup> Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, even the men of war. <sup>4</sup> And it came to pass the second day after he had slain Gedaliah, while no one yet knew about it, <sup>5</sup> that people came from Shechem, from Shiloh, and from Samaria, even eighty men, with shaven beards and rent garments and self-inflicted wounds, with offerings and frankincense in their hand, to bring them to the house of Jehovah. <sup>6</sup> And Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he went: and it came to pass, as he met them, he said to them, Come in to Gedaliah the son of Ahikam. <sup>7</sup> And it came to pass when they had come within the city, that Ishmael the son of Nethaniah slew them [and threw them] into the pit, he, and the men that were with him. <sup>8</sup> But ten men were found among them that said to Ishmael, Do not kill us: for we have stores hidden in the field,

wheat, and barley, and oil, and honey. So he desisted, and did not kill them with their brethren. <sup>9</sup> Now the pit into which Ishmael threw all the corpses of the men whom he had slain, was the great pit which Asa the king had made because of Baasha king of Israel; Ishmael the son of Nethaniah filled it with the slain. <sup>10</sup> Then Ishmael carried captive all the rest of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzardan the captain of the guard had put under the care of Gedaliah the son of Ahikam: Ishmael the son of Nethaniah carried them captive, and set out to go over to the Ammonites.

<sup>11</sup> But when Johanan, the son of Kareah, and all the captains of the troops that were with him, heard of all the evil which Ishmael the son of Nethaniah had done, <sup>12</sup> then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters at Gibeon. <sup>13</sup> Now it came to pass when all the people who were with Ishmael saw Johanan the son of Kareah, and all the captains of the troops that were with him, they were glad. <sup>14</sup> So all the people whom Ishmael had carried captive from Mizpah turned about and returned, and went to Johanan the son of Kareah. <sup>15</sup> But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. <sup>16</sup> Then Johanan the son of Kareah, and all the captains of the troops that were with him, took all the rest of the people whom he had rescued from Ishmael the son of Nethaniah, from Mizpah, after he had slain Gedaliah the son of Ahikam, even men of war, and women, and children, and chamber-

Ver. 9. Hebrew, by the hand of Gedaliah means nothing here, but by a slight emendation of the text the above result is reached, viz: was the great pit.

lains, whom he had brought back from Gibeon: <sup>17</sup> and they went, and dwelt in the lodging-place of Chimham, which is beside Beth-lehem, on the way to Egypt, because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon had appointed over the land.

CHAPTER XLII

<sup>1</sup> Then all the captains of the troops and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest, came near, <sup>2</sup> and said to Jeremiah the prophet, Let our request, we pray thee, receive a hearing, and pray for us to Jehovah thy God, even for all this remnant; for few of us out of many remain as thine eyes see us: <sup>3</sup> that Jehovah thy God may show us the way wherein we should walk, and the thing that we should do. <sup>4</sup> Then Jeremiah the prophet said to them, I have heard you; behold, I will pray to Jehovah your God according to your words; and it shall come to pass that whatsoever Jehovah shall answer you, I will tell you; I will keep nothing back from you. <sup>5</sup> Then they said to Jeremiah, Jehovah be a true and faithful witness against us, if we do not act according to all the word wherewith Jehovah thy God shall send thee to us. <sup>6</sup> Whether it be good, or whether it be evil, we will obey the voice of Jehovah our God, to whom we are sending thee; that it may be well with us, when we obey the voice of Jehovah our God.

<sup>7</sup> And it came to pass after ten days, that the word of Jehovah came to Jeremiah. <sup>8</sup> And he called Johanan the son of Kareah, and all the captains of the troops who were with him, and all the people from the least even to the greatest, and

said to him, <sup>9</sup> Thus says Jehovah, the God of Israel, to whom ye sent me to present your request before him:

<sup>10</sup> If ye will still abide in this land, Then will I build you, and not pull you down,

And I will plant you, and not pluck you up;

For I repent me of the evil that I have done you.

<sup>11</sup> Be not afraid of the king of Babylon, whom ye fear;

Be not afraid of him, says Jehovah: For I am with you to save you, and to deliver you from his hand.

<sup>12</sup> And I will inspire mercy for you that he may have mercy upon you, and bring you back to your own land.

<sup>13</sup> But if ye say, We will not dwell in this land; neither obey the voice of Jehovah your God; <sup>14</sup> saying, No; but to the land of Egypt will we go, where we shall not see war, nor hear the blast of the trumpet, nor hunger for food—and there will we dwell:

<sup>15</sup> now therefore hear ye the word of Jehovah, O remnant of Judah: thus says Jehovah of hosts, the God of Israel, If ye determine to set your faces to go to Egypt, and to stay there: <sup>16</sup> then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall follow close behind you there in Egypt, and there ye shall die.

<sup>17</sup> And all the men that set their faces to go down into Egypt to stay there, shall die by sword, by famine, and by pestilence: and none of them shall remain or escape from the calamity which I am about to bring upon them.

<sup>18</sup> For thus says Jehovah of hosts, the God of Israel;

As mine anger and my fury has been poured out upon the inhabitants of Jerusalem,

So shall my fury be poured out upon you, if ye go to Egypt;



And ye shall be an execration, and an astonishment, and a curse, and a reproach;

And ye shall see this place no more.

<sup>19</sup> Jehovah has spoken concerning you, O remnant of Judah, go not into Egypt: know certainly that I have warned you this day. <sup>20</sup> For ye have led yourselves astray; for ye sent me to Jehovah your God, saying, Pray for us to Jehovah our God; and according to all that our God shall say, so tell us, and we will do it. <sup>21</sup> And I have this day told you; but ye have not obeyed the voice of Jehovah your God in anything for which he sent me to you. <sup>22</sup> Now therefore know certainly that ye shall die by sword, by famine, and by pestilence, in the place whither ye desire to go to stay.

#### CHAPTER XLIII

<sup>1</sup> And it came to pass when Jeremiah had made an end of speaking to all the people all the words of Jehovah their God, wherewith Jehovah their God had sent him to them, even all these words, <sup>2</sup> then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the self-confident men, saying to Jeremiah, Thou art lying: Jehovah our God has not sent thee to say, Ye shall not go to Egypt to stay there: <sup>3</sup> but Baruch the son of Neriah is stirring thee up against us, to deliver us into the hand of the Chaldeans, to put us to death, or carry us captive to Babylon. <sup>4</sup> So Johanan the son of Kareah, and all the captains of the troops, and all the people, obeyed not the voice of Jehovah to remain in the land of Judah. <sup>5</sup> But Johanan the son of Kareah, and all the captains of the troops, took all the remnant of Judah, that had returned from all the

nations; whither they had been driven, to sojourn in the land of Judah; <sup>6</sup> the men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah; <sup>7</sup> and they came into the land of Egypt; for they obeyed not the voice of Jehovah: and they came even to Tahpanhes. <sup>8</sup> Then came the word of Jehovah to Jeremiah in Tahpanhes, saying, <sup>9</sup> Take great stones in thy hand, and hide them in cement in the tiled area, which is at the entrance of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; <sup>10</sup> and say to them, Thus says Jehovah of hosts, the God of Israel: Behold, I am about to send and will take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hidden; and he shall spread his royal carpet over them. <sup>11</sup> And he shall come and shall smite the land of Egypt; such as are for death to death, and such as are for captivity to captivity, and such as are for the sword to the sword. <sup>12</sup> And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them captive: and shall wrap himself with the land of Egypt, as a shepherd wraps himself with his garment; and he shall go out thence in peace. <sup>13</sup> He shall also break in pieces the obelisks of Bethshemesh, that are in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.

#### CHAPTER XLIV

<sup>1</sup> The word that came to Jeremiah concerning all the Jews who were dwelling in the land of Egypt, and

Ver. 20. Led yourselves astray, or, gone astray at the peril of your lives.

Ver. 13. Bethshemesh, or, house of the sun.

were dwelling at Migdol, and at Tahpanhes, and at Noph; and in the country of Pathros, saying, <sup>2</sup> Thus says Jehovah of hosts, the God of Israel: Ye have seen all the calamity that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a waste without inhabitants; <sup>3</sup> because of their wickedness which they did to provoke me, in going to burn incense, to serve other gods, whom they knew not, neither they, nor ye, nor your fathers. <sup>4</sup> And I sent you all my servants the prophets, early and earnestly, saying, Oh, do not this abominable thing which I hate. <sup>5</sup> But they paid no attention, nor listened to turn from their wickedness, not to burn incense to other gods. <sup>6</sup> Then my fury and mine anger was poured out, and consumed the cities of Judah and the streets of Jerusalem; and they became a waste and a desolation, as this day. <sup>7</sup> And now thus says Jehovah the God of hosts, the God of Israel: Why are ye doing so great evil against your own souls, to cut off from you man and woman, boy and suckling, from the midst of Judah, to leave you none remaining; <sup>8</sup> provoking me with the works of your hands, burning incense to other gods in the land of Egypt, whither ye have come to sojourn; that ye may cut off yourselves and that ye may be a curse and a reproach among all the nations of the earth? <sup>9</sup> Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they committed in the land of Judah, and in the streets of Jerusalem? <sup>10</sup> They are not humbled even to this day, neither have they feared, nor walked in my teaching, nor in my statutes, that I set before you and your fathers. <sup>11</sup> Therefore

thus says Jehovah of hosts, the God of Israel: Behold, I am setting my face against you for evil, even to cut off all Judah. <sup>12</sup> And I will take the remnant of Judah, that set their faces to enter the land of Egypt to sojourn there, and they shall all be consumed; in the land of Egypt shall they fall; they shall be consumed by sword and by famine; they shall die, from the least even to the greatest, by sword and by famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. <sup>13</sup> For I will punish those who are dwelling in the land of Egypt, as I have punished Jerusalem, by sword, by famine, and by pestilence: <sup>14</sup> and there shall be neither fugitive nor survivor of the remnant of Judah, who came to sojourn in the land of Egypt, to return to the land of Judah, whither they longed to return and dwell again, for they shall not return except as fugitives.

<sup>15</sup> Then all the men who knew that their wives were burning incense to other gods, and all the women who were standing by, a great company, even all the people who were dwelling in the land of Egypt, in Pathros, answered Jeremiah, saying, <sup>16</sup> As for the word that thou hast spoken to us in the name of Jehovah, we will not hear thee. <sup>17</sup> But we will certainly carry out every word that is gone out of our mouth, to burn incense to the queen of heaven, and to pour out to her drink offerings, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then we had plenty of food and were prosperous, and suffered no harm. <sup>18</sup> But since we quit burning incense to the queen of heaven, and pouring out drink offerings to her, we have lacked everything, and have been consumed by sword and by famine. <sup>19</sup> And when we are burning incense to the queen of heaven, and pouring



out to her drink offerings, do we make cakes, and pour out to her drink offerings, without our husbands? <sup>20</sup> Then Jeremiah said to all the people, to the men, and to the women, even to all the people who were answering him, saying, <sup>21</sup> The incense which ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land—these things did Jehovah not remember, and came it not into his mind? <sup>22</sup> And Jehovah could no longer bear it, because of the abominations which ye committed; therefore is your land become a desolation, and an astonishment, and a curse, without inhabitant, as it is this day. <sup>23</sup> Because ye have burned incense, and because ye have sinned against Jehovah, and have not obeyed the voice of Jehovah, nor walked in his teaching, nor in his statutes, nor in his testimonies; therefore this calamity is befallen you, as it is this day.

<sup>24</sup> Moreover Jeremiah said to all the people, and to all the women, Hear the word of Jehovah, all Judah that are in the land of Egypt: <sup>25</sup> Thus says Jehovah of hosts, the God of Israel, saying: Ye and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, We will surely perform our vows which we have vowed, to burn incense to the queen of heaven, and to pour out to her drink offerings: ye shall surely keep your vows, and perform your vows. <sup>26</sup> Therefore hear ye the word of Jehovah, all Judah that are dwelling in the land of Egypt: Behold, I have sworn by my great name, says Jehovah, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, As the Lord Jehovah lives, <sup>27</sup> Behold, I am watching over them for evil, and not for good: and

all the men of Judah that are in the land of Egypt shall be consumed by sword, and by famine, until there is an end of them. <sup>28</sup> And they that escape from the sword shall return from the land of Egypt to the land of Judah, few in number; and all the remnant of Judah, that are come into the land of Egypt to sojourn there, shall know whose word shall stand, mine, or theirs. <sup>29</sup> And this shall be the sign to you, says Jehovah, that I will punish you in this place, that ye may know that my words shall stand firm against you for evil: <sup>30</sup> Thus says Jehovah: Behold, I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

## CHAPTER XLV

<sup>1</sup> The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book at the dictation of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, <sup>2</sup> Thus says Jehovah, the God of Israel, to thee, O Baruch: <sup>3</sup> Thou didst say, Woe is me now! for Jehovah has added sorrow to my pain; I am weary with my groaning, and I find no rest. <sup>4</sup> Thus shalt thou say to him, Thus says Jehovah: Behold, that which I built am I about to break down, and that which I planted am I about to pluck up; and that is the whole earth. <sup>5</sup> And seekest thou great things for thyself? seek them not: for, behold, I am about to bring a calamity upon all flesh, says Jehovah: but I will give thee thy life for a prey in all places whither thou shalt go.

CHAPTER XLVI

<sup>1</sup> The word of Jehovah that came to Jeremiah the prophet respecting the nations.

<sup>2</sup> For Egypt: respecting the army of Pharaoh-neco king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah, king of Judah.

<sup>3</sup> Prepare ye buckler and shield, and move forward to battle.

<sup>4</sup> Harness the horses, and mount the chargers, and take your stand with your helmets;

Polish the spears, put on the coats of mail.

<sup>5</sup> Why do I see them dismayed? and turned backward?

And their heroes are smitten, and are fled in great haste, and look not back.

Terror is on every side, says Jehovah.

<sup>6</sup> Let not the fleet flee away, nor the hero escape;

Toward the north on the bank of the river Euphrates have they stumbled and fallen.

<sup>7</sup> Who is this that rises like the Nile, Whose waters roll like the rivers?

<sup>8</sup> Egypt rises up like the Nile, And his waters roll like the rivers: And he says, I will go up, I will cover the earth;

I will destroy the city and its inhabitants.

<sup>9</sup> Go up, ye horses; and rush madly, ye chariots;

And let the heroes go forth:

Cush and Put, that handle the buckler;

And the Ludim that handle and bend the bow.

<sup>10</sup> For that day is of the Lord, Jehovah of hosts,

A day of vengeance, that he may

take vengeance on his adversaries:

And the sword shall devour and be satisfied,

And shall be drunk with their blood: For a sacrifice the Lord, Jehovah of hosts, has in the North-country by the river Euphrates.

<sup>11</sup> Go up to Gilead, and get balm, O virgin-daughter of Egypt:

In vain dost thou multiply medicines; there is no healing for thee.

<sup>12</sup> The nations have heard of thy shame, and the earth is full of thy cry:

For hero has stumbled against hero, both are fallen together.

<sup>13</sup> The word that Jehovah spoke to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

<sup>14</sup> Make ye known in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes:

Say ye, Take thy stand and be firm; For the sword has devoured round about thee.

<sup>15</sup> Why is thy chief strength overthrown? It stood not, because Jehovah did overthrow it.

<sup>16</sup> He caused many to stumble, yea, they fell one upon another:

And they said, Get up, and let us return to our own people,

And to our native land, from the oppressing sword.

<sup>17</sup> Call ye the name of Pharaoh, king of Egypt, Lost! His opportunity is gone.

<sup>18</sup> As I live, says the King, whose name is Jehovah of hosts, Surely like a Tabor among the mountains,

And like a Carmel by the sea, so shall he come.

<sup>19</sup> Prepare thine outfit for captivity, O thou daughter that dwellest in Egypt:

Ver. 15. Or, Why is thy strong one swept away? he stood not, etc. (Some versions.)

Ver. 19. Or, O thou that dwellest with the daughter of Egypt.



For Noph shall become a desolation,  
And shall be ruined without inhabitant.

<sup>20</sup> Egypt is a very fair heifer;  
A gadfly out of the north is coming, it is coming.

<sup>21</sup> Also her mercenaries in the midst of her are like fatted calves;  
For truly they also shall turn altogether in flight, they shall not stand:

For the day of their calamity is come upon them, the time of their visitation.

<sup>22</sup> Her sound is like that of the serpent as it glides along;  
For they shall march with an army,  
And come against her with axes, as wood-choppers.

<sup>23</sup> They shall cut down her forest, says Jehovah, for it [the host] is without number.

Because they are more than the locusts, and are innumerable.

<sup>24</sup> The daughter of Egypt shall be put to shame;

She shall be delivered into the hand of the people of the north.

<sup>25</sup> Jehovah of hosts, the God of Israel says:

Behold, I am about to punish Amon of No, and Pharaoh, and Egypt,  
With her gods, and her kings; even Pharaoh, and them that trust in him:

<sup>26</sup> And I will deliver them into the hand of those that seek their lives;

And into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants:

And afterwards it shall be inhabited, as in the days of old, says Jehovah.

<sup>27</sup> But fear not thou, O Jacob my servant, neither be dismayed, O Israel:

For, lo, I will save thee from afar, and thy seed from the land of their captivity;

And Jacob shall return, and shall be quiet and at ease, and none shall make him afraid.

<sup>28</sup> Fear not thou, O Jacob my servant, says Jehovah; for I am with thee:

For I will make a complete end of all the nations whither I have driven thee,

But I will not make a complete end of thee;

But I will correct thee with justice, and will in no wise leave thee unpunished.

## CHAPTER XLVII

<sup>1</sup> The word of Jehovah that came to Jeremiah the prophet concerning the Philistines, before Pharaoh smote Gaza.

<sup>2</sup> Thus says Jehovah:  
Behold, waters are rising out of the north, and shall become an overflowing stream,

And shall overflow the land and all its fulness, the city and its inhabitants:

And the men shall cry, even all the inhabitants of the land shall howl.

<sup>3</sup> At the sound of the stamping of the hoofs of his mighty ones,  
At the rushing of his chariots, at the rumbling of his wheels,

The fathers look not back to their children for feebleness of hands;

<sup>4</sup> Because of the day that comes to spoil all the Philistines,

To cut off from Tyre and Zidon every helper that remains:

For Jehovah is about to spoil the Philistines, the remnant of the coast-lands of Caphtor.

<sup>5</sup> Baldness is come upon Gaza; Ashkelon is struck dumb.

The remnant of their giants:—how long wilt thou wound thyself?

<sup>6</sup> O thou sword of Jehovah, how long will it be before thou art quiet?

Put up thyself into thy scabbard;  
rest, and be still.

<sup>7</sup> How canst thou be quiet, seeing  
Jehovah has given thee a charge  
against Ashkelon,  
And against the sea-coast? Thither  
has he ordered it.

## CHAPTER XLVIII

<sup>1</sup> Concerning Moab, thus says  
Jehovah of hosts, the God of Israel:  
Alas for Nebo! for it is laid waste;  
Kiriathaim is put to shame; it is  
taken:

The high fortress is put to shame  
and broken down.

<sup>2</sup> The praise of Moab is no more;  
In Heshbon they have devised  
against her calamity,  
Come, and let us cut her off from  
being a nation.

Thou also, O Madmen, shalt be  
brought to silence;  
After thee shall the sword pursue.

<sup>3</sup> Hark! a cry from Horonaim, spoil-  
ing and great destruction!

<sup>4</sup> Moab is broken to pieces; her little  
ones have caused a cry to be  
heard.

<sup>5</sup> For the ascent of Luhith with con-  
tinual weeping they climb up;  
For in coming down Horonaim the  
distressed cry of destruction is  
heard.

<sup>6</sup> Escape for your lives, and be like  
a juniper-plant in the desert.

<sup>7</sup> For, because thou art trusting in  
thy works and in thy treasures,  
thou also shalt be taken:

And Chemosh shall go into captivity,  
his priests and his princes to-  
gether.

<sup>8</sup> And the spoiler shall come to every  
city, and no city shall escape;

The valley also shall perish, and the  
plain shall be destroyed; as Je-  
hovah has spoken.

<sup>9</sup> Give a guide-post to Moab, that she  
may fly and begone.

For her cities shall become a desola-  
tion, without inhabitant.

<sup>10</sup> Cursed is he that does the work of  
Jehovah remissly,  
And cursed is he that keeps back his  
sword from blood.

<sup>11</sup> Moab has been at ease from his  
youth, and he has settled on his  
lees,

And has not been emptied from ves-  
sel to vessel, neither has he gone  
into captivity:

Therefore his flavor remains in him,  
and his aroma is not changed.

<sup>12</sup> Therefore, behold, the days are  
coming, says Jehovah,

That I will send to him them that  
pour off, and they shall pour  
him off;

And they shall empty his vessels, and  
break their jars in pieces.

<sup>13</sup> And Moab shall be ashamed of  
Chemosh, as the house of Israel  
was ashamed of Bethel their  
confidence.

<sup>14</sup> How say ye, We are mighty men,  
and valiant men for the war?

<sup>15</sup> Moab is laid waste, and her cities  
are gone up [in smoke.]

And her chosen young men are gone  
down to the slaughter,

Says the King, whose name is Jeho-  
vah of hosts.

<sup>16</sup> The calamity of Moab is drawing  
near, and his calamity hastens  
fast.

<sup>17</sup> Bemoan him, O ye his neighbours,  
and all ye that know his name;

Say, How is the strong staff broken,  
the beautiful rod!

<sup>18</sup> Come down from thy glory, and  
sit in a thirsty place, O thou  
daughter that dwellest in Dibon,  
For the spoiler of Moab is come up  
against thee, he has destroyed  
thy strong-holds.

<sup>19</sup> Stand by the way-side and look!  
O inhabitant of Aroer:

Ask him that flees, and her that  
escapes; say, What has hap-  
pened?



- <sup>20</sup> Moab is put to shame; for it is broken down:  
Howl and cry; tell ye it in Arnon, that Moab is laid waste.
- <sup>21</sup> And judgment is come upon the plain country;  
Upon Holon, and upon Jahzah, and upon Mephaath;
- <sup>22</sup> And upon Dibon, and upon Nebo, and upon Beth-diblathaim;
- <sup>23</sup> And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon;
- <sup>24</sup> And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far and near.
- <sup>25</sup> The horn of Moab is cut off, and his arm is broken, says Jehovah,
- <sup>26</sup> Make ye him drunken; for against Jehovah he has boasted himself: And Moab shall wallow in his vomit, and he also shall be in derision.
- <sup>27</sup> For was not Israel a derision to thee? was he found among thieves?  
For as often as thou speakest of him, thou waggest the head.
- <sup>28</sup> Forsake the cities and dwell in the rock, O ye inhabitants of Moab; And be like the dove that makes her nest in the sides of a steep decline.
- <sup>29</sup> We have heard of the pride of Moab, (he is very proud);  
His loftiness, and his pride, and his arrogancy, and the haughtiness of his heart.
- <sup>30</sup> I, even I, know his extravagancy, says Jehovah, that it is nought; His boasts have accomplished nothing.
- <sup>31</sup> Therefore for Moab will I howl; yea, I will cry out for all Moab: For the men of Kir-heres shall they mourn.
- <sup>32</sup> With more than the weeping of Jazer, will I weep for thee, O vine of Sibmah:  
Thy shoots passed over the sea, they reached even to the sea of Jazer:
- Upon thy summer fruits and upon thy vintage the spoiler is fallen.
- <sup>33</sup> And gladness and joy are gone away, from the fruitful field and from the land of Moab;  
And I have caused wine to cease from the wine-presses: none shall tread with shouting;  
The shouting shall be no shouting.
- <sup>34</sup> From the cry of Heshbon even to Elealeh, even to Jahaz have they uttered their voice,  
From Zoar even to Horonaim, to Eglath-shelishiyah,  
For the waters of Nimrim also shall become desolate.
- <sup>35</sup> Moreover I will cause to cease in Moab, says Jehovah,  
Him that goes up to the high-place, and him that burns incense to his gods.
- <sup>36</sup> Therefore my heart sounds for Moab like flutes,  
And my heart sounds like flutes for the men of Kir-heres:  
Therefore the abundance that he has acquired is perished.
- <sup>37</sup> For every head is bald, and every beard is clipped:  
Upon all the hands are scars, and upon the loins sackcloth.
- <sup>38</sup> On all the housetops of Moab and in her streets there is everywhere lamentation:  
For I have broken Moab like a vessel wherein is no pleasure, says Jehovah.
- <sup>39</sup> How is she broken to pieces—howl ye! how has Moab turned the back with shame!  
So shall Moab become a derision and a dismay to all that are round about him.
- <sup>40</sup> For thus says Jehovah:  
Behold, he shall fly as a vulture, and shall spread out his wings over Moab.
- <sup>41</sup> The cities are taken, and the fortresses are captured,  
And the heart of the heroes of Moab

at that day shall be as the heart  
of a woman in pangs.  
<sup>42</sup> And Moab is blotted out from  
being a people,  
Because he has magnified himself  
against Jehovah.  
<sup>43</sup> Fear, and the pit, and the snare,  
are upon thee,  
O inhabitant of Moab, says Jehovah.  
<sup>44</sup> He that flees from fear shall fall  
into the pit;  
And he that climbs out of the pit  
shall be taken in the snare:  
For I will bring upon her, even upon  
Moab, the year of their visita-  
tion, says Jehovah.  
<sup>45</sup> Under the shadow of Heshbon the  
fugitives halt powerless,  
For a fire is gone out of Heshbon,  
and a flame from the palace of  
Sihon,  
And has devoured the corner of  
Moab, and the crown of the head  
of the tumultuous ones.  
<sup>46</sup> Alas for thee, O Moab! perished  
are the people of Chemosh:  
For thy sons are taken captive, and  
thy daughters are in bondage.  
<sup>47</sup> Yet will I restore the prosperity of  
Moab in the latter days, says  
Jehovah.  
Thus far is the judgment of Moab.

# CHAPTER XLIX

<sup>1</sup> Concerning the children of Am-  
mon, thus says Jehovah:  
Has Israel no sons? has he no heir?  
Why then does Malcam possess Gad,  
and his people dwell in its cities?  
<sup>2</sup> Therefore, behold, the days are  
coming, says Jehovah,  
That I will cause an alarm of war to  
be heard against Rabbah of the  
children of Ammon;  
And it shall become a desolate hill,  
and her daughter-towns shall be  
burned with fire:  
Then shall Israel dispossess those  
who possessed him, says Jeho-  
vah.

<sup>3</sup> Howl, O Heshbon, for Ai is  
spoiled;  
Cry, ye daughters of Rabbah, gird  
you with sackcloth:  
Lament, and run to and fro in the  
folds;  
For Malcam shall go into captivity,  
his priests and his princes to-  
gether.  
<sup>4</sup> Wherefore gloriest thou in the val-  
leys, thy flowing valley, O faith-  
less daughter?  
Who trusted in her treasures, [say-  
ing], Who can come to me?  
<sup>5</sup> Behold, I am about to bring a fear  
upon thee, says the Lord, Jeho-  
vah of hosts,  
Of all that are round about thee;  
And ye shall be driven out every  
man straight before him,  
And there shall be none to gather  
the fugitives.  
<sup>6</sup> But afterward I will restore the  
prosperity of the children of  
Ammon, says Jehovah.  
<sup>7</sup> Concerning Edom, Thus says  
Jehovah of hosts:  
Is wisdom no longer in Teman? is  
counsel perished from the  
learned?  
Is their wisdom emptied out?  
<sup>8</sup> Flee away, dwell in deep hiding-  
places, O inhabitants of Dedan;  
For the calamity of Esau will I bring  
upon him, when I shall visit him.  
<sup>9</sup> If as grapegatherers they come to  
thee, they will leave no gleaning  
grapes;  
If thieves by night, they will destroy  
till they have enough.  
<sup>10</sup> But I have stripped Esau bare, I  
have uncovered his hiding-places,  
So that he can no longer hide him-  
self:  
His seed is spoiled, and his brethren,  
and his neighbours, and he is no  
more.  
<sup>11</sup> Leave thy orphans, I will preserve  
their life:  
And let thy widows trust in me.  
<sup>12</sup> For thus says Jehovah:



Behold, they that deserved not to  
drink of the cup shall assuredly  
drink it;

And shalt thou go quite unpunished?  
No, indeed, but thou shalt surely  
drink of it too.

<sup>13</sup> For I have sworn by myself, says  
Jehovah,

That Bozrah shall become an aston-  
ishment, a reproach, a waste, and  
a curse;

And all her cities shall be perpetual  
wastes.

<sup>14</sup> I have heard a report from Jeho-  
vah,

And an ambassador is sent among  
the nations,

Gather yourselves together, and come  
against her, and rise up to battle.

<sup>15</sup> For, behold, I have made thee  
small among the nations, and  
despised among men.

<sup>16</sup> Terror for thee! the pride of thine  
heart has deceived thee,

O thou that dwellest in the clefts of  
the rock, that holdest the crown  
of the hill:

Though thou shouldest make thy  
nest as high as the vulture,

I will bring thee down from there,  
says Jehovah.

<sup>17</sup> And Edom shall become an aston-  
ishment:

Every one that passes by it shall be  
astonished,

And shall hiss at all her strokes.

<sup>18</sup> As after the overthrow of Sodom  
and Gomorrah and their neigh-  
bour cities,

Says Jehovah, no man shall dwell  
there,

Neither shall any son of man sojourn  
there.

<sup>19</sup> Behold, he shall come up like a  
lion at the swelling of Jordan, to  
the permanent pastures:

But suddenly will I chase him away  
from it.

And who is the young man who  
could be set against me?

For who is like me? and who will  
challenge me?

And who is the shepherd that will  
stand before me?

<sup>20</sup> Therefore hear the counsel of Je-  
hovah, which he has taken  
against Edom;

And his purposes that he has pur-  
posed against the inhabitants of  
Teman:

Surely they shall drag them along,  
[even] the weak ones of the  
flock;

Surely their dwelling shall be deso-  
lated.

<sup>21</sup> At the noise of their fall, the earth  
trembles;

There is a cry whose noise is heard  
to the sea of sedge.

<sup>22</sup> Behold, he rises up and flies as the  
vulture,

And spreads out his wings over  
Bozrah:

And the heart of the heroes of Edom

On that day shall be as the heart of  
a woman in pangs.

<sup>23</sup> Concerning Damascus, Hamath  
is ashamed, and Arpad;

For they have heard evil tidings, they  
are melted

Into a troubled sea that cannot rest.

<sup>24</sup> Damascus is feeble, she turns her-  
self to flee,

And terror has seized her: anguish  
and sorrows

Have come upon her, as one in tra-  
vail.

<sup>25</sup> How is the city of praise not for-  
saken, the city of my joy?

<sup>26</sup> Therefore her young men shall fall  
in her open squares,

And all the men of war shall be  
brought to silence in that day,

Says Jehovah of hosts.

<sup>27</sup> And I will kindle a fire in the wall  
of Damascus,

And it shall consume the palaces of  
Ben-hadad.

<sup>28</sup> Concerning Kedar, and concern-  
ing the kingdoms of Hazor, which

Nebuchadrezzar king of Babylon smote.

Thus says Jehovah:

Arise, march against Kedar, and spoil the children of the East.

<sup>20</sup> Their tents and their flocks shall they take;

They shall carry away for themselves their curtains,

And all their vessels, and their camels:

And they shall cry to them, Terror on every side.

<sup>30</sup> Flee, escape quickly, dwell in deep hiding-places,

O inhabitants of Hazor, says Jehovah;

For Nebuchadrezzar king of Babylon has taken counsel against you,

And has conceived a purpose against you.

<sup>31</sup> Arise, get you up to a quiet people, that dwell securely, says Jehovah;

Who have neither gates nor bars, who dwell alone.

<sup>32</sup> And their camels shall be a booty, and the multitude of their cattle a spoil:

And I will scatter to all winds them that have [their hair] corner-clipped;

And I will bring their calamity from every side of them,

Says Jehovah.

<sup>33</sup> And Hazor shall be a dwelling-place of jackals, a desolation forever:

No man shall dwell there, neither shall any son of man sojourn there.

<sup>34</sup> The word of Jehovah that came to Jeremiah the prophet concerning Elam in the beginning of the reign of Zedekiah king of Judah, saying,

<sup>35</sup> Thus says Jehovah of hosts:

Behold, I am about to break the bow of Elam, the chief of their strength.

<sup>36</sup> And upon Elam will I bring the

four winds from the four quarters of heaven,

And will winnow them toward all those winds;

And there shall be no nation whither the driven of Elam shall not come.

<sup>37</sup> And I will make Elam faint-hearted before their foes, and before them that seek their life:

And I will bring upon them a calamity, even my fierce anger,

Says Jehovah;

And I will send after them the sword, until I have consumed them:

<sup>38</sup> And I will set up my throne in Elam, and will destroy thence king and princes,

Says Jehovah.

<sup>39</sup> But it shall come to pass in the latter days,

That I will restore the prosperity of Elam, says Jehovah.

## CHAPTER L

<sup>1</sup> The word that Jehovah spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet.

<sup>2</sup> Declare ye among the nations, and publish, and set up a sign;

Publish, and conceal not:

Say, Babylon is taken, Bel is put to shame, Merodach is dashed to the ground;

Her images are put to shame; her idols are dashed to the ground.

<sup>3</sup> For out of the north there comes up a nation against her,

Which shall make her land desolate, without inhabitant:

From man to beast, they are fled, they are gone.

<sup>4</sup> In those days, and at that time, says Jehovah,

The children of Israel shall come, they and the children of Judah together;

Weeping shall they come, and shall seek Jehovah their God.



<sup>5</sup> After Zion shall they enquire, with their faces hitherward,  
Come ye, and join yourselves to Jehovah in an everlasting covenant that shall not be forgotten.

<sup>6</sup> A lost flock have my people been: Their shepherds have led them astray on the mountains:  
They have led them on, from mountain to hill, they have forgotten their fold.

<sup>7</sup> All that found them devoured them:  
And their adversaries said, We are not guilty,  
Because they have sinned against Jehovah, the habitation of justice,  
Even Jehovah, the hope of their fathers.

<sup>8</sup> Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans,  
And be as the he-goats leading the flocks.

<sup>9</sup> For, lo, I am about to stir up and cause to come up against Babylon  
An assembly of great nations from the north-country:  
And they shall array themselves against her;

Thence shall she be taken:  
Their arrows shall be as those of a skillful hero; none shall fail.

<sup>10</sup> And Chaldea shall be a spoil: all that spoil her shall be satisfied,  
Says Jehovah.

<sup>11</sup> Though ye are glad, though ye triumph, O ye that plunder my heritage,  
Though ye frisk about as a heifer treading out [corn,] and neigh as strong horses;

<sup>12</sup> Your mother shall be sore ashamed; she that bore you shall be confounded:

Behold, the hindermost of the nations—a wilderness, a dry land, and a desert!

<sup>13</sup> Because of the wrath of Jehovah it shall not be inhabited,  
But it shall be wholly desolate:  
Every one that passes by Babylon shall be astonished,  
And hiss at all her smitings.

<sup>14</sup> Array yourselves against Babylon round about, all ye archers;  
Shoot at her, spare no arrows:  
For against Jehovah has she sinned.

<sup>15</sup> Shout against her round about; she has surrendered;  
Her bulwarks are fallen, her walls are broken down:  
For it is the vengeance of Jehovah; take vengeance upon her;  
As she has done, do to her.

<sup>16</sup> Cut off the sower from Babylon, and the reaper in the time of harvest:

Before the destroying sword they turn every one to his people,  
And they flee every one to his own land.

<sup>17</sup> As a scattered flock is Israel, which the lions have driven away:

First the king of Assyria devoured them;

And then last this Nebuchadrezzar king of Babylon has gnawed their bones.

<sup>18</sup> Therefore thus says Jehovah of hosts, the God of Israel:

Behold, I am about to punish the king of Babylon and his land,  
As I punished the king of Assyria.

<sup>19</sup> And I will bring Israel again to his pasture,  
And he shall feed on Carmel and Bashan,

And upon the hills of Ephraim and in Gilead his soul shall be satisfied.

<sup>20</sup> In those days and at that time, says Jehovah,

The guilt of Israel shall be sought for, and none found,  
And the sins of Judah, and they shall not be found;

For I will pardon them whom I will leave remaining.

<sup>21</sup> Against the land of Double Rebellion go up, even against it, And against the inhabitants of Punishment:

Slay and utterly destroy after them, says Jehovah,

And accomplish all that I have commanded thee.

<sup>22</sup> Hark! war in the land! and great destruction!

<sup>23</sup> How is the hammer of the whole earth beaten and broken to pieces!

How is Babylon become a desolation among the nations!

<sup>24</sup> I have set a snare for thee, and thou also art taken, O Babylon, And thou wast not aware of it: Thou art found, and also caught, Because thou didst contend with Jehovah.

<sup>25</sup> Jehovah has opened his armory, and has brought out the weapons of his wrath:

For it is a work that the Lord, Jehovah of hosts, has in the land of the Chaldeans.

<sup>26</sup> Come against her from every quarter, open her storehouses:

Pour her out as heaps, and destroy her utterly:

Let nothing of her be left.

<sup>27</sup> Slay all her bullocks; let them go down to the slaughter:

Alas for them! for their day is come, the time of their visitation.

<sup>28</sup> Hark! fugitives and escaped ones from the land of Babylon,

To declare in Zion the vengeance of Jehovah our God,

The vengeance for his temple.

<sup>29</sup> Summon the archers against Babylon,

All them that bend the bow; encamp against her round about;

Let none escape: recompense her according to her work;

According to all that she has done, do to her:

For she has been haughty against Jehovah, against the Holy One of Israel.

<sup>30</sup> Therefore shall her young men fall in her open squares,

And all her men of war shall be brought to silence on that day,

Says Jehovah.

<sup>31</sup> Behold, I am against thee, O insolent one, says the Lord, Jehovah of hosts:

For thy day is come, the time when I will visit thee.

<sup>32</sup> And the insolent one stumbles and falls and none lifts her up:

And I will kindle a fire in his cities, and it shall devour all her surroundings.

<sup>33</sup> Thus says Jehovah of hosts:

The children of Israel and the children of Judah are oppressed together:

And all that took them captives hold them fast; they refuse to let them go.

<sup>34</sup> Their redeemer is strong; Jehovah of hosts is his name:

Very earnestly will he maintain their cause, that he may give rest to the earth,

And disquiet the inhabitants of Babylon.

<sup>35</sup> A sword is upon the Chaldeans, says Jehovah,

And upon the inhabitants of Babylon,

And upon her princes, and upon her wise men.

<sup>36</sup> A sword is upon the boasters, and they shall be fools:

A sword is upon her mighty men, and they shall be dismayed.

<sup>37</sup> A sword is upon their horses, and upon their chariots,

And upon all the mingled people who are in the midst of her,

And they shall become as women:

A sword is upon her treasures, and they shall be robbed.

<sup>38</sup> A drouth is upon her waters, and they shall be dried up:



For it is a land of graven images,  
and with terrors they practise  
madness.

<sup>39</sup> Therefore the wild beasts with  
jackals shall dwell there,  
And the ostriches shall dwell there-  
in: and it shall be no more in-  
habited forever;  
Neither shall it be dwelt in from gen-  
eration to generation.

<sup>40</sup> As when God overthrew Sodom  
and Gomorrah and their neigh-  
bour cities, says Jehovah;  
So shall no man dwell there, neither  
shall any son of man sojourn  
there.

<sup>41</sup> Behold, a people coming from the  
north—and a great nation,  
And many kings shall be stirred up  
from the farthest parts of the  
earth.

<sup>42</sup> They handle bow and spear; cruel  
are they and without mercy;  
Their voice roars like the sea, and  
upon horses they ride;  
Armed like a man for battle, against  
thee, O daughter of Babylon.

<sup>43</sup> The king of Babylon has heard of  
them, and his hands are feeble:  
Anguish has taken hold of him,  
pangs as of one in travail.

<sup>44</sup> Behold, like a lion, at the swelling  
of the Jordan, he shall come up  
to the permanent pastures:  
But suddenly will I drive him away  
from it:

And who is the young man who  
could be set against me?  
For who is like me? and who will  
challenge me?

And who is the shepherd that will  
stand before me?

<sup>45</sup> Therefore hear ye the counsel of  
Jehovah, that he has taken  
against Babylon;

And his purposes, that he has pur-  
posed against the land of the  
Chaldeans:

Surely they will drag them along,

[even] the weak ones of the  
flock:

Surely their habitation shall be deso-  
lated!

<sup>46</sup> At the noise of the taking of Baby-  
lon the earth trembles,  
And the cry is heard among the na-  
tions.

## CHAPTER LI

<sup>1</sup> Thus says Jehovah:  
Behold, I am about to stir up against  
Babylon,  
And against the inhabitants of the  
heart of my adversaries,  
The spirit of a destroyer.

<sup>2</sup> And I will send to Babylon stran-  
gers, that shall winnow her; and  
they shall empty her land:  
For in the day of calamity they shall  
be against her round about.

<sup>3</sup> Against him that stretches, let the  
archer stretch his bow, and  
against him that puts on his coat  
of mail.

And spare ye not her young men;  
destroy ye utterly all her host.

<sup>4</sup> And they shall fall down slain in  
the land of the Chaldeans,  
And thrust through in her streets.

<sup>5</sup> For Israel is not bereaved, nor  
Judah, of his God, of Jehovah of  
hosts;

For their land is full of guilt in re-  
gard to the Holy One of Israel.

<sup>6</sup> Flee out of the midst of Babylon,  
and save every man his life;

Be not cut off in her guilt: for it is  
the time of Jehovah's vengeance:  
He is about to render to her a recom-  
pense.

<sup>7</sup> A golden cup was Babylon in Jeho-  
vah's hand, that made all the  
earth drunken:

The nations have drunk of her wine;  
therefore the nations acted like  
madmen.

<sup>8</sup> Suddenly is Babylon fallen and  
broken to pieces:

Ver. 1. Probably a name for Chaldea is seen in Leb Kamai, i. e., in the heart of my  
adversaries.

Howl for her; take balm for her pain, perhaps she may be healed.

<sup>9</sup> We would have healed Babylon, but she could not be healed:

Forsake her, and let us go every one into his own country:

For her judgment reaches to heaven, and is lifted even to the skies.

<sup>10</sup> Jehovah has brought to light our righteous cause:

Come, and let us declare in Zion the work of Jehovah our God.

<sup>11</sup> Polish the arrows; take up the shields:

Jehovah has stirred up the spirit of the kings of the Medes;

For against Babylon is his design, to destroy it:

For the vengeance of Jehovah is it, the vengeance of his temple.

<sup>12</sup> Toward the walls of Babylon set up a banner, strengthen the watch,

Station the sentinels, prepare the ambuscades:

For Jehovah has both devised and done what he has spoken concerning the inhabitants of Babylon.

<sup>13</sup> O thou that dwellest by abundant waters, rich in treasures,

Thine end is come, the measure of thy dishonest gain.

<sup>14</sup> Jehovah of hosts has sworn by himself,

Although I filled thee with men, as with the canker-worm;

Yet they shall lift up a grape-treader's shout against thee.

<sup>15</sup> He has made the earth by his power, he has established the habitable world by his wisdom,

And by his understanding has he stretched out the heavens:

<sup>16</sup> When he utters his voice, there is a tumult of waters in the heavens,

And he causes the clouds to rise from the ends of the earth;

He makes lightnings for the rain,

and brings the wind out of his treasuries.

<sup>17</sup> Every man is too brutish to know; Every idol-founder is put to shame

by his graven image:

For his molten image is falsehood, and there is no spirit in them.

<sup>18</sup> They are vanity, a work of mockery:

In the time of their visitation they shall perish.

<sup>19</sup> Not like these is the portion of Jacob,

For the Former of all things is he: And Israel is the tribe of his inheritance:

Jehovah of hosts is his name.

<sup>20</sup> Thou art my hammer and weapons of war:

And with thee will I break in pieces the nations;

And with thee will I destroy kingdoms;

<sup>21</sup> And with thee will I break in pieces the horse and his rider;

And with thee will I break in pieces the chariot and him that rides thereon;

<sup>22</sup> And with thee will I break in pieces man and woman;

And with thee will I break in pieces old man and youth;

And with thee will I break in pieces young man and maid;

<sup>23</sup> And with thee will I break in pieces the shepherd and his flock;

And with thee will I break in pieces the farmer and his team;

And with thee will I break in pieces governors and deputies.

<sup>24</sup> And I will render to Babylon and to all the inhabitants of Chaldea

All their evil that they have done in Zion in your sight, says Jehovah.

<sup>25</sup> Behold, I am against thee, O destroying mountain,

Says Jehovah, who destroys all the earth:

And I will stretch out my hand upon

Ver. 13. Or, the measure [is here] to cut thee off.



thee, and roll thee down from the rocks,  
And will make thee a burnt-out mountain.

<sup>26</sup> And they shall not take of thee a stone for a corner, nor a stone for foundations;  
But thou shalt be desolate forever, says Jehovah.

<sup>27</sup> Set ye up a standard on the earth, blow the trumpet among the nations,

Consecrate nations against her, summon against her the kingdoms of Ararat, Minni, and Ashkenaz:  
Appoint a marshal against her; bring up the horses as the rough canker-worm.

<sup>28</sup> Consecrate against her the nations, the kings of the Medes,  
Her governors, and all her deputies, and all the land of his dominion.

<sup>29</sup> And the land trembles and is in anguish:

For the purposes of Jehovah against Babylon are carried out,  
To make the land of Babylon a desolation, without inhabitant.

<sup>30</sup> The heroes of Babylon have ceased to fight, they remain in their fortresses;

Their valor has wilted; they are become as women:

Her houses are burned; her bars are broken.

<sup>31</sup> One courier runs to meet another, and one messenger to meet another,

To tell the king of Babylon that his city is taken in every quarter:

<sup>32</sup> That the crossings are seized, and the [wood-work of the] moats are burned with fire,

And the men of war are thrown into confusion.

<sup>33</sup> For thus says Jehovah of hosts, the God of Israel:

The daughter of Babylon is like a threshing-floor when it is trodden;

Yet a little while, and the time of her harvesting shall come.

<sup>34</sup> Nebuchadrezzar the king of Babylon has devoured us, he has crushed us,

He has made us an empty vessel, he has swallowed us like a crocodile,

He has filled himself with our best; he has cast us out.

<sup>35</sup> My ill-usage and my flesh be upon Babylon, let the inhabitant of Zion say;

My blood be upon the inhabitants of Chaldea, let Jerusalem say.

<sup>36</sup> Therefore thus says Jehovah: Behold, I will fight for thee and take vengeance for thee;

And I will dry up her sea, and make her fountain dry.

<sup>37</sup> And Babylon shall become heaps, —a dwelling-place for jackals, An astonishment, and a hissing, without inhabitant.

<sup>38</sup> Together, like young lions shall they roar, they shall growl as lions' whelps.

<sup>39</sup> When they are heated, I will prepare their feast, and I will make them drunk,

That they may be merry, and sleep a perpetual sleep,

Not to awake, says Jehovah.

<sup>40</sup> I will bring them down like lambs to the slaughter, like rams along with he-goats.

<sup>41</sup> How is Sheshach taken! and the praise of the whole earth captured!

How is Babylon become a desolation among the nations!

<sup>42</sup> The sea is come up upon Babylon; she is covered with the roaring of its waves.

<sup>43</sup> Her cities are become a desolation, a dry land, and a desert,

A land wherein no man dwells, neither does any son of man pass by it.

<sup>44</sup> And I will punish Bel in Babylon,

and I will take out of his mouth  
what he swallowed;  
And the nations shall no longer flow  
together to him:

Yea, the wall of Babylon is fallen.

<sup>45</sup> Go ye out of the midst of her, O  
my people,

And save yourselves every man from  
the fierce anger of Jehovah.

<sup>46</sup> Only let not your heart faint, nor  
fear ye for the rumor which is  
heard in the land;

For rumor shall follow rumor, year  
after year,

Even of violence in the land, of ruler  
against ruler.

<sup>47</sup> Therefore, behold, the days are  
coming, in which I will visit the  
graven images of Babylon,

And her whole land shall be  
ashamed;

And all her slain shall fall in the  
midst of her.

<sup>48</sup> Then shall sing for joy the heaven  
and the earth,

And all that is therein, over Baby-  
lon;

For the spoilers shall come to her  
from the north, says Jehovah.

<sup>49</sup> Babylon must fall, O ye slain ones  
of Israel,

As through Babylon have fallen the  
slain of all the earth.

<sup>50</sup> Fugitives from the sword, begone,  
do not stand still;

Remember Jehovah from afar, and  
let Jerusalem come into your  
mind.

<sup>51</sup> We are ashamed, because we have  
heard reproach;

Confusion has covered our faces:  
For strangers are come into the  
sanctuaries of Jehovah's house.

<sup>52</sup> Wherefore, behold, the days are  
coming, says Jehovah, in which I  
will visit her graven images;

And through all her land the  
wounded shall groan.

<sup>53</sup> Though Babylon should mount up

to heaven, and though she should  
fortify her strong heights,

Yet from me shall spoilers come to  
her, says Jehovah.

<sup>54</sup> Hark! a cry from Babylon, and  
great destruction from the land  
of the Chaldeans!

<sup>55</sup> For Jehovah is spoiling Babylon,  
and destroys out of her the loud  
noise;

And their waves do roar like many  
waters, their great roar is heard:

<sup>56</sup> For the spoiler is come upon her,  
even upon Babylon,

And her heroes are taken, their bows  
are broken in pieces:

For Jehovah is a God of recom-  
penses, he shall surely requite.

<sup>57</sup> And I will make her princes and  
her wise men drunk,

Her governors and her deputies, and  
her heroes;

And they shall sleep a perpetual  
sleep, and not wake,

Says the King, whose name is Jeho-  
vah of hosts.

<sup>58</sup> Thus says Jehovah of hosts:

The broad walls of Babylon shall be  
utterly overthrown,

And her high gates shall be burned;

And the peoples shall labour for  
vanity;

And the nations shall weary them-  
selves only for the fire.

<sup>59</sup> The word that Jeremiah the  
prophet commanded Seraiah the son  
of Neriah, the son of Mahseiah, when  
he went with Zedekiah the king of  
Judah to Babylon in the fourth year  
of his reign. Now Seraiah was  
chief chamberlain.

<sup>60</sup> And Jeremiah  
wrote in a book all the evil that  
should come upon Babylon, even all  
these words that are written con-  
cerning Babylon.

<sup>61</sup> And Jeremiah  
said to Seraiah, When thou comest  
to Babylon, then see that thou read all  
these words, <sup>62</sup> and say, O Jehovah,  
thou didst speak concerning this  
place, to cut it off, that none shall

Ver. 46. Hebrew, for a rumor shall come in one year, and after it in a year a rumor.



dwelt therein, neither man nor beast, but that it shall be desolate forever.

<sup>63</sup> And it shall be, when thou hast finished reading this book, that thou shalt bind a stone to it, and throw it into the midst of Euphrates: <sup>64</sup> and thou shalt say, Thus shall Babylon sink, and shall not rise again because of the evil that I am about to bring upon her: and they shall be weary.

Thus far are the words of Jeremiah.

## CHAPTER LII

<sup>1</sup> Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was Hamutal the daughter of Jeremiah of Libnah.

<sup>2</sup> And he did evil in the sight of Jehovah, just as Jehoiakim had done.

<sup>3</sup> For according to the wrath of Jehovah did it come to pass in Jerusalem and Judah, until he had cast them out of his presence. And Zedekiah rebelled against the king of Babylon. <sup>4</sup> And it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built an embankment against it round about. <sup>5</sup> So the city was besieged to the eleventh year of king Zedekiah. <sup>6</sup> In the fourth month, in the ninth day of the month, the famine was severe in the city, and the people of the land had nothing [more] to eat. <sup>7</sup> Then the city was broken into and all the men of war fled, and went out of the city by night by way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were against the city round about): and they went toward the Arabah.

<sup>8</sup> And the troops of the Chaldeans pursued after the king, and overtook Zedekiah on the plains of Jericho; and all his army was scattered from

him. <sup>9</sup> Then they took the king, and brought him up to the king of Babylon to Riblah in the land of Hamath; and he pronounced judgment upon him. <sup>10</sup> And the king of Babylon slew the sons of Zedekiah before his eyes: also all the princes of Judah he slew in Riblah. <sup>11</sup> And he put out the eyes of Zedekiah; and the king of Babylon had him bound in fetters of bronze, and took him to Babylon, and put him in prison until the day of his death.

<sup>12</sup> Now in the fifth month, on the tenth day of the month, which was the nineteenth year of king Nebuchadrezzar, king of Babylon, came Nebuzaradan the captain of the guard, who ministered to the king of Babylon, to Jerusalem: <sup>13</sup> and he burned the house of Jehovah, and the king's house; and all the houses of Jerusalem, even every great house, burned he with fire. <sup>14</sup> And all the army of the Chaldeans, that was with the captain of the guard, tore down all the walls of Jerusalem round about. <sup>15</sup> And (of the poor of the people as well as) the remnant of the people that were left in the city, and the deserters who had deserted to the king of Babylon, and the rest of the multitude, Nebuzaradan, captain of the guard took captive. <sup>16</sup> But Nebuzaradan, captain of the guard left Isomel of the poorest of the country to be vinedressers and farmers. <sup>17</sup> And the pillars of bronze that were in the house of Jehovah, and the bases and the bronze sea that were in the house of Jehovah, did the Chaldeans break in pieces, and carried all the bronze of them to Babylon. <sup>18</sup> The pots also, and the shovels, and the snuffers, and the basins, and the spoons, and all the vessels of bronze wherewith they ministered, took they away. <sup>19</sup> And the goblets, and the snuff-dishes, and the basins, and the pots, and the candlesticks, and the spoons, and the chalices; those wholly of gold, and those wholly of silver, the captain of

the guard took away. <sup>20</sup> The two pillars, the one sea, and the twelve bronze bulls that were under the bases, which king Solomon had made for the house of Jehovah: the bronze of all these vessels was without weight. <sup>21</sup> And as for the pillars, the height of the one pillar was eighteen cubits; and its circumference was a line of twelve cubits; and it was four fingers thick, and hollow. <sup>22</sup> And a capital of bronze was upon it; and the height of the one capital was five cubits, with wreathen-work and pomegranates upon the capital round about, all of bronze: and the second pillar also had the like with pomegranates. <sup>23</sup> And there were ninety-six pomegranates on the outside; all the pomegranates were a hundred upon the wreathen-work round about. <sup>24</sup> And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: <sup>25</sup> and out of the city he took a court official who had had charge of the men of war; and seven men of them that served in the king's presence, who were found in the city; and the scribe of the general of the army, who commanded the people of the country; and sixty men of the people of the land, that were found within the city. <sup>26</sup> And Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. <sup>27</sup> And the king of

Babylon smote them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land.

<sup>28</sup> This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand and twenty-three Jews; <sup>29</sup> in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred and thirty-two persons: <sup>30</sup> in the twenty-third year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and forty-five persons: all the persons were four thousand and six hundred.

<sup>31</sup> And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the twenty-fifth day of the month, that Evil-merodach king of Babylon, in the [first] year of his reign, pardoned Jehoiachin king of Judah, and brought him out of prison; <sup>32</sup> and he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon. <sup>33</sup> And he changed his prison dress, and he dined in his presence continually as long as he lived. <sup>34</sup> And for his maintenance, there was a continual allowance given him by the king of Babylon, the daily supply every day until the day of his death, as long as he lived.



# THE LAMENTATIONS OF JEREMIAH

## CHAPTER I

<sup>1</sup> How does the city sit solitary, that was full of people!

She is become a widow, that was great among the nations! She that was a princess among the provinces is become tributary!

<sup>2</sup> She weeps sore in the night, and her tears are on her cheeks;

Among all her lovers she has no comforter;

All her friends have dealt treacherously with her; they are become her enemies.

<sup>3</sup> Judah is gone into exile because of affliction, and because of great servitude;

She dwells among the heathen, she finds no resting-place;

All her pursuers overtook her within the straits.

<sup>4</sup> The ways of Zion do mourn, because none come to the appointed feast;

All her gates are desolate, her priests do sigh;

Her virgins are grieved, and she herself is in bitterness.

<sup>5</sup> Her adversaries have become the head, her enemies prosper;

For Jehovah has put her to grief for the multitude of her transgressions;

Her young children are gone into captivity before the adversary.

<sup>6</sup> And from the daughter of Zion all her splendor is departed;

Her princes are become like harts that find no pasture,

And they are gone without strength before the pursuer.

<sup>7</sup> Jerusalem remembers in the days of her affliction and of her wanderings all her desirable things that were from the days of old.

When her people fell into the hand of the adversary, and none did help her,

The adversaries saw her, they mocked at her desolations.

<sup>8</sup> Jerusalem has grievously sinned; therefore she is become as an unclean thing;

All that honored her despise her, because they have seen her nakedness;

She herself also sighs, and turns backward.

<sup>9</sup> Her uncleanness was in her skirts, she remembered not her latter end;

Therefore is she come down wonderfully, she has no comforter.

Behold, O Jehovah, my affliction; for the enemy has magnified himself.

<sup>10</sup> The adversary has spread out his hand upon all her desirable things;

For she has seen that the heathen are entered into her sanctuary,

Concerning whom thou didst command that they should not enter into thy congregation.

<sup>11</sup> All her people sigh, they seek bread;

They have given their desirable things for food to refresh the soul;

Ver. 3. Within the straits: or, in the midst of her straits.

Ver. 7. Desolations: Heb., ceasings.

See, O Jehovah, and behold, for I am become worthless.

<sup>12</sup> Is it nothing to you, all ye that pass by?

Behold, and see if there is any sorrow like my sorrow, which is done to me,

Whom Jehovah has put to grief in the day of his fierce anger.

<sup>13</sup> From on high he has sent fire into my bones, and it has subdued them;

He has spread a net for my feet, he has turned me back;

He has made me desolate, faint all the day.

<sup>14</sup> The yoke of my transgressions is bound by his hand;

They are knit together, they are come up upon my neck; he has made my strength to fail;

The Lord has delivered me into the hands of those against whom I am not able to stand.

<sup>15</sup> The Lord has set at nought all my mighty men in the midst of me;

He has proclaimed a festal assembly against me to crush my young men;

The Lord has trodden as in a winepress the virgin daughter of Judah.

<sup>16</sup> For these things I weep, my eye, my eye runs down with water,

Because the comforter that should refresh my soul is far from me;

My children are desolate, because the enemy has prevailed.

<sup>17</sup> Zion spreads forth her hands, there is none to comfort her;

Jehovah has commanded concerning Jacob, that they that are round about him should be his adversaries;

Jerusalem has become a filthy thing among them.

<sup>18</sup> Jehovah is righteous, for I have rebelled against his commandment.

Hear, I pray you, all ye peoples, and behold my sorrow;

My virgins and my young men are gone into captivity.

<sup>19</sup> I called for my lovers, they deceived me;

My priests and my elders gave up the ghost in the city,

While they sought them food to refresh their souls.

<sup>20</sup> Behold, O Jehovah, for I am in distress, my heart is troubled;

My heart is turned within me, for I have grievously rebelled;

Abroad the sword bereaves, at home there is as death.

<sup>21</sup> They have heard that I sigh, there is none to comfort me;

All my enemies have heard of my trouble, they are glad that thou hast done it;

Thou wilt bring the day that thou hast proclaimed, and they shall be like me.

<sup>22</sup> Let all their wickedness come before thee,

And do to them, as thou hast done to me for all my transgressions;

For my sighs are many, and my heart is faint.

## CHAPTER II

<sup>1</sup> How does the Lord cover the daughter of Zion with a cloud in his anger!

He has cast down from heaven to earth the beauty of Israel,

And has not remembered his footstool in the day of his anger.

<sup>2</sup> The Lord has swallowed up all the habitations of Jacob, and has not pitied;

He has thrown down in his wrath the strongholds of the daughter of Judah,

He has brought them down to the ground, he has profaned the kingdom and its princes.

Ver. 12. Whom Jehovah has put to grief: or, With which Jehovah has afflicted me.



<sup>3</sup> He has cut off in fierce anger every  
horn of Israel;  
He has drawn back his right hand  
from before the enemy;  
And he has burned up Jacob like a  
flaming fire, which devours  
round about.  
<sup>4</sup> He has bent his bow like an enemy,  
he has stood with his right hand  
as an adversary,  
And has slain all that were desirable  
to the eye;  
In the tent of the daughter of Zion  
he has poured out his fury like  
fire.  
<sup>5</sup> The Lord is become as an enemy,  
he has swallowed up Israel;  
He has swallowed up all her palaces,  
he has destroyed his strong-  
holds;  
And he has multiplied in the daugh-  
ter of Judah mourning and la-  
mentation.  
<sup>6</sup> And he has violently taken away his  
hedge, as if it were of a garden;  
he has destroyed his place of  
assembly;  
Jehovah has caused appointed feast  
and sabbath to be forgotten in  
Zion,  
And has despised in the indignation  
of his anger king and priest.  
<sup>7</sup> The Lord has cast off his altar, he  
has abhorred his sanctuary,  
He has shut up into the hand of the  
enemy the walls of her palaces;  
They have made a noise in the house  
of Jehovah, as in the day of an  
appointed feast.  
<sup>8</sup> Jehovah has purposed to destroy  
the wall of the daughter of Zion;  
He has stretched out the line, he has  
not withdrawn his hand from de-  
stroying;  
But he has made the rampart and the  
wall to mourn, they languish to-  
gether.  
<sup>9</sup> Her gates are sunk into the ground,

he has destroyed and broken her  
bars;  
Her king and her princes are among  
the nations where the law is not;  
Yea, her prophets find no vision  
from Jehovah.  
<sup>10</sup> The elders of the daughter of Zion  
sit upon the ground, they keep  
silence;  
They have cast up dust upon their  
heads, they have girded them-  
selves with sackcloth;  
The virgins of Jerusalem have low-  
ered their heads to the ground.  
<sup>11</sup> My eyes do fail with tears, my  
heart is troubled,  
My liver is poured upon the earth,  
for the breach of the daughter  
of my people,  
Because the young children and the  
sucklings swoon in the streets of  
the city.  
<sup>12</sup> They keep saying to their mothers,  
Where is grain and wine?  
While they swoon as the wounded in  
the streets of the city,  
While their soul is poured out into  
their mothers' bosom.  
<sup>13</sup> What shall I testify to thee? what  
shall I liken to thee, O daughter  
of Jerusalem?  
What shall I equal to thee, that I  
may comfort thee, O virgin  
daughter of Zion?  
For thy breach is great like the sea;  
who can heal thee?  
<sup>14</sup> Thy prophets have seen for thee  
visions of vanity and foolishness,  
And they have not uncovered thy  
iniquity, to bring again thy cap-  
tivity;  
But have seen for thee oracles of  
falsehood and banishment.  
<sup>15</sup> All that pass by clap their hands  
at thee,  
They hiss and wag their head at the  
daughter of Jerusalem, [saying]:  
Is this the city that men called Per-

Ver. 6. Hedge: or, booth.

Ver. 14. Oracles: or, burdens. Banishment: or, seduction.

fection of beauty, Joy of the whole earth?

<sup>16</sup> All thine enemies have opened their mouth wide against thee; They hiss and gnash the teeth; they say, We have swallowed her up; Certainly this is the day that we looked for; we have found, we have seen it.

<sup>17</sup> Jehovah has done that which he devised; he has finished his word that he commanded from the days of old;

He has thrown down, and has not pitied;

And he has caused the enemy to rejoice over thee, he has exalted the horn of thine adversaries.

<sup>18</sup> Their heart cried to the Lord— O wall of the daughter of Zion, let tears run down like a torrent day and night;

Give thyself no respite, let not the apple of thine eye cease.

<sup>19</sup> Arise, cry out in the night, at the beginning of the watches;

Pour out thy heart like water before the face of the Lord;

Lift up thy hands toward him for the life of thy young children, who swoon for hunger at the head of every street.

<sup>20</sup> See, O Jehovah, and behold, to whom thou hast done thus!

Shall women eat their fruit, the children that are dandled in the hands?

Shall priest and prophet be slain in the sanctuary of the Lord?

<sup>21</sup> The youth and the old man lie on the ground in the streets,

My virgins and my young men are fallen by the sword;

Thou hast killed them in the day of thine anger; thou hast slaughtered, hast not pitied.

<sup>22</sup> Thou hast called, as in the day of an appointed feast, my terrors round about,

And there was none that escaped or remained in the day of Jehovah's anger;

Those that I have dandled and brought up has my enemy consumed.

### CHAPTER III

<sup>1</sup> I am the man that has seen affliction by the rod of his wrath.

<sup>2</sup> Me has he led, and caused me to walk in darkness without light.

<sup>3</sup> Surely against me he turns his hand again and again all the day.

<sup>4</sup> My flesh and my skin he has worn out; he has broken my bones.

<sup>5</sup> He has built against me, and compassed me with gall and travail.

<sup>6</sup> In dark places he has made me to dwell, like those who have been long dead.

<sup>7</sup> He has fenced me in, that I cannot go out; he has made my chain heavy.

<sup>8</sup> Yea, when I cry and call for help, he shuts out my prayer.

<sup>9</sup> He has fenced up my ways with hewn stone, he has made my paths crooked.

<sup>10</sup> A bear lying in wait is he to me, a lion in secret places.

<sup>11</sup> He has turned aside my ways, and pulled me in pieces; he has made me desolate.

<sup>12</sup> He has bent his bow, and set me as a mark for the arrow.

<sup>13</sup> He has caused his shafts to enter into my reins.

<sup>14</sup> I am become a laughing-stock to all my people, and their song all the day.

<sup>15</sup> He has filled me with bitterness, he has sated me with worm-wood.



- <sup>16</sup> He has also crushed my teeth with gravel stones, he has covered me with ashes.
- <sup>17</sup> And thou hast cast off my soul from peace; I forgot prosperity.
- <sup>18</sup> And I said, My endurance is perished, and my expectation from Jehovah.
- <sup>19</sup> Remember my affliction and my wandering, the wormwood and the gall.
- <sup>20</sup> My soul has them still in remembrance, and is bowed down within me.
- <sup>21</sup> This I recall to my mind, therefore have I hope.
- <sup>22</sup> [It is of] Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not.
- <sup>23</sup> They are new every morning; great is thy faithfulness.
- <sup>24</sup> Jehovah is my portion, says my soul; therefore will I hope in him.
- <sup>25</sup> Jehovah is good to those who wait for him, to the soul that seeks him.
- <sup>26</sup> It is good that a man should hope and quietly wait for the salvation of Jehovah.
- <sup>27</sup> It is good for a man that he bear the yoke in his youth.
- <sup>28</sup> Let him sit alone and keep silence, because he has laid it upon him.
- <sup>29</sup> Let him put his mouth in the dust; peradventure there may be hope.
- <sup>30</sup> Let him give his cheek to him that smites him; let him be filled full with reproach.
- <sup>31</sup> For the Lord will not cast off forever.
- <sup>32</sup> For though he cause grief, yet will he have compassion according to the multitude of his loving-kindnesses.
- <sup>33</sup> For he does not afflict willingly, nor grieve the sons of men.
- <sup>34</sup> To crush under foot all the prisoners of the earth,
- <sup>35</sup> To turn aside the right of a man before the face of the Most High,
- <sup>36</sup> To subvert a man in his cause, the Lord approves not.
- <sup>37</sup> Who is he that says, and it comes to pass, when the Lord commands it not?
- <sup>38</sup> Out of the mouth of the Most High comes there not evil and good?
- <sup>39</sup> Wherefore does a living man complain, a man for the punishment of his sins?
- <sup>40</sup> Let us search and try our ways, and turn again to Jehovah.
- <sup>41</sup> Let us lift up our heart with our hands to God in the heavens.
- <sup>42</sup> We have transgressed and have rebelled; thou hast not pardoned.
- <sup>43</sup> Thou hast covered with anger and pursued us; thou hast killed, thou hast not pitied.
- <sup>44</sup> Thou hast covered thyself with a cloud, that prayer should not pass through.
- <sup>45</sup> Thou hast made us offscouring and refuse in the midst of the peoples.
- <sup>46</sup> All our enemies have opened their mouth wide against us.
- <sup>47</sup> Fear and the pit are come upon us, devastation and destruction.
- <sup>48</sup> My eye runs down with streams of water, for the breach of the daughter of my people.
- <sup>49</sup> My eye pours down, and ceases not, without any intermission,
- <sup>50</sup> Till Jehovah look down, and behold from heaven.

Ver. 16. Covered me with ashes: or, trampled me down in the ashes.

Ver. 33. Willingly: Heb., from his heart.

Ver. 36. Approves: Heb., sees not.

Ver. 37. Who is he that says: or, Who then says.

Ver. 39. A man for the punishment of his sins: or, a man that is in his sins.

Ver. 41. With our hands: that is, in addition to our hands.

Ver. 43. Covered: or, covered thyself.

- <sup>51</sup> My eye affects my soul, because of all the daughters of my city.
- <sup>52</sup> Those who, are my enemies without cause have hunted me closely like a bird.
- <sup>53</sup> They have cut off my life in the dungeon, and have cast stones upon me.
- <sup>54</sup> Waters flowed over my head; I said, I am cut off.
- <sup>55</sup> I called upon thy name, O Jehovah, out of the lowest dungeon.
- <sup>56</sup> Thou heardest my voice; hide not thine ear at my breathing, at my cry.
- <sup>57</sup> Thou drewest near in the day that I called upon thee; thou saidst, Fear not.
- <sup>58</sup> O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.
- <sup>59</sup> O Jehovah, thou hast seen my wrong; judge thou my cause.
- <sup>60</sup> Thou hast seen all their vengeance and all their devices against me.
- <sup>61</sup> Thou hast heard their reproach, O Jehovah, and all their devices against me.
- <sup>62</sup> The lips of those who rose up against me, and their imagination against me all the day.
- <sup>63</sup> Behold thou their sitting down, and their rising up; I am their song.
- <sup>64</sup> Thou wilt render to them a recompense, O Jehovah, according to the work of their hands.
- <sup>65</sup> Thou wilt give them blindness of heart, thy curse to them.
- <sup>66</sup> Thou wilt pursue them in anger, and destroy them from under the heavens of Jehovah.

# CHAPTER IV

- <sup>1</sup> How does the gold become dim! [how] is the most pure gold changing!

Ver. 51. Affects: or, pains.

Ver. 56. Breathing: or, sighing.

Ver. 65. Blindness of heart: Heb., a covering of heart.

Ver. 2. Comparable to fine gold: Heb., who may be weighed against fine gold.

Ver. 7. Brighter: or, purer. Rubies: or, corals.

Ver. 9. Fine away: Heb., flow away.

The stones of the sanctuary are poured out at the head of every street.

<sup>2</sup> The precious sons of Zion, comparable to fine gold,

How are they esteemed as earthen pitchers, the work of the hands of the potter!

<sup>3</sup> Even the jackals draw out the breast, they give suck to their young ones;

The daughter of my people is become cruel, like the ostriches in the wilderness.

<sup>4</sup> The tongue of the sucking child cleaves to the roof of his mouth for thirst;

The young children ask bread, and no man breaks it to them.

<sup>5</sup> Those who fed on dainties are desolate in the streets;

Those who were brought up in scarlet embrace dunghills.

<sup>6</sup> For the iniquity of the daughter of my people is greater than the sin of Sodom,

Which was overthrown as in a moment, and no hands were laid upon her.

<sup>7</sup> Her nobles were brighter than snow, they were whiter than milk,

They were more ruddy in body than rubies, their polishing was as of sapphire.

<sup>8</sup> Their visage is darker than blackness; they are not known in the streets;

Their skin shrivels upon their bones; it is withered, it is become like a stick.

<sup>9</sup> Better are those who are slain with the sword than those who are slain with hunger;

For these pine away, pierced



through, for want of the fruits of the field.

<sup>10</sup> The hands of pitiful women have cooked their own children;  
They became their food in the breach of the daughter of my people.

<sup>11</sup> Jehovah has accomplished his fury, he has poured out his fierce anger;

And he has kindled a fire in Zion, which has devoured its foundations.

<sup>12</sup> The kings of the earth believed not, neither all the inhabitants of the world,

That the adversary and the enemy should enter into the gates of Jerusalem.

<sup>13</sup> [It is] because of the sins of her prophets, the iniquities of her priests,

Who have shed the blood of the just in the midst of her.

<sup>14</sup> They wandered as blind men in the streets, they were polluted with blood,

So that men could not touch their garments.

<sup>15</sup> Depart! they cried to them, Unclean! depart! depart! touch not!

When they fled away, even wandered, men said among the nations, they shall no more sojourn [herel].

<sup>16</sup> The anger of Jehovah has divided them; he will no more regard them;

They respected not the persons of the priests, they favored not the elders.

<sup>17</sup> Our eyes do yet fail [in looking] for our vain help;

In our watching we have watched for a nation that could not save.

<sup>18</sup> They hunt our steps, that we cannot go in our streets;

Our end is near, our days are fulfilled, for our end is come.

<sup>19</sup> Our pursuers were swifter than the eagles of heaven;

They chased us upon the mountains, they laid wait for us in the wilderness.

<sup>20</sup> The breath of our nostrils, the anointed of Jehovah, was taken in their pits;

Of whom we said, Under his shadow we shall live among the nations.

<sup>21</sup> Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz;

The cup shall pass through to thee also; thou shalt be drunken, and shalt make thyself naked.

<sup>22</sup> The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into exile.

He will visit thine iniquity, O daughter of Edom; he will uncover thy sins.

## CHAPTER V

<sup>1</sup> Remember, O Jehovah, what is come upon us;

Behold, and see our reproach.

<sup>2</sup> Our inheritance is turned to strangers,

Our houses to foreigners.

<sup>3</sup> We are orphans and fatherless, Our mothers are as widows.

<sup>4</sup> We have drunk our water for money;

Our wood is sold to us.

<sup>5</sup> Our pursuers are upon our necks; We are weary, we have no rest.

<sup>6</sup> To Egypt we have given the hand, To Assyria, to be satisfied with bread.

<sup>7</sup> Our fathers have sinned, [and] are not;

We have borne their iniquities.

Ver. 16. Anger: Heb., face.

Ver. 4. Is sold to us: Heb., comes in for a price.

Ver. 5. Our pursuers are upon our necks: Heb., Upon our necks we are pursued.

<sup>8</sup> Servants rule over us;  
There is none to deliver us out of  
their hand.  
<sup>9</sup> We get our bread at the peril of  
our lives,  
Because of the sword of the wilder-  
ness.  
<sup>10</sup> Our skin is hot like an oven,  
Because of the burning heat of  
famine.  
<sup>11</sup> They ravished the women in Zion,  
The virgins in the cities of Judah.  
<sup>12</sup> Princes were hanged up by their  
hand;  
The faces of elders were not hon-  
ored.  
<sup>13</sup> The young men bore the mill,  
And the children stumbled under the  
wood.  
<sup>14</sup> The elders have ceased from the  
gate,  
The young men from their music.

<sup>15</sup> The joy of our heart is ceased;  
Our dance is turned into mourning.  
<sup>16</sup> The crown is fallen from our head;  
Woe to us! for we have sinned.  
<sup>17</sup> For this our heart is faint;  
For these things our eyes are dim;  
<sup>18</sup> For the mountain of Zion, which  
is desolate;  
Jackals walk upon it.  
<sup>19</sup> Thou, O Jehovah, sittest [as king]  
forever;  
Thy throne is from generation to  
generation.  
<sup>20</sup> Wherefore dost thou forget us  
forever,  
Forsake us so long time?  
<sup>21</sup> Turn us to thee, O Jehovah; and  
we shall be turned;  
Renew our days as of old—  
<sup>22</sup> Unless thou hast utterly rejected  
us,  
Art very wroth against us.

## THE BOOK OF THE PROPHET

## EZEKIEL

## CHAPTER I

<sup>1</sup> Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw appearances of God. <sup>2</sup> In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of Jehovah came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar: and the hand of Jehovah was there upon him. <sup>4</sup> And I looked, and behold, a storm-wind came out of the north, a great cloud, with a fire flashing continually, with a ra-

diance round about it, and out of the midst of it as the brilliancy of glowing metal, out of the midst of the fire. <sup>5</sup> And out of the midst of it came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. <sup>6</sup> And each one had four faces, and every one of them had four wings. <sup>7</sup> And their legs were rigid; and the sole of their feet was like the sole of a calf's foot: and they glowed like the face of burnished bronze. <sup>8</sup> And the arms of a man were under their wings on their four sides; and as for the faces and the wings of the four, <sup>9</sup> their wings were joined one to another; they turned not as they



went; they went every one straight ahead. <sup>10</sup> As for the likeness of their faces, they had the face of a man [in front]; and the four had the face of a lion on the right side; and the four had the face of an ox on the left side; the four had also the face of an eagle [facing] within. <sup>11</sup> And their wings were outstretched above; each one had two [wings], one of which joined to its neighbor [on either side], and two covering their bodies. <sup>12</sup> And they went every one straight ahead: whither the spirit was to go, they went; they turned not in their going. <sup>13</sup> And in the midst of the living creatures, was an appearance like glowing coals of fire, like the appearance of torches it was moving back and forth among the living creatures: and the fire was radiant, and out of the fire flashed lightning. <sup>14</sup> And the living creatures sped and returned as the appearance of a flash of lightning. <sup>15</sup> I looked at the living creatures, and, behold, one wheel upon the earth beside the living creatures, for each of his four faces. <sup>16</sup> The appearance of the wheels and their work was like the glistening of a tarshish-stone, and they four had the same form: and their appearance and their workmanship was as it were a wheel within a wheel. <sup>17</sup> When they went, they went toward their four sides: they turned not as they went. <sup>18</sup> As for their fellows, they were high and dreadful; and the four had their fellows full of eyes round about. <sup>19</sup> And when the living creatures moved the wheels moved beside them: and when the living creatures rose up from the earth, the wheels rose up. <sup>20</sup> Whithersoever the spirit had to go, thither they went. And the wheels rose up beside them; for the spirit of the living creature was in the wheels. <sup>21</sup> When those moved, these moved, and when those stood, these stood; and when

those rose up from the earth, the wheels rose up beside them: for the spirit of the living creature was in the wheels. <sup>22</sup> And over the heads of the living creature there was the likeness of a firmament, like the glistening of the glorious crystal, outstretched over their heads above. <sup>23</sup> And under the firmament were their wings extended, the one toward the other: every one had two covering them, and every one had two covering even their bodies. <sup>24</sup> And I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, when they went, a noise of tumult like the noise of a host: when they stood, they dropped their wings. <sup>25</sup> And there was a voice above the firmament that was over their heads: when they stood, they dropped their wings. <sup>26</sup> And above the firmament that was over their heads was the form of a throne, as the appearance of a sapphire stone: and upon the form of the throne was a likeness as the appearance of a man above. <sup>27</sup> And I saw what was like the brilliancy of glowing metal, like the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire; and there was a radiance round about him. <sup>28</sup> As the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the radiance round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice speaking.

## CHAPTER II

<sup>1</sup> And he said to me, Son of man, stand upon thy feet, and I will speak with thee. <sup>2</sup> And the spirit entered

Ver. 13. So Sept.; but the Hebrew reads: As for the likeness.

into me when he spoke to me, and set me upon my feet; and I heard him that was speaking to me. <sup>3</sup> And he said to me, Son of man, I am about to send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me, even to this very day. <sup>4</sup> And the children are hard-faced and obstinate, to whom I am about to send thee: and thou shalt say to them, Thus says the Lord Jehovah. <sup>5</sup> And they, whether they will hear, or whether they will refuse, (for they are a rebellious house,) yet shall know that a prophet has been among them. <sup>6</sup> And thou, son of man, be not afraid of them, nor fear their words, though they are obstinate and are cursing thee, and thou must dwell among scorpions: fear not their words, nor be dismayed at their looks, though they are a rebellious house. <sup>7</sup> And thou shalt speak my words to them, whether they will hear, or whether they will refuse: for they are rebellious. <sup>8</sup> But thou, son of man, hear what I am about to say to thee; be not thou rebellious like that rebellious house: open thy mouth, and eat what I am about to give thee. <sup>9</sup> And when I looked, behold, a hand was stretched out to me; and, lo, a roll of a book was in it: <sup>10</sup> and he spread it before me; and it was written within and on the back: and there were written in it lamentations, and sighing, and wailing.

## CHAPTER III

<sup>1</sup> And he said to me, Son of man, what thou findest, eat; eat this roll, and go, speak to the house of Israel. <sup>2</sup> So I opened my mouth, and he made me eat this roll. <sup>3</sup> And he said

to me, Son of man, cause thy stomach to digest, and fill thyself with this roll that I am giving thee. Then did I eat it; and it was as sweet as honey in my mouth.

<sup>4</sup> And he said to me, Son of man, go, get thee to the house of Israel, and speak with my words to them.

<sup>5</sup> For not to a people of a strange speech and of a difficult language art thou sent, but to the house of Israel;

<sup>6</sup> not to many peoples of a strange speech and of a difficult language, whose words thou canst not understand. Surely, if I should send thee to them, they would hear thee. <sup>7</sup> But the house of Israel will not hear thee; for they will not hear me; for all the house of Israel have a hard forehead and an obstinate heart.

<sup>8</sup> Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. <sup>9</sup> As a diamond harder than a rock have I made thy forehead: fear them not, neither be dismayed at their looks, though they are a rebellious house.

<sup>10</sup> Moreover he said to me, Son of man, all my words that I shall speak to thee take into thy heart, and hear with thine ears. <sup>11</sup> And go, get thee to them of the captivity, to the children of thy people, and speak to them, and tell them, Thus says the Lord Jehovah; whether they will hear, or whether they will refuse.

<sup>12</sup> Then the Spirit lifted me up, and I heard behind me the sound of a great rustling, as the glory of Jehovah arose from its place; <sup>13</sup> and the sound of the wings of the living creatures as they touched one another, and the sound of the wheels beside them, even the sound of a great rushing. <sup>14</sup> So the Spirit lifted me up, and took me away: and I

II. Ver. 6. Hebrew reads doubtfully; briars and thorns be with thee; by use of the Sept. the above rendering is reached.

III. Ver. 5. Hebrew, deep of lip and heavy of tongue.

Ver. 12. Hebrew text apparently corrupt.



went in bitterness, in the heat of my spirit, and the hand of Jehovah was heavy upon me. <sup>15</sup> Then I came to the captives to Tel-abib, who were dwelling by the river Chebar, even to where they were dwelling; and I sat there dumbfounded among them seven days.

<sup>16</sup> And it came to pass at the end of seven days, that the word of Jehovah came to me, saying, <sup>17</sup> Son of man, I have made thee a watchman to the house of Israel: therefore hear the word that I speak, and give them warning from me. <sup>18</sup> When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his guilt; but his blood at thy hand will I require. <sup>19</sup> Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his guilt; but thou hast saved thyself. <sup>20</sup> Again, when a righteous man turns from his righteousness, and does evil, and I lay a stumblingblock before him, [so that] he die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but his blood at thy hand will I require. <sup>21</sup> But if thou warn the righteous man not to sin, and he does not sin, he shall surely live, because he took warning; and thou hast saved thyself.

<sup>22</sup> And the hand of Jehovah was there upon me; and he said to me, Arise, go out into the plain, and I will talk with thee there. <sup>23</sup> Then I arose, and went out into the plain; and, lo, the glory of Jehovah was standing there, as the glory which I saw by the river Chebar: and I fell upon my face. <sup>24</sup> Then the Spirit en-

tered into me, and set me upon my feet; and he spoke with me, and said to me, Go, shut thyself within thy house. <sup>25</sup> But thou, son of man, behold, cords shall be put upon thee, and thou shalt be bound with them, and thou shalt not go out among them: <sup>26</sup> and thy tongue will I make cleave to the roof of thy mouth, and thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. <sup>27</sup> But when I speak with thee, I will open thy mouth, and thou shalt say to them, Thus says the Lord Jehovah: He that hears, let him hear; and he that refuses, let him refuse: for they are a rebellious house.

#### CHAPTER IV

<sup>1</sup> Son of man, take thee also a clay brick, and set it before thee, and trace upon it a city, even Jerusalem: <sup>2</sup> and set a siege against it, and build siege-towers against it, and throw up an embankment against it; set camps also against it, and plant battering-rams against it round about: <sup>3</sup> And take thou to thee an iron plate, and put it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege to it. This shall be a symbol to the house of Israel.

<sup>4</sup> Lie thou also upon thy left side, and lay the guilt of the house of Israel upon thee: [according to] the number of the days that thou shalt lie upon it, thou shalt bear their guilt. <sup>5</sup> For I have appointed the years of their guilt to be to thee a number of days, even three hundred and ninety days; so shalt thou bear the guilt of the house of Israel. <sup>6</sup> And again, when thou hast completed these, thou shalt lie on thy right side, and shalt bear the guilt of the house of Judah forty days, each day for a year, have I appointed

Ver. 15. Some authorities omit, who were dwelling by the river Chebar.

Ver. 21. Hebrew, that the righteous sin not, is probably a corrupt text.

Ver. 4. Some authorities have, thee, but the Hebrew has, it.

it to thee. <sup>7</sup> And thou shalt set thy face toward the siege of Jerusalem, with thine arm bared; and thou shalt prophesy against it. <sup>8</sup> And, behold, I put cords upon thee, and thou shalt not turn thee from one side to another, till thou hast completed the days of thy siege.

<sup>9</sup> Take thou also to thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make bread of them; [according to] the number of the days that thou art lying upon thy side, even three hundred and ninety days, shalt thou eat of it. <sup>10</sup> And thy food that thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. <sup>11</sup> And thou shalt drink water by measure, the sixth part of an hin: from time to time shalt thou drink. <sup>12</sup> As barley cakes shalt thou eat it, and thou shalt bake it in their sight with the excrements of man. <sup>13</sup> And Jehovah said, Even thus shall the children of Israel eat their bread defiled, among the nations whither I will drive them. <sup>14</sup> Then said I, Alas, Lord Jehovah! behold, my soul has never been polluted: for from my youth up even until now have I not eaten of flesh that died a natural death, or of that torn of beasts; neither has unclean flesh entered my mouth. <sup>15</sup> Then he said to me, See, I have given thee excrements of the herd instead of excrements of man, and thou shalt prepare thy bread thereon. <sup>16</sup> Moreover he said to me, Son of man, behold, I am about to break the staff of bread in Jerusalem: and they shall eat bread by weight and with anxiety; and they shall drink water by measure and with terror: <sup>17</sup> that they may lack bread and water, and be horrified one with another, and pine away in their guilt.

## CHAPTER V

<sup>1</sup> Also, Son of man, take thee a sharp sword, use it as a barber's razor, and cause it to pass upon thy head and upon thy beard: then take thee balances and divide them [the hair]. <sup>2</sup> A third part shalt thou burn in fire in the midst of the city, when the days of the siege are completed; and thou shalt take a third part, and smite it with the sword round about; and a third part thou shalt scatter to the wind, (for I will draw out a sword after them). <sup>3</sup> And thou shalt take thence a few of them, and bind them in thy skirts. <sup>4</sup> And [some] of these again shalt thou take, and throw them into the midst of the fire, and burn them in the fire; therefrom shall a fire come out. [And thou shalt say] to all the house of Israel,

<sup>5</sup> Thus says the Lord Jehovah, This is Jerusalem: in the midst of the nations have I set her and countries are round about her. <sup>6</sup> And she has rebelled against my judgments in doing more wickedness than the nations, and against my statutes more than the countries round about her: for they have rejected my judgments, and as for my statutes, they have not walked in them. <sup>7</sup> Therefore thus says the Lord Jehovah: Because ye are more turbulent than the nations round about you, and have not walked in my statutes, neither have kept my judgments, neither have observed the ordinances of the nations round about you, <sup>8</sup> therefore thus says the Lord Jehovah: Behold, I, even I, am against thee; and I will execute judgments in the midst of thee in the sight of the nations. <sup>9</sup> And I will do in thee what I have not done, and the like of which I will not do any more, because of all thine abominations. <sup>10</sup> And fathers shall eat their sons in the midst of



thee, and sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter to all the winds.

<sup>11</sup> Wherefore, as I live, says the Lord Jehovah, surely, because thou hast defiled my sanctuary with all thy detestable things and with all thine abominations, therefore will I cut them down, mine eye shall not spare, and I also will have no pity. <sup>12</sup> A third part of thee shall die with pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and a third part will I scatter to all the winds, and will draw out a sword after them. <sup>13</sup> Thus shall mine anger be accomplished, and I will satisfy my fury upon them, and I will be appeased: and they shall know that I Jehovah have spoken in my zeal, when I have exhausted my fury upon them. <sup>14</sup> Moreover I will make thee a desolation and a reproach, among the nations round about thee, in the sight of every passer-by. <sup>15</sup> So it shall be a reproach and a taunt, an instruction and an astonishment, to the nations round about thee, when I shall execute judgments in thee in anger and in fury, and in furious rebukes: I Jehovah have spoken it: <sup>16</sup> when I shall send upon them the evil arrows of famine, that are for destruction, which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread; <sup>17</sup> and I will send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I Jehovah have spoken it.

## CHAPTER VI

<sup>1</sup> And the word of Jehovah came to me, saying, <sup>2</sup> Son of man, set thy face toward the mountains of Israel,

and prophesy against them, <sup>3</sup> and say, Ye mountains of Israel, hear the word of the Lord Jehovah: Thus says the Lord Jehovah to the mountains and to the hills, to the ravines and to the valleys:

Behold, I, even I, am about to bring upon you a sword,

And I will destroy your high places.

<sup>4</sup> And your altars shall become desolate, and your sun-images be broken.

And I will throw down your slain before your idols.

<sup>5</sup> And I will lay the corpses of the children of Israel before their idols;

And I will scatter your bones about your altars.

<sup>6</sup> In all your dwelling-places the cities shall be laid waste,

And the high places shall be desolate,

That your altars may be laid waste and bear their [own] guilt,

And your idols may be broken and cease,

And your sun-images may be cut down,

And your works may be blotted out.

<sup>7</sup> And the slain shall fall in the midst of you,

And ye shall know that I am Jehovah.

<sup>8</sup> Yet will I leave a remnant, the fugitive from the sword among the nations,

When ye shall be scattered through the countries.

<sup>9</sup> And your fugitives shall remember me

Among the nations whither they shall be carried captive,

When I shall have been broken by their wanton heart, which has turned aside from me,

And their eyes, which are wanton, after their idols:

And they shall loathe themselves in their own sight for the evils

Which they have committed in all their abominations.

<sup>10</sup> And they shall know that I am Jehovah:

I have not said in vain that I would do this evil to them.

<sup>11</sup> Thus says the Lord Jehovah:

Smite with thy hand, and stamp with thy foot, and say,

Alas! because of all the evil abominations of the house of Israel:

For they shall fall by sword, by famine, and by pestilence.

<sup>12</sup> He that is far off shall die of pestilence;

And he that is near shall fall by the sword;

And he that remains and is besieged shall die of famine:

Thus will I accomplish my fury upon them.

<sup>13</sup> And ye shall know that I am Jehovah,

When their slain shall be among their idols round about their altars,

Upon every high hill, in all the tops of the mountains,

And under every green tree, and under every thick terebinth,

The place where they offered sweet savour to all their idols.

<sup>14</sup> And I will stretch out my hand upon them,

And make the land desolate and waste,

From the wilderness even to Riblah, throughout all their dwellings:

And they shall know that I am Jehovah.

## CHAPTER VII

<sup>1</sup> And the word of Jehovah came to me, saying, <sup>2</sup> Thou son of man, thus says the Lord Jehovah to the land of Israel,

An end is coming, the end upon the four corners of the land.

<sup>3</sup> Now is the end upon thee, and I will send mine anger upon thee, And will judge thee according to thy ways;

And I will bring upon thee all thine abominations.

<sup>4</sup> And mine eye shall not spare thee, neither will I have pity:

But I will bring thy ways upon thee, And thine abominations shall be in the midst of thee:

And ye shall know that I am Jehovah.

<sup>5</sup> Thus says the Lord Jehovah: An evil, an only evil; behold, it is coming.

<sup>6</sup> An end is come, the end is come, It awakes against thee; behold, it is coming.

<sup>7</sup> Thy doom is coming to thee, O inhabitant of the land:

The time is coming, the day is near: A tumult, and not a joyful shouting, upon the mountains.

<sup>8</sup> Now will I shortly pour out my fury upon thee, and accomplish mine anger against thee,

And will judge thee according to thy ways, and I will bring upon thee all thine abominations.

<sup>9</sup> And mine eye shall not spare, neither will I have pity:

According to thy ways will I bring upon thee,

And thine abominations shall be in the midst of thee;

And ye shall know that I Jehovah do smite.

<sup>10</sup> Behold, the day, behold, it is coming:

Thy doom has arisen; the sceptre has blossomed, pride has budded.

<sup>11</sup> Violence has arisen as a scepter of wickedness;

None of them [shall be left], none of their noisy multitude, none of their wealth:

Neither shall there be a wailing among them.



<sup>12</sup> The time is coming, the day is drawing near:  
 Let not the buyer rejoice, nor the seller mourn:  
 For wrath is upon all their multitude.  
<sup>13</sup> For the seller shall not recover what is sold,  
 Although they are yet alive:  
 For the vision is touching the whole multitude, none shall return:  
 They shall not strengthen themselves, for the life of each is in his iniquity.  
<sup>14</sup> They have blown the trumpet, and have made all ready;  
 But no one goes out to battle:  
 For my wrath is upon all the multitude.  
<sup>15</sup> The sword is without, and pestilence and famine within:  
 He that is in the field shall die by the sword;  
 And he that is in the city, famine and pestilence shall devour him.  
<sup>16</sup> But the fugitives shall escape, and shall be on the mountains like doves of the valleys,  
 All of them mourning, every one in his guilt.  
<sup>17</sup> All hands shall be feeble, and all knees shall be weak as water.  
<sup>18</sup> They shall also gird themselves with sackcloth, and horror shall cover them;  
 And shame shall be upon all faces, and baldness upon all their heads.  
<sup>19</sup> They shall throw down their silver in the streets,  
 And their gold shall be as an unclean thing;  
 Their silver and their gold can not deliver them  
 In the day of the wrath of Jehovah;  
 They shall not satisfy their souls, neither fill themselves:  
 Because it has been the stumbling-block of their guilt.  
<sup>20</sup> As for the beauty of his ornament, they turned it to pride;

And they made the images of their abominations; their detestable things, thereof:  
 Therefore have I made it for them as an unclean thing.  
<sup>21</sup> And I will give it into the hands of the strangers for a prey,  
 And to the wicked of the earth for a spoil;  
 And they shall profane it.  
<sup>22</sup> My face will I turn also from them, and they shall profane my secret [place]:  
 And robbers shall enter it, and profane it.  
<sup>23</sup> Make the chain: for the land is full of bloody crimes, and the city is full of violence.  
<sup>24</sup> Wherefore I will bring the worst of the nations, and they shall possess their houses:  
 I will also make the pride of the strong to cease;  
 And their holy places shall be profaned.  
<sup>25</sup> Distress is coming; and they shall seek peace, and there shall be none.  
<sup>26</sup> Mischief upon mischief shall come, and rumor shall follow rumor;  
 And they shall seek a vision of the prophet;  
 But the law shall perish from the priest, and counsel from the elders.  
<sup>27</sup> The king shall mourn, and the prince shall be clothed with desolation,  
 And the hands of the people of the land shall be troubled:  
 I will do to them according to their way, and according to their deserts will I judge them;  
 And they shall know that I am Jehovah.

## CHAPTER VIII

<sup>1</sup> And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I was sitting in my house, and the elders of

Judah were sitting before me, that the hand of the Lord Jehovah fell there upon me. <sup>2</sup> Then I looked, and, lo, a likeness as the appearance of fire; from the appearance of his loins and downward, fire: and from his loins and upward, as the appearance of brightness, the brilliancy of glowing metal. <sup>3</sup> And he stretched out the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between the earth and the heaven, and brought me to Jerusalem in the visions of God, to the entrance of the inner gate facing the north; where was the seat of the image of jealousy, which provokes to jealousy. <sup>4</sup> And, behold, the glory of the God of Israel was there, according to the appearance that I saw in the plain. <sup>5</sup> Then said he to me, Son of man, lift up thine eyes now toward the north. So I lifted up mine eyes toward the north, and behold northward of the gate of the altar this image of jealousy in the entrance. <sup>6</sup> And he said to me, Son of man, seest thou what they are doing? even the great abominations that the house of Israel are committing here, that I should go far off from my sanctuary? But thou shalt again see yet other great abominations. <sup>7</sup> And he brought me to the door of the court; and I looked, and, lo, a hole in the wall. <sup>8</sup> Then said he to me, Son of man, dig now in the wall: and when I had digged in the wall, then, lo, a door. <sup>9</sup> And he said to me, Go in, and see the wicked abominations that they are doing here. <sup>10</sup> So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, traced upon the wall all around. <sup>11</sup> And seventy men of the elders of the house of Israel, with Jazaniah the son of Shaphan standing in the midst of

them, and every man with his censer in his hand; and the odour of the cloud of incense was rising. <sup>12</sup> Then said he to me, Son of man, hast thou seen what the elders of the house of Israel are doing in the dark, every man in his chambers of imagery? for they are saying, Jehovah is not looking at us; Jehovah has forsaken the land. <sup>13</sup> He said also to me, Thou shalt again see yet other great abominations which they are doing. <sup>14</sup> Then he brought me to the door of the gate of Jehovah's house facing the north, and behold there women sitting weeping for Tammuz. <sup>15</sup> Then said he to me, Hast thou seen this, O son of man? thou shalt again see yet greater abominations than these. <sup>16</sup> And he brought me into the inner court of Jehovah's house, and, lo, at the door of the temple of Jehovah, between the porch and the altar, were about twenty-five men, with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshiping the sun toward the east. <sup>17</sup> Then he said to me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have turned again to provoke me: and, lo, they are putting the branch to their nose. <sup>18</sup> Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity, and though they cry in mine ears with a loud voice, yet will I not hear them.

## CHAPTER IX

<sup>1</sup> Then he cried in mine ears with a loud voice, saying, Cause ye them who have charge over the city to draw near, every man with his destroying weapon in his hand. <sup>2</sup> And behold, six men were coming from

Ver. 17. Putting the branch to their nose. Probably after a Persian custom in worship.  
Ver. 1. Or, Draw ye near that, etc.



the way of the upper gate, which faces the north, every man with his slaughter-weapon in his hand; and one man in the midst of them clothed in linen, with a scribe's inkhorn by his side. And they went in, and stood beside the bronze altar. <sup>3</sup> And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the scribe's inkhorn by his side. <sup>4</sup> And Jehovah said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that are sighing and crying for all the abominations that are done in the midst of her. <sup>5</sup> And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity: <sup>6</sup> slay utterly the old man, the young man and the maiden, and little children and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the elders who were before the house. <sup>7</sup> And he said to them, Defile the house, and fill the courts with the slain: go out. <sup>8</sup> And they went out, and smote in the city. And it came to pass, while they were smiting, that I was left alone and I fell upon my face, and cried, and said, Alas, Lord Jehovah! art thou destroying all the remnant of Israel in thy pouring out of thy fury upon Jerusalem? <sup>9</sup> Then said he to me, The guilt of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, Jehovah has forsaken the land, and there is no seeing Jehovah. <sup>10</sup> And as for me also, mine eye shall not spare, neither will I have pity, but I will bring their way upon their head. <sup>11</sup> And behold, the man clothed in linen, who had the inkhorn by his

side, reported the matter, saying, I have done as thou hast commanded me.

## CHAPTER X

<sup>1</sup> Then I looked, and behold, in the expanse that was over the head of the cherubim, there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. <sup>2</sup> And he spoke to the man clothed in linen, and said, Go in among the wheels, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight. <sup>3</sup> Now the cherubim were standing on the right side of the house, when the man went in; and the cloud filled the inner court. <sup>4</sup> And the glory of Jehovah arose from the cherub, over the threshold of the house; and the house was filled with the cloud, and the court was full of the brilliancy of Jehovah's glory. <sup>5</sup> And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaks. <sup>6</sup> And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the wheels, from between the cherubim, that he went in, and stood beside a wheel. <sup>7</sup> And the cherub stretched out his hand from between the cherubim to the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed in linen, and he took it and went out. <sup>8</sup> And there appeared in the cherubim the form of a man's arm under their wings. <sup>9</sup> And I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub: and the appearance of the wheels was as the glistening of a tarshish-stone. <sup>10</sup> And as for their appearance, they

four had the same form, as if a wheel had been within a wheel. <sup>11</sup> When they moved, they moved toward their four sides: they turned not as they moved, but to the place whither the head looked they followed it; they turned not as they moved. <sup>12</sup> And their whole body, and their backs, and their arms, and their wings, and the wheels, were full of eyes round about, the wheels that they four had. <sup>13</sup> As for the wheels, they were called in my hearing, the whirling [wheels]. <sup>14</sup> And every one had four faces: the first face was the face of the cherub, and the second face was the face of man, and the third the face of a lion, and the fourth the face of an eagle. <sup>15</sup> And the cherubim rose up (this is the living creature that I saw by the river Chebar). <sup>16</sup> And when the cherubim moved, the wheels moved beside them: and when the cherubim lifted up their wings to ascend from the earth, the wheels also turned not from beside them. <sup>17</sup> When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them. <sup>18</sup> And the glory of Jehovah went out from over the threshold of the house, and stood over the cherubim. <sup>19</sup> And the cherubim lifted up their wings; and mounted up from the earth in my sight when they went forth, and the wheels beside them: and they stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over them above. <sup>20</sup> This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim. <sup>21</sup> Every one had four faces apiece, and every one four wings; and the likeness of the arms of a man was under their wings. <sup>22</sup> And as for the likeness of their faces, they were the faces that I saw by the river Chebar, their

appearances and themselves; they moved every one straight ahead.

## CHAPTER XI

<sup>1</sup> Again the Spirit lifted me up, and brought me to the east gate of Jehovah's house, which looks eastward: and behold, at the door of the gate twenty-five men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. <sup>2</sup> And he said to me, Son of man, these are the men that are devising evil, and that are giving wicked counsel in this city: <sup>3</sup> who are saying, [The time] is not near to build houses, this [city] is the caldron, and we are the flesh. <sup>4</sup> Therefore prophesy against them, prophesy, O son of man. <sup>5</sup> And the Spirit of Jehovah fell upon me, and he said to me,

Speak, Thus says Jehovah: Thus have ye thought, O house of Israel: for I know the things that come into your mind.

<sup>6</sup> Ye have multiplied your slain in this city,

And ye have filled its streets with the slain.

<sup>7</sup> Therefore thus says the Lord Jehovah:

Your slain whom ye have laid in the midst of it,

They are the flesh, and this [city] is the caldron:

But I will bring you out of the midst of it.

<sup>8</sup> Ye have feared the sword; but I will bring the sword upon you,

Says the Lord Jehovah.

<sup>9</sup> And I will bring you out of the midst of her,

And deliver you into the hands of strangers,

And will execute judgments among you.

<sup>10</sup> By the sword ye shall fall: in the border of Israel will I judge you;



And ye shall know that I am Jehovah.

<sup>11</sup> This [city] shall not be your caldron, neither shall ye be the flesh in the midst of it:

In the border of Israel will I judge you;

<sup>12</sup> And ye shall know that I am Jehovah:

For ye have not walked in my statutes, neither have ye executed my judgments,

But after the ordinances of the nations that are round about you have ye done.

<sup>13</sup> And it came to pass, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell down upon my face, and cried with a loud voice, and said, Alas, Lord Jehovah! art thou making a complete end of the remnant of Israel?

<sup>14</sup> And the word of Jehovah came to me, saying,

<sup>15</sup> Son of man, thy brethren, even thy brethren, thy fellow captives, and all the house of Israel, all of them, to whom the inhabitants of Jerusalem have said, Get you far from Jehovah; this land is given to us for a possession.

<sup>16</sup> Therefore say, Thus says the Lord Jehovah:

Although I have removed them far off among the nations,

And although I have scattered them among the countries, yet have I been their sanctuary for a little while in the countries where they are come.

<sup>17</sup> Therefore say, Thus says the Lord Jehovah:

I will gather you from the peoples, And assemble you out of the countries whither ye have been scattered,

And I will give you the land of Israel.

<sup>18</sup> And they shall come thither, and they shall take away thence

All her detestable things, and all her abominations.

<sup>19</sup> And I will give them one heart, and a new spirit will I put within them;

And I will take the stony heart out of their flesh, and will give them an heart of flesh:

<sup>20</sup> That they may walk in my statutes, and mine ordinances they may observe, and do them:

And they shall be my people, and I will be their God.

<sup>21</sup> But as for them whose heart follows their detestable things and their abominations,

I will bring their way upon their own heads, says the Lord Jehovah.

<sup>22</sup> Then did the cherubim lift up their wings, with the wheels beside them; and the glory of the God of Israel was over them above. <sup>23</sup> And the glory of Jehovah went up from the midst of the city, and stood upon the mountain on the east side of the city. <sup>24</sup> And the Spirit lifted me up, and brought me into Chaldea in the vision by the Spirit of God, to the captives. So the vision which I had seen went up from me. <sup>25</sup> Then I spoke to the captives all the things which Jehovah had shewed me.

## CHAPTER XII

<sup>1</sup> The word of Jehovah also came to me, saying, <sup>2</sup> Son of man, In the midst of the rebellious house art thou dwelling,

Which have eyes to see, and see not, which have ears to hear, and hear not;

For a rebellious house are they.

<sup>3</sup> Therefore, thou son of man, provide thee the equipment of an exile, and move out as an exile by day in their sight; and thou shalt remove from thy place to another place in their sight: they will understand

that they are a rebellious house. <sup>4</sup> And thou shalt bring out thine equipment by day in their sight, as equipment for exile: and thou shalt go out thyself in the evening in their sight, as men are led into exile. <sup>5</sup> Dig thou through the wall in their sight, and carry out through it. <sup>6</sup> In their sight shalt thou bear it upon thy shoulder, and carry it out in the dark; thou shalt cover thy face, that thou see not the ground: for I have made thee a symbol to the house of Israel. <sup>7</sup> And I did just as I was commanded: I brought out my equipment by day, as equipment for exile, and in the evening I digged through the wall with my hand: I brought it out in the dark, and bare it upon my shoulder in their sight. <sup>8</sup> And in the morning came the word of Jehovah to me, saying, <sup>9</sup> Son of man, has not the house of Israel, the rebellious house, said to thee, What art thou doing? <sup>10</sup> Say thou to them, Thus says the Lord Jehovah: The prince is this burden in Jerusalem, and all the house of Israel who are in the midst of it. <sup>11</sup> Say, I am your symbol: as I have done, so shall it be done to them: they shall go into exile, into captivity. <sup>12</sup> And the prince that is in the midst of them shall carry it upon his shoulder in the darkness and shall go out: they shall dig through the wall to carry it out thereby: he shall cover his face, so that he shall not see the ground. <sup>13</sup> My net also will I spread over him, and he shall be caught in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, and there shall he die. <sup>14</sup> And all that are round about him to help him, and all his troops will I scatter toward every wind, and I will draw out the sword after them. <sup>15</sup> And they shall know that I am Jehovah, when

I shall disperse them among the nations, and scatter them through the countries. <sup>16</sup> But I will save a few of them from the sword, from the famine, and from the pestilence; that they may tell of all their abominations among the nations whither they come; and they shall know that I am Jehovah.

<sup>17</sup> The word of Jehovah also came to me, saying, <sup>18</sup> Son of man, eat thy bread with quaking, and drink thy water with trembling and with anxiety; <sup>19</sup> and say to the people of the land, Thus says the Lord Jehovah concerning the inhabitants of Jerusalem, and the land of Israel: They shall eat their bread with anxiety, and drink their water with astonishment, that her land may be emptied of all its fulness, because of the violence of all its inhabitants. <sup>20</sup> And the cities that are inhabited shall be laid waste, and the land shall be a desolation; and ye shall know that I am Jehovah.

<sup>21</sup> Again the word of Jehovah came to me, saying, <sup>22</sup> Son of man, what is this proverb that ye have in the land of Israel, saying, The days are extended, and every vision is unfulfilled? <sup>23</sup> Tell them therefore, Thus says the Lord Jehovah: I will put an end to this proverb, and they shall no more use it as a proverb in Israel; but say to them, The days are near at hand, and the fulfillment of every vision. <sup>24</sup> For there shall be no more any vain vision nor smooth divination within the house of Israel. <sup>25</sup> For I am Jehovah; I will speak, the word I shall speak shall be fulfilled; it shall be no more deferred: for in your days, O rebellious house, will I speak the word, and fulfill it, says the Lord Jehovah.

<sup>26</sup> Again the word of Jehovah came to me, saying, <sup>27</sup> Son of man, behold they of the house of Israel are saying, The vision that he is seeing is

Ver. 11. Heb., them, but the sense seems to demand the change of a single letter.



for future days, and of times far in the future he prophesies. <sup>12</sup> Therefore say to them, Thus says the Lord Jehovah: None of my words shall be deferred any longer, but the word that I shall speak shall be fulfilled, says the Lord Jehovah.

### CHAPTER XIII

<sup>1</sup> And the word of Jehovah came to me, saying,  
<sup>2</sup> Son of man, prophesy against the prophets of Israel that are prophesying,  
 And say to them that prophesy out of their own heart,  
 Hear ye the word of Jehovah;  
<sup>3</sup> Thus says the Lord Jehovah:  
 Woe to the foolish prophets, that are following their own spirit, and have seen nothing!  
<sup>4</sup> O Israel, thy prophets have been like foxes in the waste places.  
<sup>5</sup> Ye have not gone up into the breaches, nor built up a wall,  
 That the house of Israel might stand in the battle in the day of Jehovah.  
<sup>6</sup> They have seen vanity and lying divination, that are saying,  
 Jehovah says, when Jehovah has not sent them:  
 And they hope that the word should be fulfilled.  
<sup>7</sup> Have ye not seen a vain vision, and have ye not spoken a lying divination,  
 Whereas ye are saying, Jehovah says, and I have not spoken?  
<sup>8</sup> Therefore thus says the Lord Jehovah:  
 Because ye have spoken vanity, and seen lies,  
 Therefore, behold, I am against you, says the Lord Jehovah.  
<sup>9</sup> And my hand shall be against the prophets that see vanity, and that divine lies:  
 They shall not be in the council of my people,

Neither shall they be recorded in the roll of the house of Israel;  
 Neither shall they enter into the land of Israel;  
 And ye shall know that I am the Lord Jehovah.

<sup>10</sup> Because, yea, because they have led astray my people, saying, Peace;

When there is no peace;  
 And when one is building a wall, behold, they whitewash it over:

<sup>11</sup> Say to them that whitewash it over, that it shall fall;  
 And a storm-wind shall break it down.

<sup>12</sup> Lo, when the wall is fallen, shall it not be said to you,

Where is your whitewashing now?

<sup>13</sup> Therefore thus says the Lord Jehovah;

I will even break it with a storm-wind in my fury;

And there shall be an overflowing rain in mine anger,

And great hailstones in fury to consume it.

<sup>14</sup> So will I break down the wall that ye have whitewashed, and bring it down to the ground, so that its foundation shall be seen:

And it shall fall, and ye shall be consumed in the midst of it;

And ye shall know that I am Jehovah.

<sup>15</sup> Thus will I accomplish my fury upon the wall, and upon them that have whitewashed it; and I will say to you, The wall is gone, and so are the whitewashers; <sup>16</sup> [namely], the prophets of Israel who were prophesying concerning Jerusalem, and who were seeing visions of peace for her, and there is no peace, says the Lord Jehovah.

<sup>17</sup> And thou, son of man, set thy face against the daughters of thy people, who are prophesying out of their own heart; and prophesy thou against them,

<sup>18</sup> And say, Thus says the Lord Jehovah:

Woe to the women that are sewing fillets to all joints of the hands, And make veils for heads of all sizes to entrap souls!

Do ye hunt the souls of my people, but save your own souls alive?

<sup>19</sup> And ye have profaned me among my people for handfuls of barley and for pieces of bread,

To slay the souls that should not die, And to save alive the souls that should not live,

By your lying to my people that give ear to lies.

<sup>20</sup> Wherefore thus says the Lord Jehovah:

Behold, I am against your fillets, wherewith ye there are hunting souls as birds,

And I will tear them from your arms; and I will let the souls go free, Even the souls which ye are hunting as birds.

<sup>21</sup> Your veils also will I tear, and deliver my people out of your hand,

And they shall be no more in your hand to be hunted;

And ye shall know that I am Jehovah.

<sup>22</sup> Because with lies ye have grieved the heart of the righteous, whom I have not made sad;

And strengthened the hands of the wicked,

That he should not turn from his wicked way, and be saved alive:

<sup>23</sup> Therefore ye shall no more see vanity, nor divine divinations:

And I will deliver my people out of your hand;

And ye shall know that I am Jehovah.

## CHAPTER XIV

<sup>1</sup> Then came men of the elders of Israel to me, and sat down before me. <sup>2</sup> And the word of Jehovah came

Ver. 18. Or, will ye hunt, etc.

to me, saying, <sup>3</sup> Son of man, these men have set up their idols in their heart, and put an occasion of their guilt before their face: should I be inquired of at all by them?

<sup>4</sup> Therefore speak to them, and say to them,

Thus says the Lord Jehovah:

Every man of the house of Israel that sets up his idols in his heart, And puts an occasion of his guilt before his face, and comes to the prophet;

I Jehovah will answer him therein according to the multitude of his idols;

<sup>5</sup> That I may take the house of Israel in their own heart,

Because they are all estranged from me through their idols.

<sup>6</sup> Therefore say to the house of Israel, Thus says the Lord Jehovah:

Return ye, and turn yourselves from your idols;

And turn away your faces from all your abominations.

<sup>7</sup> For every one of the house of Israel, or of the strangers that sojourn in Israel,

Who separates himself from me, and sets up his idols in his heart,

And puts an occasion of his guilt before his face,

And comes to the prophet to inquire for himself of me;

I Jehovah will answer him by myself:

<sup>8</sup> And I will set my face against that man,

And will make him an astonishment, a sign, and a proverb,

And I will cut him off from the midst of my people;

And ye shall know that I am Jehovah.

<sup>9</sup> And if the prophet be enticed and speaks a word,

I Jehovah have enticed that prophet;



and I will stretch out my hand upon him,  
 And will destroy him from the midst of my people Israel.  
<sup>10</sup> And they shall bear their punishment:  
 The guilt of the prophet shall be even as the guilt of the enquirer;  
<sup>11</sup> That the house of Israel may no more stray from me,  
 Neither defile themselves any more with all their transgressions;  
 But that they may be my people, and I may be their God, says the Lord Jehovah.  
<sup>12</sup> And the word of Jehovah came to me, saying,  
<sup>13</sup> Son of man, when a land sins against me by committing a trespass,  
 And I stretch out my hand upon it, and break the staff of its bread,  
 And send famine upon it, and cut off from it man and beast;  
<sup>14</sup> Though these three men, Noah, Daniel, and Job, were in it,  
 They should deliver [only] their own souls by their righteousness, says the Lord Jehovah.  
<sup>15</sup> If I cause evil beasts to pass through the land, and they spoil it,  
 So that it be desolate, without a passer-by, because of the beasts;  
<sup>16</sup> Though these three men were in it, as I live, says the Lord Jehovah,  
 They shall deliver neither sons nor daughters:  
 They only shall be delivered, but the land shall be desolate.  
<sup>17</sup> Or, if I bring a sword upon that land, and say, Sword, go through the land;  
 So that I cut off from it man and beast:  
<sup>18</sup> Though these three men were in it, as I live, says the Lord Jehovah,  
 They shall deliver neither sons nor daughters,

But they only shall be delivered themselves.  
<sup>19</sup> Or, if I send a pestilence into that land, and pour out my fury upon it in blood,  
 To cut off from it man and beast;  
<sup>20</sup> Though Noah, Daniel, and Job, were in it, as I live, says the Lord Jehovah.  
 They shall deliver neither son nor daughter;  
 They shall deliver [only] their own souls by their righteousness.  
<sup>21</sup> For thus says the Lord Jehovah:  
 How much more when I send my four sore judgments upon Jerusalem,  
 The sword, and famine, and evil beasts and pestilence,  
 To cut off from it man and beast?  
<sup>22</sup> Yet, behold, therein shall be left rescued ones that shall lead out both sons and daughters:  
 Behold, they shall come out to you, and ye shall see their way and their doings:  
 And ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning everything that I have brought upon it.  
<sup>23</sup> And they shall comfort you, when ye see their way and their doings:  
 And ye shall know that I have not done without cause  
 All that I have done in it, says the Lord Jehovah.

CHAPTER XV

<sup>1</sup> And the word of Jehovah came to me, saying, <sup>2</sup> Son of man, what is the vine-tree more than any tree, the vine-branch which is among the trees of the forest? <sup>3</sup> Shall wood be taken from it to make anything? or will men make a peg from it to hang any vessel thereon? <sup>4</sup> Behold, it is thrown into the fire for fuel: the fire has consumed both ends of it, and the

middle of it is charred; will it be of use for anything? <sup>5</sup> Behold, when it was whole, it was of no use. How much less, when the fire has consumed it, and it is charred, shall it be of any use?

<sup>6</sup> Therefore thus says the Lord Jehovah:

As the vine-tree among the trees of the forest, which I have appointed for fuel,

So have I appointed the inhabitants of Jerusalem.

<sup>7</sup> And I will set my face against them;

They have escaped from the fire, but the fire shall consume them;

And ye shall know that I am Jehovah, when I set my face against them.

<sup>8</sup> And I will make the land desolate, Because they have committed a trespass, says the Lord Jehovah.

## CHAPTER XVI

<sup>1</sup> And the word of Jehovah came to me, saying,

<sup>2</sup> Son of man, cause Jerusalem to know her abominations,

<sup>3</sup> And say, Thus says the Lord Jehovah to Jerusalem:

Thine origin and thy nativity was in the land of the Canaanite;

The Amorite was thy father, and thy mother was a Hittite.

<sup>4</sup> And as for thy nativity, in the day thou wast born

Thy cord was not cut, neither wast thou cleansed with water;

Thou wast not salted at all, nor put in swaddling bands at all.

<sup>5</sup> No eye pitied thee to do any of these things for thee, to have compassion upon thee;

But thou wast thrown out into the open field, for thy person was abhorred.

On the day thou wast born.

<sup>6</sup> And when I passed by thee, and saw thee weltering in thy blood, I said to thee, In [spite of] thy blood, live;

Yea, I said to thee, In [spite of] thy blood, live.

<sup>7</sup> I made thee to thrive as the sprout of the field,

And thou didst grow and become large, and thou didst become beautiful;

Thy bosom was filled out, and thy hair was grown;

Yet wast thou naked and bare.

<sup>8</sup> Now when I passed by thee, and looked at thee, it was at the spring time of love;

And I spread my skirt over thee, and covered thy nakedness:

And entered into a covenant with thee with an oath,

Says the Lord Jehovah, and thou becamest mine.

<sup>9</sup> Then washed I thee with water;

Yea, I thoroughly washed away thy blood from thee, and anointed thee with oil.

<sup>10</sup> I clothed thee also with brodered work, and gave thee sandals of sealskin,

And I gave thee a head-band of fine linen, and a veil of silk.

<sup>11</sup> I adorned thee also with ornaments,

And I put bracelets upon thy hands, and a necklace on thy neck.

<sup>12</sup> And I put a ring upon thy nose, and earrings in thine ears,

And a beautiful crown upon thy head.

<sup>13</sup> Thus wast thou decked with gold and silver;

And thy raiment was of fine linen, and silk, and brodered work;

Thou didst eat fine flour, and honey, and oil:

Yea, thou wast exceeding beautiful, and didst attain to royal dignity.

<sup>14</sup> And thy renown went out among the nations for thy beauty;

Ver. 10. Of doubtful meaning, but probably refers to some water animal.



For it was perfect, through my majesty which I had put upon thee,  
Says the Lord Jehovah.

<sup>15</sup> But thou didst trust in thy beauty, and become wanton because of thy renown,  
And didst put thyself at the disposal of every passer-by—of any one.

<sup>16</sup> And thou didst take of thy garments, and madest for thee high-places decked with many colours,  
And wast wanton upon them: thou shouldest not have gone there! It should not be so!

<sup>17</sup> Thou didst also take thy fair jewels of my gold and of my silver, which I had given thee,  
And madest for thee images of a man, and wast wanton with them;

<sup>18</sup> And thou didst take thy brodered garments and didst cover them,  
And mine oil and mine incense didst set before them.

<sup>19</sup> My bread also which I gave thee—fine flour, and oil, and honey,  
Wherewith I fed thee, thou didst even set it before them for a sweet savour;

And so it was, says the Lord Jehovah.

<sup>20</sup> Moreover thou hast taken thy sons and thy daughters, whom thou hast borne for me,

And thou hast sacrificed [these] to them to be consumed [in the fire].

Was thy wantonness too small a matter, <sup>21</sup> that thou hast slain my children,

And delivered them up, by causing them to pass through [the fire] to them?

<sup>22</sup> And in all thine abominations and thy wantonness thou hast not remembered the days of thy youth,

When thou wast naked and bare, and wast weltering in thy blood.

<sup>23</sup> And it is come to pass after all thy wickedness,  
(Woe, woe to thee! says the Lord Jehovah,)

<sup>24</sup> That thou hast built for thyself a vaulted chamber,  
And hast made thee a high place in every street.

<sup>25</sup> At every cross-way thou hast built thy high place,  
And hast prostituted thy beauty, and hast enticed every passer-by,  
And multiplied thy wantonness.

<sup>26</sup> Thou hast also committed adultery with the Egyptians, thy neighbours, so carnal!  
And hast multiplied thy wantonness, to provoke me.

<sup>27</sup> Behold, therefore, I have stretched out my hand over thee, and have diminished thine allowance,  
And delivered thee to the will of them that hate thee,

The daughters of the Philistines, who are ashamed of thy lewd way.

<sup>28</sup> Thou didst also commit adultery with the Assyrians, because thou wast insatiable;

Yea, thou didst commit adultery with them, and yet thou wast not satisfied.

<sup>29</sup> Thou didst multiply thy wantonness with the merchants' land, even with Chaldea;

And yet with this thou wast not satisfied.

<sup>30</sup> How weak is thy heart, says the Lord Jehovah,

Seeing thou doest all these things, the work of an imperious lewd woman;

<sup>31</sup> Thou art building thy vaulted chamber at every cross-way,  
And makest thy high place in every open square!

And hast not been as a prostitute, who scoffs at her hire.

<sup>32</sup> A wanton wife, who, instead of her husband, prefers strangers!

<sup>33</sup> They give a reward to all prosti-

tutes; but thou givest thy reward to all thy paramours;  
And thou dost bribe them to come to thee from every side for thy wantonness.

<sup>84</sup> And thou art an exception to [other] women

In thy wantonness, because none follows thee wantonly:

And in thy giving a hire when no hire is given thee,

Therefore thou art an exception.

<sup>85</sup> Wherefore, O prostitute, hear the word of Jehovah:

<sup>86</sup> Thus says the Lord Jehovah, Because thou didst uncover thy body, and thy nakedness was discovered

Through thy wantonness with thy paramours,

And with all the idols of thy abominations,

And with the blood of thy children, whom thou didst give to them;

<sup>87</sup> Therefore, behold, I am about to assemble all thy paramours, with whom thou hast been agreeable, And all whom thou hast loved, with all whom thou hast hated;

I will even assemble them against thee from every side,

And will uncover thy nakedness for them, that they may see all thy nakedness.

<sup>88</sup> And I will pronounce upon thee the sentence pronounced upon adulteresses and murderesses;

And I will sentence thee to death, in wrath and in jealousy.

<sup>89</sup> I will also give thee into their hand, and they shall throw down thy vaulted chamber,

And break down thy prominent places;

And they shall strip thee of thy clothes, and take thy fair jewels:

And they shall leave thee naked and bare. <sup>90</sup> They shall also bring up a company against thee,

And they shall stone thee with

stones, and cut thee in pieces with their swords.

<sup>91</sup> And they shall burn thy houses, and execute judgments upon thee in the presence of many women;

And I will cause thee to cease from wantonness, and thou shalt also give no more rewards.

<sup>92</sup> So will I satisfy my wrath against thee, and my jealousy shall depart from thee,

And I will be quiet, and will be no more provoked.

<sup>93</sup> Because thou hast not remembered the days of thy youth, but hast vexed me in all these things:

Therefore, behold, I also will bring thy way upon thy head, says the Lord Jehovah:

And thou hast not committed lewdness above all thine [other] abominations.

<sup>94</sup> Behold, every one that is using proverbs shall use [this] proverb against thee, saying, As is the mother, so is the daughter.

<sup>95</sup> Thou art thy mother's daughter, who loathes her husband and her children;

And thou art the sister of thy sisters, who loathe their husbands and their children:

Your mother was a Hittite, and your father an Amorite.

<sup>96</sup> And thine elder sister is Samaria, who is dwelling on your north, she and her daughters:

And your younger sister, who is dwelling on your south, is Sodom and her daughters.

<sup>97</sup> Yet thou didst not walk in their ways, nor do after their abominations;

But, a little while, and then thou becamest worse than they in all thy ways.

<sup>98</sup> As I live, says the Lord Jehovah, Sodom thy sister has not done, She nor her daughters, as thou and thy daughters have done.



<sup>49</sup> Behold, this was the guilt of thy sister Sodom; Pride, gluttony, and careless ease were in her and in her daughters; Neither did she strengthen the hand of the poor and needy.

<sup>50</sup> And they were haughty, and did wickedly in my sight: Therefore I took them away when I saw it.

<sup>51</sup> As for Samaria, the half of thy wickedness she has not done, But thou has done more wicked things than they, And hast justified thy sisters by all thine abominations that thou hast done.

<sup>52</sup> Thou, also, bear thine own shame, in that thou hast vindicated thy sisters! Through thy sins that were more wicked than theirs; They are more righteous than thou: Yea, be thou also put to shame, and bear thy shame, in giving judgment for thy sisters.

<sup>53</sup> And I will reverse their captivity, the captivity of Sodom and her daughters. And the captivity of Samaria and her daughters, And the captivity of thy captives in the midst of them;

<sup>54</sup> That thou mayest bear thine own shame, and mayest be ashamed Because of all that thou hast done, in comforting them;

<sup>55</sup> And thy sisters, Sodom and her daughters, shall return to their former estate: And Samaria and her daughters shall return to their former estate, And thou and thy daughters shall return to your former estate;

<sup>56</sup> For thy sister Sodom was not mentioned by thee in the day of thy pride;

<sup>57</sup> Before thy wickedness was discovered, as at the time of the reproach of the daughters of Syria,

And of all that are round about her, the daughters of the Philistines, who despise thee round about.

<sup>58</sup> Thou hast borne thy lewdness and thine abominations, says Jehovah.

<sup>59</sup> For thus says the Lord Jehovah: I will even deal with thee as thou hast done, Who hast despised the oath in breaking the covenant.

<sup>60</sup> Nevertheless I will remember my covenant with thee in the days of thy youth, And I will establish for thee an everlasting covenant.

<sup>61</sup> Then shalt thou remember thy ways, and be ashamed, When thou shalt receive thy sisters, thine elder and thy younger: And I will give them to thee for daughters, but not by thy covenant.

<sup>62</sup> And I will establish my covenant with thee; And thou shalt know that I am Jehovah:

<sup>63</sup> That thou mayest remember, and be put to shame, And never open thy mouth any more, because of thy shame; When I have forgiven thee all that thou hast done, says the Lord Jehovah.

## CHAPTER XVII

<sup>1</sup> And the word of Jehovah came to me, saying, <sup>2</sup> Son of man, put forth a riddle, and speak a parable to the house of Israel; <sup>3</sup> and say,

Thus says the Lord Jehovah:

A great eagle with great wings and long pinions, with full plumage, of many colors, came to Lebanon, and took the topmost branch of the cedar: <sup>4</sup> he cropped off the topmost of its young twigs, and carried it into a land of traffic; he set it in a city of merchants. <sup>5</sup> He took also of the seed of the land, and planted it in a fertile field; he put it beside abun-

dant waters; he set it as a willow tree. <sup>6</sup> And it grew, and became a low spreading vine, whose branches turned toward him, and its roots were under him, so it became a vine, and produced branches, and sent out sprigs. <sup>7</sup> There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and sent out its branches toward him that he might water it more than [it had been watered] in the beds where <sup>8</sup> it was planted. In good soil, by abundant waters it was rooted that it might produce branches, and that it might bear fruit, that it might be a worthy vine. <sup>9</sup> Say thou, Thus says the Lord Jehovah: Shall it thrive? shall he not pull it up by its roots, and pluck off its fruit, that it may wither; that all its fresh-grown leaves may wither? even without great strength or much people to pluck it up by its roots. <sup>10</sup> Yea, behold, being rooted, shall it thrive? shall it not entirely wither? When the east wind touches it, it shall wither in the beds where it sprouted.

<sup>11</sup> And the word of Jehovah came to me, saying, <sup>12</sup> Say now to the rebellious house. Know ye not what these things mean? tell them, Behold, the king of Babylon came to Jerusalem, and took her king, and her princes, and brought them with him to Babylon; <sup>13</sup> and he took [one] of the seed royal, and made a treaty with him; he also put him under oath, and took away the mighty of the land: <sup>14</sup> that the kingdom might be subject, that it might not again rise in rebellion, but that by keeping his treaty it might continue. <sup>15</sup> But he rebelled against him in sending his ambassadors into Egypt, that they might supply him with horses and large forces. Shall he prosper? shall he escape who is doing such things? shall he break the treaty, and yet escape? <sup>16</sup> As I live, says the Lord Jehovah, surely in the Idominion of

the] king that crowned him, whose oath he despised, and whose treaty he broke, even with him in the midst of Babylon he shall die. <sup>17</sup> Neither shall Pharaoh with his mighty army and great forces be of any use to him in war, when they throw up embankments and build towers, to cut off many people. <sup>18</sup> For he has despised the oath by breaking the treaty; and, lo! he had given his hand, and yet has done all these things; he shall not escape. <sup>19</sup> Therefore thus says the Lord Jehovah: As I live, surely mine oath that he has despised, and my treaty that he has broken, I will even bring it upon his own head. <sup>20</sup> And I will spread my net over him, and he shall be taken in my snare, and I will bring him to Babylon, and I will charge him there with the sin he has committed against me. <sup>21</sup> And all his choice men in all his troops shall fall by the sword, and they that remain shall be scattered to every wind: and ye shall know that I Jehovah have spoken it.

<sup>22</sup> Thus says the Lord Jehovah: I will also take of the highest branch of the cedar, and will set it; I will crop off from the topmost of his young twigs a tender one, and I will plant it upon a high and prominent mountain: <sup>23</sup> in the mountain of the height of Israel will I plant it: and it shall produce boughs, and bear fruit, and be a glorious cedar: and under it shall lodge every kind of bird; in the shadow of its branches shall they lodge. <sup>24</sup> And all the trees of the field shall know that I Jehovah have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree flourish: I Jehovah have spoken and have done it.

## CHAPTER XVIII

<sup>1</sup> The word of Jehovah came to me again, saying,

<sup>2</sup> What mean ye, that ye are using



this proverb in the land of Israel, saying,

The fathers have eaten sour grapes, and the children's teeth are set on edge? <sup>3</sup> As I live, says the Lord Jehovah, ye shall not any more use this proverb in Israel. <sup>4</sup> Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die. <sup>5</sup> But if a man is righteous, and does justice and righteousness, <sup>6</sup> and has not eaten upon the mountains, neither has lifted his eyes to the idols of the house of Israel, neither has committed adultery, neither has come near to one that is unclean; <sup>7</sup> and has not wronged any, but has restored to the debtor his pledge, has not robbed any one, has given his bread to the hungry, and has clothed the naked; <sup>8</sup> who has not lent on interest, neither has taken any increase, who has forsaken iniquity, has executed real justice between man and man, <sup>9</sup> has walked in my statutes, and has kept my judgments, to deal truly; he is a righteous man, he shall surely live, says the Lord Jehovah. <sup>10</sup> If he beget a son that is a violent man, a murderer, and that does any one of these [forbidden] things, <sup>11</sup> and who does not any of those [prescribed], but even has eaten upon the mountains, and committed adultery, <sup>12</sup> has wronged the poor and needy, has robbed any one, has not restored his pledge, and has lifted up his eyes to the idols, has committed abomination, <sup>13</sup> has loaned on interest, and has taken increase:—shall he then live? he shall not live: he has done all these abominations; he shall surely die; his blood be upon him.

<sup>14</sup> Now, lo, if he beget a son that sees all his father's sins, which he has committed, and fears, and does not commit the same, <sup>15</sup> that has not eaten upon the mountains, neither has lifted up his eyes to the idols of

the house of Israel, has not committed adultery, <sup>16</sup> neither has wronged any, has not taken pledge, neither has robbed any one, but has given his bread to the hungry, and has clothed the naked, <sup>17</sup> that has not wronged the poor, that has not received interest nor increase, has executed my judgments, has walked in my statutes; he shall not die for the guilt of his father, he shall surely live. <sup>18</sup> As for his father, because he cruelly oppressed, robbed his brother by force and did wrong among his people, behold, he shall die in his guilt. <sup>19</sup> Yet say ye, Why does not the son bear the guilt of his father? When the son has done what is lawful and right, and has kept all my statutes, and has done them, he shall surely live. <sup>20</sup> The soul that sins, it shall die: the son shall not bear the guilt of his father, neither shall the father bear the guilt of his son; the righteousness of the righteous shall be for himself, and the wickedness of the wicked shall be upon him. <sup>21</sup> But if the wicked turn from all his sins that he has committed, and keep all my statutes, and do what is lawful and right, he shall surely live, he shall not die. <sup>22</sup> None of his transgressions that he has committed shall be remembered against him: in his righteousness that he has done he shall live. <sup>23</sup> Have I any pleasure in the death of the wicked? says the Lord Jehovah: and not rather that he should turn from his way, and live? <sup>24</sup> But when the righteous turns from his righteousness, and commits iniquity, according to all the abominations that the wicked man does, shall he live? None of his righteous deeds that he has done shall be remembered: in his trespass that he has trespassed, and in his sin that he has sinned, in them shall he die. <sup>25</sup> Yet ye say, The way of the Lord is not consistent. Hear now, O house of Israel: Is not my way con-

sistent? are not your ways inconsistent? <sup>26</sup> When the righteous man turns from his righteousness, and commits iniquity, and dies therein; in his iniquity that he has done shall he die. <sup>27</sup> Again, when the wicked man turns away from his wickedness that he has committed, and does what is lawful and right, he shall save his soul alive. <sup>28</sup> Because he sees, and turns from all his transgressions that he has committed, he shall surely live, he shall not die. <sup>29</sup> Yet says the house of Israel, The way of the Lord is not consistent. O house of Israel, are not my ways consistent? are not your ways inconsistent? <sup>30</sup> Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord Jehovah. Return ye, and turn from all your transgressions; that it be not to you an occasion of guilt. <sup>31</sup> Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? <sup>32</sup> For I have no pleasure in the death of him who dies, says the Lord Jehovah: wherefore turn, and live.

## CHAPTER XIX

<sup>1</sup> Take up now a lamentation for the princes of Israel <sup>2</sup> and say, How was thy mother a lioness among the lions! Among young lions she crouched,—she reared her whelps. <sup>3</sup> And she brought up one of her whelps; he became a young lion; And he learned to catch the prey, he devoured men. <sup>4</sup> The nations also heard about him; he was taken in their pit: Yea, they brought him with hooks to the land of Egypt. <sup>5</sup> Now she saw that she had waited, and her hope was lost,

Then she took another of her whelps, and made him a young lion. <sup>6</sup> And he walked back and forth among the lions, he became a young lion: And he learned to catch the prey, he devoured men. <sup>7</sup> And he ravaged their palaces, and laid waste their cities; And the land was desolate, and its fulness, because of the noise of his roaring. <sup>8</sup> Then the nations set against him on every side from the provinces: And they spread their net over him; he was taken in their pit. <sup>9</sup> And they put him in a cage with hooks, and brought him to the king of Babylon; They brought him into strongholds, That his voice should no more be heard upon the mountains of Israel. <sup>10</sup> Thy mother was like a vine, in height, planted by the waters: She was fruitful and full of branches by reason of abundant waters. <sup>11</sup> And she had strong stems for royal sceptres, And their stature was high among the clouds, And they were seen in their height among the many branches. <sup>12</sup> But she was plucked up in wrath, She was cast down to the ground, and the east wind dried up her fruit: Her strong stems were broken off and withered; The fire consumed them. <sup>13</sup> And now she is planted in the wilderness, in a dry and thirsty land. <sup>14</sup> And fire is gone out of a rod of her branches, it has devoured her fruit, So that there is in her no strong stem for a royal sceptre. This is a lamentation, and shall be for a lamentation.



## CHAPTER XX

<sup>1</sup> And it came to pass in the seventh year, in the fifth [month] the tenth [day] of the month, that men of the elders of Israel came to inquire of Jehovah, and sat before me. <sup>2</sup> And the word of Jehovah came to me, saying, <sup>3</sup> Son of man, speak to the elders of Israel, and say to them, Thus says the Lord Jehovah: Are ye coming to inquire of me? As I live, says the Lord Jehovah, I will not be inquired of by you. <sup>4</sup> Wilt thou judge them, son of man, wilt thou judge them? make them know the abominations of their fathers; <sup>5</sup> and say to them, Thus says the Lord Jehovah:

In the day when I chose Israel, and swore to the seed of the house of Jacob, and made myself known to them in the land of Egypt, when I swore to them, saying, I am Jehovah your God; <sup>6</sup> in that day I swore to them that I would bring them out of the land of Egypt into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands: <sup>7</sup> and I said to them, Throw away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am Jehovah your God. <sup>8</sup> But they rebelled against me, and would not hear me; they did not every man throw away the abominations of their eyes, neither did they forsake the idols of Egypt: then I thought, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. <sup>9</sup> But I acted for the sake of my name, that it should not be profaned in the sight of the nations, among whom they were, in whose sight I made myself known to them, in bringing them out of the land of Egypt. <sup>10</sup> So I caused them to go out of the land of Egypt, and brought them into the wilderness.

<sup>11</sup> And I gave them my statutes, and made them know my judgments, which if a man do, he shall live by them. <sup>12</sup> I also gave them my sabbaths, to be a sign between me and them, that they might know that I, Jehovah, am he that sanctifies them. <sup>13</sup> But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected my judgments, which if a man do, he shall live by them; and my sabbaths they greatly profaned: then I thought, I will pour out my fury upon them in the wilderness to consume them. <sup>14</sup> But I acted for my name's sake that it should not be profaned in the sight of the nations, in whose sight I brought them out. <sup>15</sup> I also swore to them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; <sup>16</sup> because they rejected my judgments, and walked not in my statutes, and profaned my sabbaths: for their heart was following after their idols. <sup>17</sup> Nevertheless mine eye spared them from destruction, neither did I make a complete end of them in the wilderness. <sup>18</sup> And I said to their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols: <sup>19</sup> I am Jehovah your God; walk in my statutes, and keep my judgments, and do them: <sup>20</sup> and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God. <sup>21</sup> But the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall live by them; they profaned my sabbaths: then I thought, I will pour out my fury upon them, to accomplish my anger against them in the wilderness.

<sup>22</sup> Nevertheless I withdrew my hand, and acted for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. <sup>23</sup> Moreover I swore to them in the wilderness, that I would scatter them among the nations, and disperse them through the countries; <sup>24</sup> because they had not executed my judgments, but had rejected my statutes, and had profaned my sabbaths, and their eyes were after their fathers' idols. <sup>25</sup> I also gave them statutes, that were not good, and judgments wherein they should not live; <sup>26</sup> and I polluted them in their own gifts, in that they caused to pass through [the fire] every firstborn, that I might make them desolate, to the end that they might know that I am Jehovah.

<sup>27</sup> Therefore speak to the house of Israel, son of man, and say to them, Thus says the Lord Jehovah: In this moreover have your fathers blasphemed me, in that they have committed a trespass against me. <sup>28</sup> For when I had brought them into the land, which I swore that I would give them, then they looked out for every high hill, and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering, there also they made their sweet savour, and they poured out there their drink-offerings. <sup>29</sup> Then I said to them, What means the high-place whither ye are going? So the name thereof is called high-place to this day. <sup>30</sup> Wherefore say to the house of Israel, Thus says the Lord Jehovah: Do ye pollute yourselves after the manner of your fathers? <sup>31</sup> and go wantonly after their abominations? and when ye offer your gifts, when ye make your sons to pass through the fire, ye are polluting yourselves with all your idols, to this day—and

shall I be inquired of by you, O house of Israel? As I live, says the Lord Jehovah, I will not be inquired of by you: <sup>32</sup> and that which ye are planning shall not be at all; because ye are saying, We will be as the nations, as the families of the countries, and serve wood and stone. <sup>33</sup> As I live, says the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with fury poured out, will I be king over you. <sup>34</sup> And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with fury poured out: <sup>35</sup> and I will bring you into the wilderness of the peoples, and there will I try the case with you face to face. <sup>36</sup> Just as I tried the case with your fathers in the wilderness of the land of Egypt, so will I try the case with you, says the Lord Jehovah. <sup>37</sup> And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; <sup>38</sup> and I will purge out from among you the rebels, and the transgressors against me; I will bring them out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah. <sup>39</sup> As for you, O house of Israel, thus says the Lord Jehovah: Go ye, serve every one his idols, but hereafter surely ye shall hear me: and my holy name ye shall no more profane with your gifts, and with your idols. <sup>40</sup> For in my holy mountain, in the mountain of the height of Israel, says the Lord Jehovah, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require your offerings, and the chief of your oblations, with all your holy things. <sup>41</sup> With a sweet savour will I accept you, when I bring you out from the peoples,

Ver. 29. This is very obscure and of difficult origin.



and gather you out of the countries wherein ye have been scattered; and I will be vindicated in you in the sight of the nations. <sup>42</sup> And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country which I swore to give your fathers. <sup>43</sup> And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. <sup>44</sup> And ye shall know that I am Jehovah, when I have wrought with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, says the Lord Jehovah.

<sup>45</sup> And the word of Jehovah came to me saying,

<sup>46</sup> Son of man, set thy face toward the south, and speak toward the south, and prophesy against the forest of the field in the South; <sup>47</sup> and say to the forest of the South, Hear the word of Jehovah;

Thus says the Lord Jehovah:

Behold, I am about to kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree:

The burning flame shall not be quenched, and all faces from the south to the north shall be singed thereby.

<sup>48</sup> And all flesh shall see that I Jehovah have kindled it: it shall not be quenched.

<sup>49</sup> Then said I, Alas, Lord Jehovah; they are saying of me, Is he not a speaker of parables?

## CHAPTER XXI

<sup>1</sup> And the word of Jehovah came to me saying, <sup>2</sup> Son of man, set thy face

toward Jerusalem, and speak toward the sanctuaries, and prophesy against the land of Israel; <sup>3</sup> and say to the land of Israel, Thus says Jehovah: Behold, I am against thee, and will draw my sword out of its sheath, and will cut off from thee the righteous and the wicked. <sup>4</sup> To the intent that I may cut off from thee the righteous and the wicked, therefore shall my sword go out of its sheath against all flesh from the south to the north: <sup>5</sup> and all flesh shall know that I Jehovah have drawn my sword out of its sheath; it shall not return any more.

<sup>6</sup> Sigh then, thou son of man; as if thy loins were breaking, and with bitterness shalt thou sigh before their eyes.

<sup>7</sup> And it shall be, when they say to thee, Why art thou sighing? that thou shalt say,

Because of what I have heard, for it is coming:

And every heart shall melt, and all hands shall be feeble,

And every spirit shall faint, and all knees shall be weak as water:

Lo, it is coming, and it shall be done, says the Lord Jehovah.

<sup>8</sup> And the word of Jehovah came to me, saying,

<sup>9</sup> Son of man, prophesy, and say, Thus says Jehovah:

Say, a sword, a sword, it is sharpened, and also polished:

<sup>10</sup> It is sharpened for slaughter: it is polished to flash:

Shall we then make mirth [saying], The rod of my son, it despises every tree?

<sup>11</sup> And it is given to be polished, that it may be handled:

The sword, it is sharpened, yea, it is

Ver. 2. Chap. 21: 1, is chap. 21: 6 in the Hebrew.

Ver. 10. To flash; substitute Inf. for Imperative of Heb.; text very obscure, and probably corrupt; meaning seems to be. The rod [that is, punishment] of my son despises all wood [that is, surpasses all other wood in severity and effectiveness]; a variant reading, woe to the prince! thou hast despised the rod, thou hast despised all wood.

polished, to put into the hand of the slayer.

<sup>12</sup> Cry and howl, son of man; for it is upon my people,

It is upon the princes of Israel:

Terrors by reason of the sword are upon my people:

Therefore strike upon thy thigh.

<sup>13</sup> For there is a trial;

And what if even the rod that is despising shall be no more?

Says the Lord Jehovah.

<sup>14</sup> Do thou, therefore, son of man, prophesy, and wring thy hands, And let the sword be doubled, tripled!

The sword which slays: it is the sword of great slaughter, that surrounds them.

<sup>15</sup> I have set the slaughter of the sword against all their gates,

That their heart may melt, that there be many to stumble over it:

Ah! it is made as lightning, it is pointed for slaughter.

<sup>16</sup> In full strength cut to the right; set thyself in array to the left; whithersoever thine edge is set.

<sup>17</sup> I will also smite my hands together, and I will compose my fury: I Jehovah have spoken it.

<sup>18</sup> The word of Jehovah came to me again, saying, <sup>19</sup> Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come; let them both start out of one land: and prepare a guide-post, set it at the fork of the roads to the city. <sup>20</sup> Thou shalt appoint a way, for the sword to come to Rabbah of the children of Ammon, and to Judah in Jerusalem, the fortified. <sup>21</sup> For the king of Babylon stands at the parting of the way, at the fork of two roads, using divination: he shakes the arrows, he inquires of the teraphim, he examines the liver. <sup>22</sup> In

his right hand is the lot, [marked] Jerusalem, to set up battering-rams, to open the mouth with a cry, to lift up the voice with shouting, to set battering-rams against the gates, to throw up embankments, to build forts. <sup>23</sup> And it shall be for them as a false divination in the sight of those who have sworn allegiance to them: but he brings guilt to remembrance, that they may be taken.

<sup>24</sup> Therefore thus says the Lord Jehovah: Because ye have made your guilt to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear,—because that ye are come to remembrance, ye shall be taken in them.

<sup>25</sup> And thou, profane wicked prince of Israel,

Whose day is coming, in the time of the punishment of the end;

<sup>26</sup> Thus says the Lord Jehovah:

Remove the mitre, and take off the crown: this [shall be] no more the same:

Let that be exalted which is low, and that which is high be abased.

<sup>27</sup> Ruins, ruins, ruins will I make it; yea, this shall not be, until he come whose right it is; and I will give it to him.

<sup>28</sup> And thou, son of man, prophesy, and say, Thus says the Lord Jehovah concerning the children of Ammon, and concerning their reproach; and say thou, A sword, a sword is drawn for slaughter, it is polished that it may devour, that it may flash as lightning: <sup>29</sup> (while they see vain things for thee, while they divine lies to thee), to lay thee upon the necks of the wicked who are mortally wounded, whose day is coming, in the time of the punishment of the end. <sup>30</sup> Put it back into its scabbard. In the place

Ver. 23. Text obscure, and wanting in the Sept.; sense seems to be that this augury will be mere nonsense to the Hebrews who have sworn allegiance, which they have just broken, to the Chaldeans: he, Jehovah brings guilt to remembrance.

Ver 25. After Sept., Heb., by the hand.



where thou wast created, in the land of thy nativity; will I judge thee.  
<sup>31</sup> And I will pour out mine indignation upon thee; with the fire of my wrath will I blow upon thee: and I will deliver thee into the hand of fierce men, skilful to destroy.  
<sup>32</sup> Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I Jehovah have spoken it,

# CHAPTER XXII

<sup>1</sup> Again the word of Jehovah came to me, saying:  
<sup>2</sup> And thou, son of man, wilt thou judge the bloody city?  
 Then show her all her abominations.  
<sup>3</sup> And say, Thus says the Lord Jehovah:  
 A city shedding blood in the midst of her, that her time may come,  
 And makes idols for herself to defile her!  
<sup>4</sup> Thou art become guilty in thy blood that thou hast shed,  
 And in thine idols that thou hast made, art thou defiled:  
 And thou hast caused thy days to draw near, and art come even to thy years:  
 Therefore have I made thee a reproach to the nations, and a laughing-stock to all the countries.  
<sup>5</sup> Those that are near, and those that are far from thee,  
 Shall mock thee, thou infamous one and full of tumults,  
<sup>6</sup> Behold, the princes of Israel, every one has been high-handed in thee to shed blood.  
<sup>7</sup> In thee have they lightly regarded father and mother;  
 In thy midst have they oppressed the stranger:  
 In thee have they wronged the fatherless and the widow.

<sup>8</sup> Thou hast despised my holy things, and hast profaned my sabbaths.  
<sup>9</sup> Slanderous men have been in thee to shed blood:  
 And in thee they have eaten upon the mountains:  
 In the midst of thee they have committed lewdness.  
<sup>10</sup> In thee have they committed incest:  
 In thee have they dishonored her who was unclean.  
<sup>11</sup> And one has acted vilely with his neighbour's wife:  
 And another has basely wronged his daughter-in-law;  
 And another in thee has dishonored his sister, his father's daughter.  
<sup>12</sup> In thee have they taken bribes to shed blood;  
 Thou hast taken interest and increase,  
 And thou hast in greed taken of thy neighbours by extortion,  
 And hast forgotten me, says the Lord Jehovah.  
<sup>13</sup> Behold, therefore, I have clapped my hands at thine overreaching which thou hast maintained,  
 And at thy blood which has been in the midst of thee.  
<sup>14</sup> Can thy heart endure, or can thy hands be strong,  
 In the days when I shall deal with thee? I Jehovah have spoken, and will do it.  
<sup>15</sup> And I will scatter thee among the nations, and disperse thee through the countries;  
 And I will consume thy defilement out of thee.  
<sup>16</sup> And thou shalt be profaned in thyself, in the sight of the nations;  
 And thou shalt know that I am Jehovah.  
<sup>17</sup> And the word of Jehovah came to me, saying,  
<sup>18</sup> Son of man, the house of Israel is become dross to me:

All of them are bronze and tin and iron and lead,

In the midst of the furnace; they are the dross of silver.

<sup>19</sup> Therefore thus says the Lord Jehovah:

Because ye are all become dross, Therefore, behold, I am about to gather you into the midst of Jerusalem.

<sup>20</sup> As they gather silver and bronze and iron and lead and tin

Into the midst of the furnace, to blow the fire upon it, to melt it;

So will I gather you in mine anger and in my fury, and I will lay you there, and melt you.

<sup>21</sup> Yea, I will gather you, and blow upon you with the fire of my wrath,

And therein shall ye be melted in the midst of it.

<sup>22</sup> As silver is melted in the midst of the furnace, so shall ye be therein melted in the midst of it;

And ye shall know that I Jehovah have poured out my fury upon you.

<sup>23</sup> And the word of Jehovah came to me, saying,

<sup>24</sup> Son of man, say to her, Thou art a land not cleansed, nor rained upon in the day of wrath.

<sup>25</sup> There is a conspiracy of her prophets in the midst of her, like a roaring lion seizing the prey:

They have devoured souls; they take treasure and precious things;

They have made her widows many in the midst of her.

<sup>26</sup> Her priests have done violence to my teaching, and have profaned my holy things:

They have made no difference between the holy and the common, Neither have they led men to discern between the unclean and the clean,

And have hid their eyes from my sabbaths, and I am profaned among them.

<sup>27</sup> Her princes in the midst of her are like wolves seizing upon the prey;

To shed blood, to destroy souls, that they may overreach.

<sup>28</sup> And her prophets have white-washed them over,—seeing vanity,

And divining lies to them, saying, Thus says the Lord Jehovah,

When Jehovah has not spoken.

<sup>29</sup> The people of the land have been very oppressive, and robbed with violence;

Yea, they have vexed the poor and needy, and have oppressed the stranger wrongfully.

<sup>30</sup> And I sought a man among them that should build the fence,

And stand in the breach before me for the land, that I should not destroy it:

But I found none. <sup>31</sup> Then I poured out my wrath upon them;

With the fire of mine anger have I consumed them:

Their own way have I brought upon their heads, says the Lord Jehovah.

## CHAPTER XXIII

<sup>1</sup> The word of Jehovah came again to me, saying,

<sup>2</sup> Son of man, there were two women, the daughters of one mother:

<sup>3</sup> And they were wanton in Egypt; in their youth were they wanton:

There were their bosoms pressed, and there were their virgin bosoms violated.

<sup>4</sup> And their names were Oholah the elder, and Oholibah her sister: And they became mine, and they bare sons and daughters.

And as for their names, Samaria is



- Oholah, and Jerusalem Oholibah.
- <sup>5</sup> And Oholah was wanton when she was mine;  
And she was ardent after her paramours, after the Assyrians, [her] neighbours,
- <sup>6</sup> Who were clothed with blue, governors and rulers,  
All of them desirable young men, horsemen riding upon horses.
- <sup>7</sup> And she bestowed her wantonness upon them,  
The choicest men of Assyria all of them;  
And after whomsoever she was ardent, with all their idols she defiled herself.
- <sup>8</sup> Neither has she left her wantonness that she brought from Egypt;  
For in her youth they humiliated her, and they violated her virgin bosom:  
And they poured out their vileness upon her.
- <sup>9</sup> Wherefore I delivered her into the hand of her paramours,  
Into the hand of the Assyrians, after whom she was ardent.
- <sup>10</sup> These degraded her: her sons and her daughters they took,  
And her they slew with the sword:  
And she became notorious among women;  
For they executed judgments upon her.
- <sup>11</sup> And her sister Oholibah saw this, yet was she more corrupt in her passion than she,  
And in her wantonnesses, which were more than the wantonnesses of her sister.
- <sup>12</sup> She was ardent after the Assyrians, governors and rulers, [her] neighbours,  
Gorgeously appareled, horsemen riding upon horses, all of them desirable young men.
- <sup>13</sup> And I saw that she was defiled; (they both took one course).
- <sup>14</sup> And she increased her wantonness, when she saw men portrayed upon the wall,  
The pictures of Chaldeans painted with vermilion,
- <sup>15</sup> With ornamental girdles upon their loins, with flowing turbans,  
All of them princes in appearance, after the likeness  
Of the Babylonians of Chaldea, the land of their nativity.
- <sup>16</sup> As soon as she saw them, she was ardent after them,  
And sent messengers to them into Chaldea.
- <sup>17</sup> And the Babylonians visited her immorally,  
And they corrupted her with their vileness,  
And she was polluted with them, and she became alienated from them.
- <sup>18</sup> So she uncovered her wantonness and uncovered her nakedness:  
Then my soul was alienated from her, as my soul was alienated from her sister.
- <sup>19</sup> Yet she multiplied her wantonness, remembering the days of her youth,  
Wherein she had been wanton in the land of Egypt.
- <sup>20</sup> And she was ardent after their paramours,  
Whose flesh is as the flesh of asses, and whose grossness is like that of horses.
- <sup>21</sup> Thus thou soughtest after the lewdness of thy youth,  
When they of Egypt did press thy bosom, to violate the bosom of thy youth.
- <sup>22</sup> Therefore, O Oholibah, thus says the Lord Jehovah:  
Behold, I am about to raise up thy paramours against thee from whom thy soul is alienated,  
And I will bring them against thee from every side;

<sup>23</sup> The Babylonians and all the Chaldeans, Pekod and Shoa and Koa, [and] all the Assyrians with them;

Desirable young men, governors and rulers, all of them,

Princes and men of renown, all of them riding upon horses.

<sup>24</sup> And they shall come against thee from the north, with chariots, and wagons, and with an assembly of peoples;

They shall set themselves against thee with buckler and shield and helmet round about:

And I will turn over the right of judgment to them, and they shall judge thee according to their standards.

<sup>25</sup> And I will set my jealousy against thee, and they shall deal with thee in fury;

And they shall take away thy nose and thine ears;

And thy remnant shall fall by the sword:

They shall take thy sons and thy daughters;

And thy remnant shall be burnt up.

<sup>26</sup> They shall also strip thee of thy clothes, and take away thy fair jewels.

<sup>27</sup> Thus will I put an end to thy lewdness and thy wantonness [brought] from the land of Egypt:

So that thou shalt not lift up thine eyes to them, nor remember Egypt any more.

<sup>28</sup> For thus says the Lord Jehovah: Behold, I am about to deliver thee into the hand of them whom thou hatest,

Into the hand of them from whom thy soul is alienated:

<sup>29</sup> And they shall deal with thee in hatred,

And shall take away all thy labour,

and shall leave thee nude and bare:

And the nakedness of thy wantonness shall be revealed, both thy lewdness and thy wantonness.

<sup>30</sup> These things shall be done to thee, for thou hast gone wantonly after the nations;

And because thou art polluted with their idols.

<sup>31</sup> In the way of thy sister hast thou walked:

Therefore will I give her cup into thy hand.

<sup>32</sup> Thus says the Lord Jehovah:

Thou shalt drink thy sister's cup, which is deep and large:

It shall be for a scorn and a derision filled full.

<sup>33</sup> With drunkenness and sorrow shalt thou be filled,

With the cup of astonishment and desolation, with the cup of thy sister Samaria.

<sup>34</sup> Thou shalt even drink it and drain it out,

And thou shalt gnaw its sides, and shalt tear thine own bosom;

For I have spoken it, says the Lord Jehovah.

<sup>35</sup> Therefore thus says the Lord Jehovah:

Because thou hast forgotten me, and cast me behind thy back,

Therefore, suffer thou for thy lewdness and thy wantonness.

<sup>36</sup> Again Jehovah said to me:

Son of man, wilt thou pass judgment on Oholah and Oholibah?

Then declare to them their abominations.

<sup>37</sup> For they have been wanton, and blood is in their hands,

And with their idols have they been wanton;

And they have also caused their sons, whom they bare for me,

To pass for them through [the fire] to be devoured.

Ver. 24. From the north, after the Sept.; Heb. reads, with weapons.

Ver. 34. And swallow the dregs thereof.



<sup>38</sup> Again this they have done to me:  
They have defiled my sanctuary in  
the same day,  
And have profaned my sabbaths.

<sup>39</sup> For when they had slain their  
children for their idols,  
Then they came the same day into  
my sanctuary to profane it;  
And, lo, thus have they done in the  
midst of my house.

<sup>40</sup> And furthermore they have sent  
for men to come from afar:  
To whom a messenger was sent, and,  
lo, they came.

For them didst thou wash thyself,  
didst paint thine eyes,

<sup>41</sup> And deck thyself with ornaments;  
and didst sit upon a stately couch,  
with a table spread before it.

Upon which thou didst set mine incense and mine oil.

<sup>42</sup> And with a loud voice they sang  
therein:

Even to men of the common sort,  
drunkards brought from the wilderness;

And they put bracelets upon their  
hands, and beautiful crowns  
upon their heads.

<sup>43</sup> Then said I: Will she who is old  
be wanton?

Now will they respond to her wantonness, even to hers.

<sup>44</sup> Yet they visited her, as they visit  
a wanton woman:

So they visited Oholah and Oholihah, the lewd women.

<sup>45</sup> And righteous men, they shall pass  
upon them the sentence of a  
wanton woman, and the sentence  
of a murderess;

Because they are wanton, and blood-guilty.

<sup>46</sup> For thus says the Lord Jehovah:  
I will bring up a company against  
them, and will make them a  
shuddering and spoil.

<sup>47</sup> And the company shall stone

them with stones, and slay them  
with their swords;

They shall slay their sons and their  
daughters, and burn their  
houses.

<sup>48</sup> Thus will I put an end to the  
lewdness of the land,

That all women may be taught not  
to do after your lewdness.

<sup>49</sup> And they shall recompense your  
lewdness upon you, and ye shall  
bear the sins of your idols:

And ye shall know that I am the  
Lord Jehovah.

## CHAPTER XXIV

<sup>1</sup> Again, in the ninth year, in the  
tenth month, in the tenth [day] of  
the month, the word of Jehovah  
came to me, saying,

<sup>2</sup> Son of man, write thee the name  
of the day, of this very day: the  
king of Babylon has thrown himself  
against Jerusalem this very day.

<sup>3</sup> And speak a parable to the rebel-  
lious house, and say to them, Thus  
says the Lord Jehovah:

Set on the pot, set it on, and also  
pour water into it:

<sup>4</sup> Gather the pieces thereof into it,  
even every good piece, the thigh,  
and the shoulder;

Fill it with the choice bones.

<sup>5</sup> Take the choice of the flock, and  
pile also the bones under it:

Make it boil well; yea, let the bones  
thereof be seethed in it.

<sup>6</sup> Wherefore thus says the Lord  
Jehovah:

Woe to the bloody city, to the pot  
rusted within,

And whose rust has not left it!

Bring it out piece by piece; no lot  
is fallen upon it.

<sup>7</sup> For her blood is in the midst of  
her; she set it upon the bare  
rock;

She poured it not upon the ground,  
to cover it with dust;

<sup>8</sup> That it might cause fury to come up to take vengeance,  
I have set her blood upon the bare rock, that it should not be covered.

<sup>9</sup> Therefore thus says the Lord Jehovah: Woe to the bloody city! I also will make the pile great.

<sup>10</sup> Heap on the wood, make the fire hot, dress the flesh,  
And make thick the broth, and let the bones be burned.

<sup>11</sup> Then set it empty upon the coals, that it may be hot, and its bronze may burn,

And that the filthiness of it may be melted in it, that its rust may be consumed.

<sup>12</sup> She has wearied [herself] with toil: Yet her great rust does not leave her; let her rust be in the fire,

<sup>13</sup> For thy filthy lewdness:  
Because I have cleansed thee, and thou wast not cleansed,  
Thou shalt not be cleansed from thy filthiness any more,  
Till I have satisfied my fury upon thee.

<sup>14</sup> I Jehovah have spoken it: it shall come to pass, and I will do it;  
I will not go back, neither will I spare, neither will I repent;

According to thy ways, and according to thy doings, shall they judge thee, says the Lord Jehovah.

<sup>15</sup> Also the word of Jehovah came to me, saying,

<sup>16</sup> Son of man, behold, I am about to take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. <sup>17</sup> Sigh, but in silence, make no mourning for the dead, bind thy headgear upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. <sup>18</sup> So I spoke to the people in the morning; and

at evening my wife died: and I did in the morning as I was commanded.

<sup>19</sup> And the people said to me, Wilt thou not tell us what these things mean to us, that thou doest?

<sup>20</sup> Then I said to them, The word of Jehovah came to me, saying,

<sup>21</sup> Speak to the house of Israel, Thus says the Lord Jehovah:

Behold, I am about to profane my sanctuary, the pride of your power,

The desire of your eyes, and that which your soul pities;

And your sons and your daughters whom ye have left behind shall fall by the sword.

<sup>22</sup> And ye shall do as I have done: Ye shall not cover your lips, nor eat the bread of men.

<sup>23</sup> And your fires shall be upon your heads, and your shoes upon your feet:

Ye shall not mourn nor weep;  
But ye shall pine away in your iniquities, and moan one toward another.

<sup>24</sup> Thus shall Ezekiel be a sign for you; according to all that he has done shall ye do:

When this comes, then shall ye know that I am the Lord Jehovah.

<sup>25</sup> And thou, son of man, shall it not be in the day when I take from them their stronghold, the joy of their glory, the desire of their eyes, and that whereupon they set their heart, they, their sons and their daughters,—<sup>26</sup> that in that day a fugitive shall come to thee, to cause thee to hear it thyself? <sup>27</sup> In that day shall thy mouth be opened at the same time as the fugitive's, and thou shalt speak, and be no more dumb: so shalt thou be a sign to them; and they shall know that I am Jehovah.

Ver. 18. Cf. Jer. 16: 7, mur. (mourning).  
Ver. 22. Mur., cf. Jer. 16: 7.



## CHAPTER XXV

<sup>1</sup> And the word of Jehovah came to me, saying,

<sup>2</sup> Son of man, set thy face against the children of Ammon, and prophesy against them: <sup>3</sup> and say to the children of Ammon, Hear the word of the Lord Jehovah; Thus says the Lord Jehovah:

Because thou saidst, Aha, against my sanctuary, when it was profaned;

And against the land of Israel, when it was made desolate;

And against the house of Judah, when they went into captivity:

<sup>4</sup> Therefore, behold, I am about to deliver thee to the children of the east for a possession,

And they shall pitch their tents in thee, and make their dwellings in thee;

They shall eat thy fruit, and they shall drink thy milk.

<sup>5</sup> And I will make Rabbah a pasture for camels, and the Iplaces of the children of Ammon a resting-place for flocks:

And ye shall know that I am Jehovah.

<sup>6</sup> For thus says the Lord Jehovah: Because thou hast clapped thy hands, and stamped thy feet,

And rejoiced with all the hatred of thy soul over [the destruction of] the land of Israel:

<sup>7</sup> Therefore, behold, I have stretched out my hand upon thee,

And will deliver thee for a spoil to the nations;

And I will cut thee off from the peoples, and I will destroy thee out of the countries:

I will destroy thee; and thou shalt know that I am Jehovah.

<sup>8</sup> Thus says the Lord Jehovah:

Because Moab and Seir say, Behold, the house of Judah is like all the nations;

<sup>9</sup> Therefore, behold, I am about to open the flank of Moab [to attack] that his cities be no more, Even his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

<sup>10</sup> To the children of the east, will I give it for a possession,

Together with the children of Ammon.

That the Ammonites may not be remembered among the nations:

<sup>11</sup> And I will execute judgments upon Moab; and they shall know that I am Jehovah.

<sup>12</sup> Thus says the Lord Jehovah: Because Edom has dealt with the house of Judah as if in revenge, And has become very guilty, and has taken vengeance upon them;

<sup>13</sup> Therefore thus says the Lord Jehovah,

I will stretch out my hand upon Edom, and will cut off man and beast from it:

And I will make it desolate from Teman, even to Dedan, by the sword shall they fall.

<sup>14</sup> And I will lay my vengeance upon Edom by the hand of my people Israel;

And they shall do to Edom according to mine anger and according to my fury:

And they shall know my vengeance, says the Lord Jehovah.

<sup>15</sup> Thus says the Lord Jehovah: Because the Philistines have acted in revenge,

And have taken vengeance with contempt of soul,

To destroy [Israel] with perpetual enmity;

<sup>16</sup> Therefore thus says the Lord Jehovah,

Behold, I am about to stretch out my hand upon the Philistines, And I will cut off the Cherethites,

and destroy the remnant of the sea-coast.

<sup>17</sup> And I will execute great vengeance upon them with furious rebukes;

And they shall know that I am Jehovah, when I shall execute my vengeance upon them.

## CHAPTER XXVI

<sup>1</sup> And it came to pass in the eleventh year, in the first [day] of the month, that the word of Jehovah came to me, saying,

<sup>2</sup> Son of man, because Tyre has said against Jerusalem,

Aha, she is broken,—the gate of the peoples! she is turned to me:

I shall be replenished, now that she is laid waste:

<sup>3</sup> Therefore thus says the Lord Jehovah:

Behold, I am against thee, O Tyre, and will cause

Many nations to come up against thee, as the sea rolls up its waves.

<sup>4</sup> And they shall destroy the walls of Tyre, and break down her towers:

I will also scrape her dust off her, and make her a bare rock.

<sup>5</sup> She shall be a place for the spreading of nets in the midst of the sea;

For I have spoken it, says the Lord Jehovah:

And she shall become a spoil for the nations.

<sup>6</sup> And her daughter-cities which are on the mainland shall be slain with the sword:

And they shall know that I am Jehovah.

<sup>7</sup> For thus says the Lord Jehovah: Behold, I am about to bring upon

Tyre Nebuchadrezzar king of Babylon,

King of kings, from the north, with horses, and with chariots,

And with horsemen, and a company, and much people.

<sup>8</sup> He shall slay with the sword thy daughter-cities on the mainland: And he shall set up a tower against thee, and throw up an embankment against thee,

And raise up the buckler against thee.

<sup>9</sup> And he will direct the shock of his battering-ram against thy walls, And thy towers will he hew down with axes.

<sup>10</sup> Because of the great number of his horses their dust shall cover thee:

At the sound of the horsemen, and of the wheels, and of the chariots, thy walls shall shake,

When he shall enter thy gates, as men enter a city taken by storm.

<sup>11</sup> With the hoofs of his horses shall he tread upon all thy streets:

He shall slay thy people with the sword, and the obelisks of thy strength shall fall to the ground.

<sup>12</sup> And they shall prey upon thy riches, and plunder thy merchandise:

And they shall break down thy walls, and destroy thy pleasant houses: And thy stones and thy timber and thy dust shall they cast in the midst of the waters.

<sup>13</sup> And I will put an end to the sound of thy songs; and the sound of thy harps shall be no more heard.

<sup>14</sup> And I will make thee a bare rock: thou shalt be a place for the spreading of nets;

Thou shalt be built no more: for I Jehovah have spoken it, says the Lord Jehovah.

<sup>15</sup> Thus says the Lord Jehovah to Tyre:

At the sound of thy fall, when the wounded cry,

When the slayer is at work in the midst of thee,



Shall not the isles tremble?

<sup>16</sup> Then all the princes of the sea shall come down from their thrones,

And lay aside their robes, and strip off their broidered garments:

They shall clothe themselves with trembling; they shall sit upon the ground;

And shall tremble continuously, and be astonished at thee.

<sup>17</sup> And they shall take up a lamentation for thee, and say to thee,

How art thou destroyed from the sea, thou renowned city,

Which was mighty on the sea, she and her inhabitants,

Which caused their terror to be on all her inhabitants!

<sup>18</sup> Now shall the isles tremble in the day of thy fall;

Yea, the isles that are in the sea shall be confounded at thy going down.

<sup>19</sup> For thus says the Lord Jehovah: When I shall make thee a desolate city, like the cities without inhabitant;

When I shall bring the deep upon thee, and the great waters shall cover thee;

<sup>20</sup> Then will I thrust thee down with them that go down into the pit,

To the people of old time, And will make thee to dwell in the lower parts of the earth,

Like places that are desolate of old, with them that go down to the pit,

That thou be not inhabited; nor arise in the land of the living.

<sup>21</sup> Terrors will I make thee, and thou shalt be no more:

Though thou be sought for, yet shalt thou never be found again, says the Lord Jehovah.

## CHAPTER XXVII

<sup>1</sup> The word of Jehovah came again to me, saying,

<sup>2</sup> And thou, son of man, take up a lamentation for Tyre; <sup>3</sup> and say to Tyre,

O thou that sittest at the harbors of the sea,

Who is the merchant of the peoples to many lands,

Thus says the Lord Jehovah:

Thou, O Tyre, hast said, I am perfect in beauty.

<sup>4</sup> Thy borders are in the heart of the seas; thy builders have perfected thy beauty.

<sup>5</sup> They have made all thy framework of fir trees from Senir:

They have taken cedars from Lebanon to make a mast for thee.

<sup>6</sup> Of the oaks of Bashan have they made thine oars;

They have made thy deck of ivory inlaid in Sherbin wood,

[Brought] from the isles of Cyprus.

<sup>7</sup> Of fine linen with broidered work from Egypt was thy sail, that it might be thy ensign;

Blue and purple, from the isles of Elishah was thine awning.

<sup>8</sup> The inhabitants of Zidon and Arvad were thy oarsmen:

Thy skilled men, O Tyre, were in thee, they were thy mariners.

<sup>9</sup> The elders of Gebal and her skilled men were thy calkers in thee:

All the ships of the sea with their mariners were in thee to handle thy wares.

<sup>10</sup> Persia and Lud and Put were in thine army, thy men of war:

They hanged the shield and helmet in thee; they displayed thy glory.

<sup>11</sup> The men of Arvad with thine army were upon thy walls round about,

And the Gammadim were in thy towers;

They hanged their shields upon thy walls round about;

They have perfected thy beauty.

<sup>12</sup> Tarshish was thy merchant because of the great quantity of goods;

With silver, iron, tin, and lead, they traded for thy merchandise.

<sup>13</sup> Javan, Tubal, and Meshech, they were thy traders:  
They traded the persons of men and vessels of bronze for thy merchandise.

<sup>14</sup> They of the house of Togarmah traded for thy merchandise  
With draught-horses, and cavalry-horses and mules.

<sup>15</sup> The men of Dedan were thy traders:  
Many isles were thy customers:  
They brought thee in exchange tusks of ivory and ebony-wood.

<sup>16</sup> Syria was thy merchant, because of the abundance of thy productions:  
They traded for thy wares with emeralds, purple, and brodered work,  
And fine linen, and pearls, and agate.

<sup>17</sup> Judah and the land of Israel,—they were thy traders:  
They traded for thy merchandise wheat of Minnith,  
And pannag, and honey, and oil, and balm.

<sup>18</sup> Damascus was thy merchant, because of the abundance of thy productions,  
Because of the great quantity of goods; with the wine of Helbon, and wool of Zachar.

<sup>19</sup> Wedan and Javan traded yarn for thy productions:  
Wrought iron, cassia, and calamus, were among thy merchandise.

<sup>20</sup> Dedan was thy trader in saddle material.

<sup>21</sup> Arabia, and all the princes of Kedar, they were thy merchants;  
In lambs, and rams, and goats, in these were they thy merchants.

<sup>22</sup> The traders of Sheba and Raamah, they were thy traders:  
They traded for thy productions the

chief of all spices, and all precious stones, and gold.

<sup>23</sup> Haran and Canneh and Eden, The traders of Sheba, Asshur, Chilmad, thy traders.

<sup>24</sup> These were thy traders in gorgeous fabrics, in wrappings of blue and brodered work,  
And in treasures of gay-colored apparel,  
Bound with cords and durable, they traded with thee.

<sup>25</sup> The ships of Tarshish were thy caravans for thy merchandise:  
And thou wast replenished, and made very glorious on the seas.

<sup>26</sup> Into great waters thy rowers brought thee:  
The east wind broke thee on the seas.

<sup>27</sup> Thy riches, and thy wares, thy merchandise,  
Thy sailors, and thy pilots, thy calkers, and thy merchants;  
Yea, all thy men of war, who are in thee, even all thy company in the midst of thee,  
Shall sink into the depths of the seas on the day of thy fall.

<sup>28</sup> At the sound of the cry of thy pilots the adjoining regions shall tremble,

<sup>29</sup> And all who handle the oar, the sailors, all the pilots of the sea,  
Shall come down out of their ships, they shall stand upon the land,

<sup>30</sup> And shall cause their voice to be heard over thee, and shall cry bitterly,  
And shall cast up dust upon their heads, in the ashes shall they wallow themselves:

<sup>31</sup> And they shall make themselves bald for thee, and gird them with sackcloth,  
And they shall weep for thee in bitterness of soul with bitter wailing.

Ver. 25. On the seas, in Heb., in the heart of the seas.

Ver. 28. Or, suburbs.



<sup>32</sup> And in their wailing they shall take up a lamentation for thee,  
And lament over thee, [saying],  
Who is like Tyre, like her that is brought to silence in the midst of the sea?

<sup>33</sup> When thy wares came from the seas thou didst satisfy many peoples;

By the quantity of thy goods and thy wares, thou didst enrich the kings of the earth.

Now thou art broken by the seas;

<sup>34</sup> In the depths of the waters thy merchandise and all thy company are sunken.

<sup>35</sup> All the inhabitants of the coastlands are astonished at thee,  
And their kings are horribly afraid, they look troubled.

<sup>36</sup> The merchants among the peoples hiss at thee;

Terrors shalt thou be, and thou shalt never be any more.

## CHAPTER XXVIII

<sup>1</sup> The word of Jehovah came again to me, saying,

<sup>2</sup> Son of man, say to the prince of Tyre, Thus says the Lord Jehovah:

Because thy heart is lifted up, and thou hast said, I am a god,  
I sit in the seat of God, in the midst of the seas;

Yet thou art man, and not God,  
Though thou didst set thine heart as the heart of God:

<sup>3</sup> Lo, thou art wiser than Daniel; no secret is hidden from thee:

<sup>4</sup> By thy wisdom and by thine understanding thou hast gotten thee wealth,

And hast gathered gold and silver into thy treasures:

<sup>5</sup> By thy great wisdom, by thy traffic hast thou increased thy wealth;

<sup>6</sup> Therefore thus says the Lord Jehovah:

Because thou hast set thy heart as the heart of God;

<sup>7</sup> Therefore, behold, I am about to bring strangers upon thee, the terrible of the nations:

And they shall draw their swords against the beauty of thy wisdom,

And they shall profane thy brightness.

<sup>8</sup> They shall bring thee down to the pit;

And thou shalt die the deaths of them that are slain, in the midst of the seas.

<sup>9</sup> Wilt thou yet say before him that slays thee, I am God?

But thou art man, and not God, in the hand of him that is wounding thee.

<sup>10</sup> Thou shalt die the deaths of the uncircumcised by the hand of strangers:

For I have spoken it, says the Lord Jehovah.

<sup>11</sup> Again the word of Jehovah came to me, saying,

<sup>12</sup> Son of man, take up a lamentation for the king of Tyre, and say to him,

Thus says the Lord Jehovah:

Thou art sealing up the measure, full of wisdom, and perfect in beauty.

<sup>13</sup> Thou wast in Eden the garden of God;

Every precious stone was thy decoration,

The ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper,

The sapphire, the emerald, and the carbuncle, and gold:

The workmanship of thy settings and of thy grooves was in thee;

In the day thou wast created they were prepared.

Ver. 32. Some authorities, glorious in the midst of the sea.

<sup>14</sup> Thou wast the anointed cherub with overshadowing [wings]:  
And I set thee, [so that] thou wast upon the holy mountain of God;  
Thou hast walked up and down in the midst of the stones of fire.  
<sup>15</sup> Thou wast perfect in thy ways from the day of thy creation,  
Till unrighteousness was found in thee.  
<sup>16</sup> By the magnitude of thy trade they filled the midst of thee with violence, and thou didst sin:  
Therefore have I cast thee as profane out of the mountain of God;  
And I have destroyed thee, O overshadowing cherub, from the midst of the stones of fire.  
<sup>17</sup> Thy heart was lifted up because of thy beauty;  
Thou hast corrupted thy wisdom because of thy brightness:  
I have cast thee to the ground, I have laid thee before kings, that they may see thee.  
<sup>18</sup> By the multitude of thine iniquities, in the unrighteousness of thy trade,  
Thou hast profaned thy sanctuaries;  
Therefore have I brought forth a fire from the midst of thee, it has devoured thee,  
And I have turned thee to ashes upon the earth in the sight of all who see thee.  
<sup>19</sup> All who know thee among the peoples shall be astonished at thee:  
Terrors art thou become, and thou shalt never be any more.  
<sup>20</sup> And the word of Jehovah came to me, saying,  
<sup>21</sup> Son of man, set thy face toward Zidon, and prophesy against it,  
<sup>22</sup> And say, Thus says the Lord Jehovah:  
Behold, I am against thee, O Zidon;

And I will be glorified in the midst of thee:  
And they shall know that I am Jehovah,  
When I shall have executed judgments in her, and shall be vindicated in her.  
<sup>23</sup> For I will send into her pestilence and blood in her streets;  
And the wounded shall fall in the midst of her, with the sword upon her on every side;  
And they shall know that I am Jehovah.  
<sup>24</sup> And there shall be no more a pricking briar for the house of Israel,  
Nor a grieving thorn of any that are round about them, that did despite to them;  
And they shall know that I am the Lord Jehovah.  
<sup>25</sup> Thus says the Lord Jehovah:  
When I shall have gathered the house of Israel from the peoples among whom they are scattered,  
And shall be vindicated in them in the sight of the nations,  
Then shall they dwell in their own land which I gave to my servant Jacob.  
<sup>26</sup> And they shall dwell securely therein;  
Yea, they shall build houses, and plant vineyards, and shall dwell securely;  
When I have executed judgments upon all those that despise them round about them;  
And they shall know that I am Jehovah their God.

## CHAPTER XXIX

<sup>1</sup> In the tenth year, in the tenth [month], on the twelfth of the month, the word of Jehovah came to me, saying,

<sup>2</sup> Son of man, set thy face against

Ver. 14. This verse is obscure, and of uncertain meaning.



Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

<sup>3</sup> Speak, and say, Thus says the Lord Jehovah:

Behold, I am against thee, Pharaoh king of Egypt,

The great crocodile that is reposing among its streams,

Who has said, My river is mine own, and I have made it for myself.

<sup>4</sup> And I will put hooks in thy jaws, and I will cause the fish of thy streams to stick to thy scales;

And I will bring thee up out of the midst of thy streams, even with all the fish of thy rivers sticking to thy scales.

<sup>5</sup> And I will cast thee into the wilderness, thee and all the fish of thy streams:

Thou shalt fall upon the open field; thou shalt not be brought together, nor gathered:

I have given thee for food to the beasts of the earth and to the fowls of the heaven.

<sup>6</sup> And all the inhabitants of Egypt shall know that I am Jehovah, Because they have been a reed-staff to the house of Israel.

<sup>7</sup> When they took hold of thee with the hand, thou didst break, and didst tear every hand:

And when they leaned upon thee, thou didst break, and madest all their loins to tremble.

<sup>8</sup> Therefore thus says the Lord Jehovah:

Behold, I am about to bring a sword upon thee, and will cut off from thee man and beast.

<sup>9</sup> And the land of Egypt shall be a desolation and a waste; and they shall know that I am Jehovah: Because he has said, The river is mine, and I have made it.

<sup>10</sup> Therefore behold, I am against thee, and against thy streams,

And I will make the land of Egypt an utter waste and desolation, From Migdol to Syene, even to the border of Ethiopia.

<sup>11</sup> No foot of man shall pass through it, nor foot of beast shall pass through it,

Neither shall it be inhabited forty years.

<sup>12</sup> And I will make the land of Egypt a desolation in the midst of the countries that are desolate,

And her cities among the cities that are laid waste shall be a desolation forty years:

And I will scatter the Egyptians among the nations, And will disperse them through the countries.

<sup>13</sup> For thus says the Lord Jehovah: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered:

<sup>14</sup> And I will bring again the captivity of Egypt,

And will cause them to return into the land of Pathros, into their native land;

And they shall be there a humiliated kingdom.

<sup>15</sup> It shall be the most humiliated of the kingdoms; neither shall it any more be promoted among the nations:

And I will diminish them, that they shall no more rule over the nations.

<sup>16</sup> And it shall be no more the confidence of the house of Israel,

Bringing guilt to remembrance, when they turn to look after them:

And they shall know that I am the Lord Jehovah.

<sup>17</sup> And it came to pass in the twenty-seventh year, in the first [month], on the first of the month, the word of Jehovah came to me, saying,

<sup>18</sup> Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was rubbed bare; yet neither he nor his army had any return, from Tyre, for the service that he had served against it. <sup>19</sup> Therefore thus says the Lord Jehovah: Behold, I am about to give the land of Egypt to Nebuchadrezzar king of Babylon; and he shall carry off her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. <sup>20</sup> As his recompense for which he served, I have given him the land of Egypt, because they wrought for me, says the Lord Jehovah.

<sup>21</sup> In that day will I cause a horn to bud forth for the house of Israel, and I will give thee an open mouth in the midst of them; and they shall know that I am Jehovah.

### CHAPTER XXX

<sup>1</sup> The word of Jehovah came again to me, saying, <sup>2</sup> Son of man, prophesy, and say, Thus says the Lord Jehovah:

Howl ye, Alas, the day!

<sup>3</sup> For the day is near, even the day of Jehovah is near,

A day of clouds; it is the time of the nations.

<sup>4</sup> And a sword shall come upon Egypt, and anguish shall be in Ethiopia,

When the slain shall fall in Egypt; And they shall take away her abundance, and her foundations shall be broken down.

<sup>5</sup> Ethiopia, and Put, and Lud, and all the mingled people,

And Cub, and the children of the land that is in league, shall fall with them by the sword.

<sup>6</sup> Thus says Jehovah:

They also that uphold Egypt shall fall, and the pride of her power shall come down:

From Migdol to Syene shall they fall in it by the sword, says the Lord Jehovah.

<sup>7</sup> And they shall be desolate in the midst of the countries that are desolate,

And her cities shall be in the midst of the cities that are ruined.

<sup>8</sup> And they shall know that I am Jehovah,

When I have set a fire in Egypt, and all her helpers are destroyed.

<sup>9</sup> In that day shall messengers go out from before me in ships

To make the Ethiopians tremble in their security:

And there shall be anguish upon them, as in the day of Egypt;

For, lo, it is coming.

<sup>10</sup> Thus says the Lord Jehovah:

I will put an end to the multitude of Egypt, by the hand of Nebuchadrezzar king of Babylon.

<sup>11</sup> He and his people with him, the terrible of the nations,

Shall be brought in to destroy the land;

And they shall draw their swords against Egypt, and fill the land with the slain.

<sup>12</sup> And I will make the streams dry, and will sell the land into the hand of evil men;

And I will make the land desolate, and its fulness,

By the hand of strangers: I Jehovah have spoken it.

<sup>13</sup> Thus says the Lord Jehovah:

I will also destroy the idols, and I will put an end to the false gods in Noph;

And there shall be no more a prince out of the land of Egypt:

And I will put a fear in the land of Egypt.

Ver. 5. Cub, or possibly Lub, or Lubim, of Nah. 3: 9; 2 Chron. 16: 8.  
Ver. 13. Noph is Memphis.



<sup>14</sup> And I will make Pathros desolate,  
and will set a fire in Zoan,  
And will execute judgments in  
Thebes.

<sup>15</sup> And I will pour my fury upon  
Pelusium, the stronghold of  
Egypt;  
And I will cut off the multitude of  
Thebes.

<sup>16</sup> And I will set a fire in Egypt;  
Pelusium shall be in great anguish,  
and Thebes shall be broken up:  
And Noph—adversaries all the day.

<sup>17</sup> The young men of On and of  
Bubastis shall fall by the sword:  
And these shall go into captivity.

<sup>18</sup> At Tehaphnehes also the day shall  
be darkened, when I shall break  
there the yokes of Egypt,  
And the pride of her power shall  
come to an end:

As for her, a cloud shall cover her,  
and her daughters shall go into  
captivity.

<sup>19</sup> And I will execute judgments in  
Egypt: and they shall know  
that I am Jehovah.

<sup>20</sup> And it came to pass in the elev-  
enth year, in the first [month], on the  
seventh of the month, that the word  
of Jehovah came to me, saying,

<sup>21</sup> Son of man, the arm of Pharaoh  
king of Egypt have I broken;  
And, lo, it shall no more be bound  
up to apply remedies,  
Nor bandaged, to make it strong to  
take hold of the sword.

<sup>22</sup> Therefore thus says the Lord Je-  
hovah:

Behold, I am against Pharaoh king  
of Egypt, and will break his  
arms,

The sound one and the broken one;  
and I will cause the sword to  
fall from his hand.

<sup>23</sup> And I will scatter the Egyptians  
among the nations, and will dis-

perse them through the coun-  
tries.

<sup>24</sup> And I will strengthen the arms of  
the king of Babylon, and put my  
sword in his hand:

But I will break the arms of Pha-  
raoh, and he shall groan before  
him

With the groanings of a man fatally  
wounded.

<sup>25</sup> And I will uphold the arms of the  
king of Babylon, and the arms  
of Pharaoh shall fall down;

And they shall know that I am Je-  
hovah, when I shall put my  
sword

Into the hand of the king of Baby-  
lon, and he shall stretch it out  
upon the land of Egypt.

<sup>26</sup> And I will scatter the Egyptians  
among the nations, and disperse  
them through the countries;  
And they shall know that I am Jeho-  
vah.

## CHAPTER XXXI

<sup>1</sup> And it came to pass in the elev-  
enth year, in the third [month], on  
the first of the month, that the word  
of Jehovah came to me, saying,

<sup>2</sup> Son of man, say to Pharaoh king  
of Egypt, and to his multitude;  
Whom art thou like in thy great-  
ness?

<sup>3</sup> Lo, a stately cedar in Lebanon with  
fair branches,  
And with a shadowing foliage, and  
of great height; and its top was  
among the clouds.

<sup>4</sup> The waters nourished it, the deep  
made it grow:

Her rivers were flowing about her  
plantation;

And she sent out her channels to  
all the trees of the field.

<sup>5</sup> Therefore its height was lofty  
above all the trees of the field;

Ver. 14. Pathros is Upper Egypt.

Ver. 18. Tahpanhes.

Ver. 3. Heb., Asshur, but by a slight change in the text, according to one version the above result is reached.

And its boughs were many, and its branches long,  
Because of the abundance of water, as they shot up.

<sup>6</sup> All the fowls of heaven made their nests in its boughs,  
And under its branches all the beasts of the field brought forth their young,  
And under its shadow dwelt many nations.

<sup>7</sup> Thus was it fair in its greatness, in the length of its branches:

For its root was by many waters.

<sup>8</sup> The cedars in the garden of God could not hide it:

The fir trees were not like its boughs, and the plane trees were not as its branches;

Nor was any tree in the garden of God like it in its beauty.

<sup>9</sup> I made it fair by the abundance of its branches:

So that all the trees of Eden, that were in the garden of God, envied it.

<sup>10</sup> Therefore thus says the Lord Jehovah:

Because he is lofty in height,  
And has shot up his top among the clouds,

And his heart is haughty on account of his height;

<sup>11</sup> I will even deliver him into the hand of the mighty one of the nations;

He shall surely deal with him.

I have driven him out for his wickedness.

<sup>12</sup> And strangers, the terrible of the nations, have cut him off, and have left him:

Upon the mountains and in all the valleys his branches are fallen,  
And his boughs are broken by all the ravines of the land;

And all the peoples of the earth are gone down from his shadow, and have left him.

<sup>13</sup> Upon his fallen trunk all the fowls of the heaven do dwell,  
And all the beasts of the field shall be upon his branches:

<sup>14</sup> In order that none of all the trees by the waters exalt themselves in their height,

Neither shoot up their top among the clouds,

And that their mighty ones stand not up in their height, nourished by water:

For they are all delivered to death, to the lower parts of the earth,  
In the midst of the children of men, with them that go down to the pit.

<sup>15</sup> Thus says the Lord Jehovah:  
In the day he went down to Sheol I made the deep put on mourning for him,

And I restrained its rivers, and the great waters were stayed:

And I caused Lebanon to mourn for him, and all the trees of the field withered for him.

<sup>16</sup> At the sound of his fall I made the nations tremble,

When I cast him down to Sheol with them that go down into the pit:

And all the trees of Eden, the choice and best of Lebanon,—

All nourished by water, were comforted in the lower parts of the earth.

<sup>17</sup> They also went down into Sheol with him to the slain of the sword;

Yea, they that were his strength dwelt under his protection in the midst of the nations.

<sup>18</sup> To whom art thou thus like in glory and in greatness among the trees of Eden?

Yet shalt thou be brought down with the trees of Eden to the lower parts of the earth:

Ver. 10. Heb., some MSS. only.

Ver. 16. Heb., all drinkers of water.



Thou shalt lie among the uncircumcised, with the slain of the sword.

This is Pharaoh and all his multitude, says the Lord Jehovah.

### CHAPTER XXXII

<sup>1</sup> And it came to pass in the twelfth year, in the twelfth month, on the first of the month, that the word of Jehovah came to me, saying,

<sup>2</sup> Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him,

Thou wast likened to a young lion of the nations:

Whereas thou wast as a crocodile in the seas;

And thou didst spout forth in thy streams,

And didst roil the waters with thy feet, and didst stir up their rivers.

<sup>3</sup> Thus says the Lord Jehovah:

I will spread out my net over thee with a company of many peoples;

And they shall bring thee up in my net.

<sup>4</sup> And I will leave thee upon the land, upon the open field will I cast thee forth,

And will cause all the fowls of the heaven to settle upon thee,

And I will satisfy the beasts of the whole earth with thee.

<sup>5</sup> And I will lay thy flesh upon the mountains, and fill the valleys with thy dead.

<sup>6</sup> I will also soak the land with the outflow of thy blood, even to the mountains;

And the watercourses shall be full of thee.

<sup>7</sup> And when I shall extinguish thee. I will cover the heaven, and darken the stars;

I will cover the sun with a cloud,

Ver. 5. Thy dead, meaning doubtful.

and the moon shall not give her light.

<sup>8</sup> All the bright lights of heaven will I darken over thee,

And set darkness upon thy land, says the Lord Jehovah.

<sup>9</sup> I will also trouble the hearts of many peoples, when I shall bring thy captivity among the nations,

Into the countries which thou hast not known.

<sup>10</sup> Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid of thee, And they shall tremble continually, every man for his own life, in the day of thy fall.

<sup>11</sup> For thus says the Lord Jehovah: The sword of the king of Babylon shall come upon thee.

<sup>12</sup> By the swords of the mighty will I bring down thy multitude; The terrible of the nations are they all:

And they shall spoil the pride of Egypt, and all her multitude shall be destroyed.

<sup>13</sup> I will destroy also all her beasts from beside many waters; Neither shall the foot of man roil them any more, nor the hoofs of beasts stir them up.

<sup>14</sup> Then will I make their waters settle, and cause their rivers to flow like oil, says the Lord Jehovah.

<sup>15</sup> When I shall make the land of Egypt desolate and waste, a land lacking its fulness,

When I shall smite all them that dwell in it, then shall they know that I am Jehovah.

<sup>16</sup> This is the lamentation wherewith they shall lament her; The daughters of the nations shall lament her:

For Egypt and all her multitude,  
shall they lament therewith,  
Says the Lord Jehovah.

<sup>17</sup> And it came to pass also in the  
twelfth year, in the fifteenth [day]  
of the month, that the word of Je-  
hovah came to me, saying,

<sup>18</sup> Son of man, wail for the multi-  
tude of Egypt, and throw it  
down,

Even her, and the daughters of the  
famous nations,

To the lower parts of the earth, with  
them that go down into the pit.

<sup>19</sup> Whom dost thou surpass in agree-  
ableness?

Go down, and be thou laid with the  
uncircumcised.

<sup>20</sup> In the midst of them that are slain  
by the sword shall they fall.

The sword is ready: draw her and  
all her multitude [down].

<sup>21</sup> The strong among the mighty  
shall speak of him out of the  
midst of Sheol,

With them that helped him; they  
are gone down,

They lie still, even the uncircum-  
cised, slain by the sword.

<sup>22</sup> Asshur is there and all her com-  
pany; her graves are round  
about her:

All of them slain, fallen by the  
sword:

<sup>23</sup> Whose graves are made in the far-  
thest parts of the pit, and her  
company is round about her  
grave:

All of them slain, fallen by the  
sword, who caused terror in the  
land of the living.

<sup>24</sup> Elam is there and all her multitude  
round about her grave:

All of them slain, fallen by the sword,  
Who are gone down uncircumcised  
into the lower parts of the  
earth,

Who caused terror in the land of  
the living,

And have borne their shame with  
them that go down into the pit.

<sup>25</sup> They have set her a bed in the  
midst of the slain with all her  
multitude;

Her graves are round about her:  
All of them uncircumcised, slain by  
the sword;

For they caused terror in the land  
of the living,

And they have borne their shame  
with them that go down into the  
pit:

He is put in the midst of the slain.

<sup>26</sup> Meshech is there, Tubal, and all  
her multitude; her graves are  
round about her:

All of them uncircumcised, slain by  
the sword;

For they caused terror in the land  
of the living.

<sup>27</sup> And they shall not lie with the  
mighty that are fallen of the  
uncircumcised,

Who are gone down to Sheol with  
their weapons of war,

And have laid their swords under  
their heads,

And their guilt is upon their bones;

For the terror of their might was in  
the land of the living.

<sup>28</sup> But thou shalt be broken in the  
midst of the uncircumcised,

And shalt lie with them that are  
slain by the sword.

<sup>29</sup> Edom is there, her kings and all  
her princes,

Who in their might are laid with  
those that are slain by the  
sword:

They shall lie with the uncircum-  
cised, and with those that go  
down to the pit.

<sup>30</sup> There are the princes of the north,  
all of them, and all the Zido-  
nians, who are gone down with  
the slain;

For all the terror which they caused  
by their might they are ashamed;

And they lie uncircumcised with



those who are slain by the sword,  
And bear their shame with those that go down to the pit.

<sup>31</sup> Pharaoh shall see them, and shall be consoled over all his multitude slain by the sword,  
Even Pharaoh and all his army, says the Lord Jehovah.

<sup>32</sup> For he caused terror in the land of the living:

And he shall be laid in the midst of the uncircumcised, with those that are slain by the sword,  
Even Pharaoh and all his multitude, says the Lord Jehovah.

### CHAPTER XXXIII

<sup>1</sup> And the word of Jehovah came to me, saying, <sup>2</sup> Son of man, speak to the children of thy people, and say to them, When I bring the sword upon a land, if the people of the land take a man from among them, and set him for their watchman: <sup>3</sup> if, when he sees the sword coming upon the land, he blow the trumpet, to warn the people; <sup>4</sup> then whosoever hears the blast of the trumpet, and takes not warning, if the sword come, and take him away, his blood shall be upon his own head. <sup>5</sup> The blast of the trumpet he heard, but took no warning; his blood shall be upon himself: and he that gave the warning shall be blameless. <sup>6</sup> But if the watchman see the sword coming and blow not the trumpet, and the people are not warned, and the sword come, and take any person from among them; he is taken away in his guilt, but his blood will I require at the watchman's hands. <sup>7</sup> As for thee, son of man, I have set thee a watchman for the house of Israel; therefore hear the word that I speak, and give them warning from me. <sup>8</sup> When I say to the wicked, O wicked man, thou shalt surely die, and thou

dost not speak to warn the wicked from his way; that wicked man shall die in his guilt, but his blood will I require at thy hand. <sup>9</sup> Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his guilt, but thou shalt be blameless.

<sup>10</sup> And thou, son of man, say to the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live? <sup>11</sup> Say to them, As I live, says the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? <sup>12</sup> And thou, son of man, say to the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day when he turns from his wickedness: neither shall he that is righteous be able to live thereby in the day when he sins. <sup>13</sup> When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but for his iniquity that he has committed, for it shall he die. <sup>14</sup> Again, when I say to the wicked, Thou shalt surely die; if he turn from his sin, and do what is lawful and right; <sup>15</sup> if the wicked restore the pledge, return what he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. <sup>16</sup> None of his sins that he has committed shall be remembered against him: he has done what is lawful and right; he shall surely live. <sup>17</sup> Yet the children of thy people say, The way of the Lord is not consist-

ent: but as for them, their way is not consistent. <sup>18</sup> When the righteous turns from his righteousness, and commits iniquity, he shall even die for them. <sup>19</sup> And when the wicked turns from his wickedness, and does what is lawful and right, he shall live thereby. <sup>20</sup> Yet ye say, The way of the Lord is not consistent. I will judge you every one after his ways, O house of Israel.

<sup>21</sup> And it came to pass in the twelfth year of our captivity, in the tenth [month], on the fifth of the month, that a fugitive from Jerusalem came to me, saying, The city is smitten. <sup>22</sup> Now the hand of Jehovah had been upon me in the evening, before the fugitive came; and he had opened my mouth for his coming to me in the morning; and my mouth was opened, and I was no more dumb.

<sup>23</sup> And the word of Jehovah came to me, saying,

<sup>24</sup> Son of man, they that inhabit these waste places in the land of Israel, speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

<sup>25</sup> Wherefore say to them, Thus says the Lord Jehovah: Ye eat with the blood, and lift up your eyes to your idols, and shed blood: and shall ye possess the land? <sup>26</sup> Ye stand sword in hand, ye work abomination, and every one of you commits adultery; and shall ye possess the land?

<sup>27</sup> Thus shalt thou say to them, Thus says the Lord Jehovah: As I live, surely they that are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that are in the strongholds and in the caves shall die of the pestilence. <sup>28</sup> And I will make the land a desolation and an astonishment, and the pride of her power

shall come to an end; and the mountains of Israel shall be desolate, without a traveller. <sup>29</sup> Then shall they know that I am Jehovah, when I have made the land a desolation and an astonishment; because of all their abominations which they committed. <sup>30</sup> And as for thee, son of man, the children of thy people are talking about thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that comes from Jehovah. <sup>31</sup> And they come to thee as the people come, and they sit before thee as my people, and they hear thy words, but do them not: for with their mouth they are doing ardently, but their heart is following after their gain. <sup>32</sup> And, lo, thou art to them as a very lovely song of one that has a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. <sup>33</sup> And when this comes to pass, (behold, it is coming,) then shall they know that a prophet has been among them.

## CHAPTER XXXIV

<sup>1</sup> And the word of Jehovah came to me, saying,

<sup>2</sup> Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, even to the shepherds, Thus says the Lord Jehovah: Woe to the shepherds of Israel that are feeding themselves!

Should not the shepherds feed the flock?

<sup>3</sup> Ye eat the fat, and ye clothe you with the wool,

Ye kill the fed ones; but the flock ye feed not.

<sup>4</sup> The weak ones have ye not strengthened, neither have ye healed the sick,

Neither have ye bound up the injured,



Neither have ye brought back the driven away, neither have ye sought the lost;  
But with force and with rigour have ye ruled over them.

<sup>5</sup> And they were scattered without a shepherd:

And they became food for all the beasts of the field, and were scattered.

<sup>6</sup> My flock wandered through all the mountains, and upon every high hill:

Yea, upon all the face of the earth was my flock scattered;

And there was no one searching or seeking them.

<sup>7</sup> Therefore, ye shepherds, hear the word of Jehovah:

<sup>8</sup> As I live, says the Lord Jehovah, surely since my flock became a prey,

And my flock became meat to all the beasts of the field,

Because there was no shepherd, neither did my shepherds search for my flock,

But the shepherds fed themselves, and fed not my flock;

<sup>9</sup> Therefore, ye shepherds, hear the word of Jehovah:

<sup>10</sup> Thus says the Lord Jehovah:

Behold, I am against the shepherds; and I will require my flock at their hand,

And cause them to cease from feeding the flock;

Neither shall the shepherds feed themselves any more;

And I will deliver my flock from their mouth, that they may not be food for them.

<sup>11</sup> For thus says the Lord Jehovah: Behold, I myself, even I, will search for my flock, and will seek them out.

<sup>12</sup> As a shepherd seeks out his flock in the day when he is among his sheep

Which are scattered abroad, so will I seek out my sheep;

And I will deliver them out of all places whither they have been scattered in the cloudy and dark day.

<sup>13</sup> And I will bring them out from the peoples, and gather them from the countries,

And will bring them into their own land;

And I will feed them upon the mountains of Israel, by the water-courses,

And in all the habitable places of the country.

<sup>14</sup> With good pasture will I feed them, and upon the high mountains of Israel shall their fold be:

There shall they lie down in a good fold, and in a fat pasture shall they feed

Upon the mountains of Israel.

<sup>15</sup> I myself will feed my flock, and I will cause them to lie down, says the Lord Jehovah.

<sup>16</sup> The lost will I seek, and those driven away will I bring back,

And will bind up the injured, and the sick will I make strong:

And the fat and the strong I will destroy; I will feed them with justice.

<sup>17</sup> And as for you, O my flock, thus says the Lord Jehovah:

Behold, I am about to judge between lambs and kids, between rams and he-goats.

<sup>18</sup> Is it a small thing to you after having fed upon the good pasture,

That the rest of the pasturage ye should trample down with your feet?

And having drunk of the clear waters, that ye should roil the rest of it with your feet?

<sup>19</sup> And as for my flock, they eat what ye have trampled under foot,

Ver. 16. And I will keep the fat and the strong, Sept. and other versions.

And they drink what ye have roiled with your feet.

<sup>20</sup> Therefore, thus says the Lord Jehovah to them:

Behold, I, even I, will judge between the fat sheep and the lean sheep.

<sup>21</sup> Because ye push with side and with shoulder, and thrust all the weak ones

With your horns, till ye have scattered them abroad;

<sup>22</sup> Therefore will I save my flock, and they shall no more be a prey;

And I will judge between sheep and sheep.

<sup>23</sup> And I will set up one shepherd over them, and he shall feed them, even my servant David; He shall feed them, and he shall be their shepherd.

<sup>24</sup> And I Jehovah will be their God, and my servant David prince among them;

I, Jehovah have spoken it.

<sup>25</sup> And I will make with them a covenant of peace,

And will put an end to the evil beasts of the land:

And they shall dwell securely in the wilderness, and sleep in the woods.

<sup>26</sup> And I will make them and the places round about my hill a blessing;

And I will cause the shower to come down in its time;

There shall be showers of blessing.

<sup>27</sup> And the tree of the field shall yield its fruit, and the land her increase,

And they shall be secure in their land: and they shall know that I am Jehovah,

When I have broken the bands of their yoke, and have delivered them

Out of the hand of those that held them in bondage.

<sup>28</sup> And they shall no more be a prey to the nations, neither shall the beast of the earth devour them; But they shall dwell securely, and none shall make them afraid.

<sup>29</sup> And I will establish for them a prosperous plantation, And they shall be no more taken away with famine in the land, Neither bear the reproach of the nations any more.

<sup>30</sup> And they shall know that I, Jehovah their God, am with them, And that they, the house of Israel, are my people, says the Lord Jehovah.

<sup>31</sup> That ye, my flock, the flock of my pasture, are men, That I am your God, says the Lord Jehovah.

## CHAPTER XXXV

<sup>1</sup> And the word of Jehovah came to me, saying,

<sup>2</sup> Son of man, set thy face against Mount Seir, and prophesy against it,

<sup>3</sup> And say to it, Thus says the Lord Jehovah:

Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee,

And I will make thee a desolation and an astonishment.

<sup>4</sup> Thy cities will I lay waste, and thou shalt know that I am Jehovah.

<sup>5</sup> Because thou dost cherish an old enmity,

And didst deliver the children of Israel over to the sword

In the time of their trouble, in the time of their last punishment:

<sup>6</sup> Therefore, as I live, says the Lord Jehovah,

Surely thou art guilty of blood, and blood shall pursue thee:

Since thou hast not hated blood,



therefore blood shall pursue thee.

<sup>7</sup> Thus will I make mount Seir an astonishment and a desolation;

And I will cut off from it him that comes and him that goes.

<sup>8</sup> And I will fill his mountains with his slain:

In thy hills and in thy valleys and in all thy watercourses shall those slain by the sword fall.

<sup>9</sup> Perpetual desolations I will make thee, and thy cities shall not be inhabited:

And ye shall know that I am Jehovah.

<sup>10</sup> Because thou hast said, These two nations and these two countries shall be mine,

And we will possess them; though Jehovah was there:

<sup>11</sup> Therefore, as I live, says the Lord Jehovah,

I will do according to thine anger, and according to thine envy

Which thou hast shewed out of thy hatred against them;

And I will make myself known among them, when I judge thee.

<sup>12</sup> And thou shalt know that I am Jehovah:

I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying,

They are laid desolate, they are given us to devour.

<sup>13</sup> And ye have boasted against me, and have multiplied your words against me: I have heard them.

<sup>14</sup> Thus says the Lord Jehovah:

When the whole earth rejoices, I will make thee desolate.

<sup>15</sup> As thou didst rejoice over the inheritance of the house of Israel, because it was desolate,

So will I do to thee: thou shalt be desolate, O mount Seir,

And all Edom, even all of it: and

they shall know that I am Jehovah.

## CHAPTER XXXVI

<sup>1</sup> And thou, son of man, prophesy to the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah.

<sup>2</sup> Thus says the Lord Jehovah:

Because the enemy has said against you, Aha! and, The old high places are ours in possession:

<sup>3</sup> Therefore prophesy, and say, Thus says the Lord Jehovah:

Because, even because they have made you desolate, and trampled you down on every side,

That ye might be a possession to the remaining nations,

And ye are talked about, and made the slanderous gossip of the people:

<sup>4</sup> Therefore, ye mountains of Israel, hear the word of the Lord Jehovah;

Thus says the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the nations remaining round about:

<sup>5</sup> Therefore thus says the Lord Jehovah:

Surely in the fire of my jealousy have I spoken against the remaining nations,

And against all Edom, who have appointed my land for themselves for a possession

With the joy of all their heart, with contempt of soul, to cast it out for a prey.

<sup>6</sup> Therefore prophesy concerning the land of Israel, and say to the mountains and to the hills, to the watercourses and to the valleys, Thus says the Lord Jehovah:

Behold, in my jealousy and in my fury have I spoken,

Because ye have borne the reproach of the nations:

<sup>7</sup> Therefore thus says the Lord Jehovah:

I have sworn, Surely the nations that are round about you, they shall bear their reproach.

<sup>8</sup> But ye, O mountains of Israel, ye shall shoot forth your branches, And yield your fruit for my people Israel; for they are soon to come.

<sup>9</sup> For, behold, I am for you, and I will turn to you,

And ye shall be cultivated and sown:

<sup>10</sup> And I will multiply men upon you, all the house of Israel, even all of it:

And the cities shall be inhabited, and the ruins built.

<sup>11</sup> And I will multiply upon you man and beast; and they shall increase and be fruitful:

And I will cause you to be inhabited as in former times,

And will do better [for you] than in your early days:

And ye shall know that I am Jehovah.

<sup>12</sup> Yea, I will make men walk upon you, even my people Israel;

And they shall possess thee, and thou shalt be their inheritance,

And thou shalt no more henceforth make them childless.

<sup>13</sup> Thus says the Lord Jehovah:

Because they are saying to you, Thou art devouring men, and hast made thy nation childless;

<sup>14</sup> Therefore thou shalt devour men no more, nor make thy nation childless any more,

Says the Lord Jehovah;

<sup>15</sup> Neither will I let thee hear any more the reproach of the nations,

Neither shalt thou bear the reproach of the peoples any more,

Neither shalt thou cause thy nation

to stumble any more, says the Lord Jehovah.

<sup>16</sup> And the word of Jehovah came to me, saying,

<sup>17</sup> Son of man, when the house of Israel was dwelling in their own land, they defiled it by their way and by their doings: their way before me was as the defilement of separation.

<sup>18</sup> Wherefore I poured out my fury upon them for the blood which they had poured out upon the land, and for their idols

Wherewith they had defiled it:

<sup>19</sup> And I scattered them among the nations, and they were dispersed through the countries:

According to their way and according to their doings I pronounced judgment upon them.

<sup>20</sup> And when they came among the nations, whither they went, they profaned my holy name;

When it was said of them, These are the people of Jehovah, and they are gone out of his land.

<sup>21</sup> But I had pity for my holy name, which the house of Israel had profaned among the nations, whither they went.

<sup>22</sup> Therefore say to the house of Israel, Thus says the Lord Jehovah:

Not for your sake am I doing this, O house of Israel, but for my holy name,

Which ye have profaned among the nations, whither ye went.

<sup>23</sup> And I will vindicate my great name, which has been profaned among the nations,

Which ye have profaned in the midst of them;

And the nations shall know that I am Jehovah, says the Lord Jehovah, When I shall be vindicated in you before their eyes.

<sup>24</sup> For I will take you from among the nations,



And gather you out of all the countries,  
And will bring you into your own land.

<sup>25</sup> And I will sprinkle clean water upon you, and ye shall be clean: From all your filthiness, and from all your idols, will I cleanse you.

<sup>26</sup> Also I will give you a new heart, and a new spirit will I put within you:

And I will take away the stony heart out of your flesh,  
And I will give you a heart of flesh.

<sup>27</sup> And my spirit will I put within you, and will bring it about That ye shall walk in my statutes, and ye shall keep my judgments, and do them.

<sup>28</sup> And ye shall dwell in the land that I gave to your fathers;  
And ye shall be my people, and I will be your God.

<sup>29</sup> And I will cleanse you from all your uncleannesses:  
And I will call for the corn, and will multiply it, and lay no famine upon you.

<sup>30</sup> And I will multiply the fruit of the tree, and the increase of the field,

That ye shall receive no more the reproach of famine among the nations.

<sup>31</sup> Then shall ye remember your evil ways, and your doings that were not good;

And ye shall loathe yourselves in your own sight for your guilt and for your abominations.

<sup>32</sup> Not for your sake am I doing this, says the Lord Jehovah, be it known to you:

Be ashamed and confounded for your ways, O house of Israel.

<sup>33</sup> Thus says the Lord Jehovah: In the day when I shall have cleansed you from all your guilt,

I will cause the cities to be inhabited, and the ruins to be rebuilt.

<sup>34</sup> And the land that was desolate shall be cultivated,  
Whereas it was a desolation in the sight of every passer-by.

<sup>35</sup> And they shall say,  
This land that was desolate is become like the garden of Eden;  
And the ruined and desolate and broken-down cities are fortified and inhabited.

<sup>36</sup> Then the nations that are left round about you shall know  
That I Jehovah have built the broken-down places, and planted what was desolate:

I Jehovah have spoken it, and I will do it.

<sup>37</sup> Thus says the Lord Jehovah: For this again will I be inquired of by the house of Israel, to do it for them;

I will increase them with men like a flock.

<sup>38</sup> As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts;

So shall the ruined cities be filled with flocks of men:

And they shall know that I am Jehovah.

## CHAPTER XXXVII

<sup>1</sup> The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. <sup>2</sup> And he made me go around among them: and behold, there were very many on the surface of the valley; and lo, they were very dry.

<sup>3</sup> And he said to me, Son of man, can these bones live?  
And I answered, O Lord Jehovah, thou knowest.

<sup>4</sup> Again he said to me, Prophecy over these bones, and say to them, O ye dry bones, hear the word of Jehovah. <sup>5</sup> Thus says the Lord Jehovah to these bones: Behold, I am about

to cause the breath [of life] to enter into you, and ye shall live: <sup>9</sup> And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put the breath [of life] in you, and ye shall live; and ye shall know that I am Jehovah.

<sup>7</sup> So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. <sup>8</sup> And I looked, and lo, there were sinews upon them, and flesh appeared, and skin covered them above: but there was no breath [of life] in them.

<sup>9</sup> Then said he to me, Prophecy to the wind, prophecy, son of man, and say to the wind, Thus says the Lord God: Come from the four winds, O breath [of life], and breathe upon these slain, that they may live. <sup>10</sup> So I prophesied as he commanded me, and the breath [of life] came into them, and they lived, and stood upon their feet, an exceeding great army.

<sup>11</sup> Then he said to me, Son of man, these bones are the whole house of Israel: behold, they are saying, Our bones are dried up, and our hope is lost; they are clean cut off.

<sup>12</sup> Therefore prophecy, and say to them, Thus says the Lord Jehovah: Behold, I am about to open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. <sup>13</sup> And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. <sup>14</sup> And I will put my Spirit in you, and ye shall live, and I will settle you in your own land: and ye shall know that I Jehovah have spoken it, and performed it, says Jehovah.

<sup>15</sup> The word of Jehovah came to me, saying, <sup>16</sup> And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of

Israel his companions: then take another stick, and write upon it, For Joseph, the rod of Ephraim, and [for] all the house of Israel his companions: <sup>17</sup> and join them for thee one to another into one rod, that they may become one in thy hand.

<sup>18</sup> And when the children of thy people shall speak to thee, saying, Wilt thou not shew us what thou meanest by these? <sup>19</sup> say to them, Thus says the Lord Jehovah: Behold, I am about to take the rod of Joseph, that is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, [even] with the rod of Judah, and make them one rod, and they shall be one in my hand. <sup>20</sup> And the rods whereon thou writest shall be in thy hand before their eyes. <sup>21</sup> And say to them, Thus says the Lord Jehovah: Behold, I am about to take the children of Israel from among the nations, whither they are gone, and will gather them from every side, and bring them into their own land: <sup>22</sup> and I will make them one nation in the land, upon the mountains of Israel; and they all shall have one king: And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: <sup>23</sup> neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their apostasies, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. <sup>24</sup> And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. <sup>25</sup> And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and



their children's children, forever: and David my servant shall be their prince forever. <sup>26</sup> Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will establish them, and multiply them, and will set my sanctuary in the midst of them forevermore. <sup>27</sup> My tabernacle also shall be with them; and I will be their God, and they shall be my people. <sup>28</sup> And the nations shall know that I Jehovah do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.

## CHAPTER XXXVIII

<sup>1</sup> And the word of Jehovah came to me, saying, <sup>2</sup> Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, <sup>3</sup> and say, Thus says the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: <sup>4</sup> and I will turn thee about, and put hooks into thy jaws, and I will bring thee out and all thine army, horses and horsemen, all of them clothed in full armour, a great company with buckler and shield, all of them handling swords: <sup>5</sup> Persia, Cush, and Put with them; all of them with shield and helmet: <sup>6</sup> Gomer, and all his hordes; the house of Togarmah in the farthest north, and all his hordes: even many peoples with thee. <sup>7</sup> Be thou prepared, yea, prepare thyself, thou, and all thy companions that are assembled to thee, and be thou a guard to them: <sup>8</sup> After many days thou shalt receive the commission: in the latter years thou shalt come into the land that is freed from the sword, [to a people] gathered out of many peoples, upon the mountains of Israel, which have been a continual ruin, yea, it is restored from the nations, and they shall dwell in safety, all of

them. <sup>9</sup> And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many peoples with thee. <sup>10</sup> Thus says the Lord Jehovah: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil scheme; <sup>11</sup> and thou shalt say,

I will go up against the land of unwallled villages;  
I will go to them that are quiet, that dwell securely,

All of them dwelling without walls, and having neither bars nor gates:

<sup>12</sup> To take the spoil and to take the prey;

To turn thine hand against the ruined places that are [now] inhabited, And against the people gathered out of the nations,

Which have gotten cattle and goods, and dwell in the middle of the earth.

<sup>13</sup> Sheba, and Dedan, and the merchants of Tarshish, with all her young lions, shall say to thee,

Art thou come to take the spoil? hast thou assembled thy company to take the prey?

To carry away silver and gold, to take away cattle and goods,

To take great spoil?

<sup>14</sup> Therefore, son of man, prophesy, and say to Gog,

Thus says the Lord Jehovah:

In that day when my people Israel dwell securely, shalt thou not know it?

<sup>15</sup> And thou shalt come from thy place out of the farthest north,

Thou, and many peoples with thee, all of them riding upon horses,

A great company and a mighty army:

<sup>16</sup> And thou shalt come up against my people Israel, as a cloud to cover the land;

It shall come to pass in the latter

days, that I will bring thee  
against my land,

That the nations may know thee,  
when I shall be vindicated  
in thee, O Gog, before their eyes.

<sup>17</sup> Thus says the Lord Jehovah:

Art thou he of whom I spoke in  
old time by my servants the prophets  
of Israel, who prophesied in those  
days for years that I would bring  
thee against them? <sup>18</sup> And it shall  
come to pass in that day, when Gog  
shall come against the land of Israel,  
says the Lord Jehovah, that my fury  
shall appear in my face. <sup>19</sup> For in my  
jealousy and in my fiery wrath have I  
spoken,

Surely in that day there shall be a  
great shaking in the land of  
Israel;

<sup>20</sup> So that the fishes of the sea, and  
the fowls of the heaven, and the  
beasts of the field,

And all creeping things which creep  
upon the earth, and all the men  
that are upon the face of the  
earth

Shall shake at my presence; and the  
mountains shall be thrown down,  
And the steep places shall fall, and  
every wall shall fall to the  
ground.

<sup>21</sup> And I will call for a sword against  
him in all my mountains,

Says the Lord Jehovah:

Every man's sword shall be against  
his brother.

<sup>22</sup> And I will contend against him  
with pestilence and with blood;

And I will rain upon him, and upon  
his bands, and upon the many  
peoples with him,

An overflowing shower and great  
hailstones, fire, and brimstone.

<sup>23</sup> And I will magnify myself, and  
vindicate myself,

And I will make myself known in the  
eyes of many nations;

And they shall know that I am Jeho-  
vah.

## CHAPTER XXXIX

<sup>1</sup> And thou, son of man, prophesy  
against Gog, and say,  
Thus says the Lord Jehovah:

Behold, I am against thee, O Gog,  
prince of Rosh, Meshech, and  
Tubal:

<sup>2</sup> And I will turn thee about, and will  
lead thee on,

And will make thee to come up from  
the farthest north;

And I will bring thee against the  
mountains of Israel:

<sup>3</sup> And I will strike thy bow out of thy  
left hand,

And will cause thine arrows to fall  
out of thy right hand.

<sup>4</sup> Thou shalt fall upon the mountains  
of Israel,

Thou, and all thy bands, and the peo-  
ples with thee:

I will give thee to the ravenous birds  
of every kind,

And to the beasts of the field for  
food.

<sup>5</sup> Thou shalt fall upon the open field:  
for I have spoken it,

Says the Lord Jehovah.

<sup>6</sup> And I will send a fire on Magog,  
and on them that dwell securely  
on the coastlands:

And they shall know that I am Je-  
hovah.

<sup>7</sup> And my holy name will I make  
known in the midst of my people  
Israel;

And I will not suffer my holy name  
to be profaned any more:

And the nations shall know that I  
am Jehovah,

The Holy One of Israel.

<sup>8</sup> Behold, it comes, and it is done,  
says the Lord Jehovah;

This is the day whereof I have  
spoken.

<sup>9</sup> And they that are dwelling in the  
cities of Israel shall go out,

And shall make fires of the weapons  
and burn them, the shields

And the bucklers, the bows and the



- arrows, and the handstaves, and the spears,  
And they shall make fires of them seven years:
- <sup>10</sup> So that they shall take no wood out of the field, neither cut down any out of the forests;  
For they shall make fires of the weapons:  
And they shall spoil them that spoiled them,  
And prey upon them that preyed upon them,  
Says the Lord Jehovah.
- <sup>11</sup> And it shall come to pass in that day, that I will give Gog  
A place for burial in Israel, the valley of Abarim east of the sea:  
They shall stop the mouth of the valley:  
And there shall they bury Gog and all his multitude:  
And they shall call it, The valley of Gog's multitude.
- <sup>12</sup> And the house of Israel shall be seven months burying them,—to cleanse the land.
- <sup>13</sup> Yea, all the people of the land shall bury them;  
And theirs shall be the renown, when I shall be glorified,  
Says the Lord Jehovah.
- <sup>14</sup> And they shall set apart men in continuous employment,  
Who shall pass through the land to bury the [dead of the] invaders,  
Who remain upon the face of the ground, to cleanse it:  
After the end of seven months shall they search.
- <sup>15</sup> And they that pass through the land [as buriers] shall pass through it;  
And when any one sees a bone of a man, then shall he set up a mark by it  
Till the buriers have buried it in the Valley of Gog's multitude.
- <sup>16</sup> And Multitude shall also be the name of a city.  
Thus shall they cleanse the land.
- <sup>17</sup> And thou, son of man, thus says the Lord Jehovah:  
Speak to the birds of every kind, and to every beast of the field,  
Assemble yourselves, and come; gather yourselves from every side  
To my sacrifice that I am about to sacrifice for you,  
Even a great sacrifice upon the mountains of Israel,  
That ye may eat flesh and drink blood.
- <sup>18</sup> The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink;  
Of rams, of lambs, and of goats, of bullocks, all fed in Bashan.
- <sup>19</sup> And ye shall eat fat to satiety, and drink blood to drunkenness,  
Of my sacrifice which I have sacrificed for you.
- <sup>20</sup> And ye shall be filled at my table with horses and chariots,  
With mighty men, and with all men of war, says the Lord Jehovah.
- <sup>21</sup> And I will set my glory among the nations,  
And all the nations shall see my justice that I have carried out,  
And my hand that I have laid upon them.
- <sup>22</sup> So the house of Israel shall know that I am Jehovah their God,  
From that day henceforth.
- <sup>23</sup> And the nations shall know that the house of Israel went into captivity for their guilt;  
Because they have been faithless to me, and I hid my face from them:  
So I gave them into the hand of their adversaries, and they all fell by the sword.
- <sup>24</sup> According to their uncleanness and

Ver. 11. After the Sept.; Heb., and it shall stop the passers-by.

according to their transgressions did I treat them;  
And I hid my face from them.

<sup>25</sup> Therefore thus says the Lord Jehovah:

Now will I reverse the captivity of Jacob, and have mercy upon the whole house of Israel;

And I will be jealous for my holy name.

<sup>26</sup> And they shall bear their shame, and all their faithlessness, whereby they have been faithless to me, When they shall dwell securely in their land, and none shall make them afraid;

<sup>27</sup> When I have brought them again from the peoples, and gathered them out in their enemies' countries,

And am vindicated in them in the sight of many nations.

<sup>28</sup> And they shall know that I am Jehovah their God,

In that I caused them to go into captivity among the nations,

And have gathered them to their own land;

And I will leave none of them any more there;

<sup>29</sup> Neither will I hide my face any more from them:

For I have poured out my spirit upon the house of Israel,

Says the Lord Jehovah.

## CHAPTER XL

<sup>1</sup> In the twenty-fifth year of our captivity, in the beginning of the year, on the tenth of the month, in the fourteenth year after the city was smitten, on the very same day, the hand of Jehovah was upon me, and he brought me thither. <sup>2</sup> In the visions of God he brought me into the land of Israel, and set me down upon a very high mountain, upon which

there was opposite me, as it were, a building of a city. <sup>3</sup> And he brought me thither, and behold, there was a man, whose appearance was like the appearance of bronze, with a linen-line in his hand, and a measuring reed; and he stood in the gate. <sup>4</sup> And the man said to me, Son of man, look with thine eyes, and with thine ears hear, and give attention to all that I shall shew thee; for the purpose of showing them to thee hast thou been brought hither: declare all that thou art about to see to the house of Israel.

<sup>5</sup> And behold, a wall on the outside of the house round about, and in the man's hand a measuring reed six cubits long, each [cubit] of one cubit and an handbreadth: so he measured the thickness of the [wall] structure, one reed: and the height, one reed. <sup>6</sup> Then he came to the gate that faces the east, and went up its steps; and he measured the threshold of the gate, one reed deep: even the one threshold, one reed deep. <sup>7</sup> And every guard-niche was one reed long, and one reed broad; and [the space] between the guard-niches was five cubits; and the threshold of the gate by the porch of the gate on the side of the house was one reed. (<sup>8</sup> He measured also the porch of the gate on the side of the house, one reed.)

<sup>9</sup> Then he measured the porch of the gate, eight cubits [broad] and its jambs, two cubits; and the porch of the gate was on the side of the house.

<sup>10</sup> And the guard-niches of the east gate were three on this side, and three on that side; they three were of one measure: and the wall-jambs [between the niches] were of one measure on this side and on that side.

<sup>11</sup> And he measured the width of the opening of the gate, ten cubits; and

Ver. 2. Opposite, Sept.; Heb., on the south.

Ver. 8. This verse is omitted in several ancient versions and Hebrew MSS., and gives no sense in the context.

Ver. 11. Obscure in meaning.



the length of [each] gate-way, thirteen cubits; <sup>12</sup> and a railing before the guard-niches, one cubit [on this side], and a railing, one cubit on that side; and the guard-niches, six cubits on this side, and six cubits on that side. <sup>13</sup> And he measured the gate from the roof of the one guard-niche to the roof of the other, a breadth of twenty-five cubits; door against door. <sup>14</sup> He measured also the wall-jambs twenty cubits; and [reaching] to the wall-jambs was the court; the gate [being] round about. <sup>15</sup> And [from] the front of the gate at the entrance to the front of the porch of the inner gate were fifty cubits. <sup>16</sup> And the guard-niches and their wall-jambs within the gate round about, and likewise the porches, had splayed windows: and the windows were round about inward: and upon [each] wall-jamb were palm trees.

<sup>17</sup> Then he brought me into the outer court, and, lo, there were chambers and a pavement, made for the court round about: thirty chambers were upon the pavement. <sup>18</sup> And the pavement was by the side of the gates, equal to the length of the gates, even the lower pavement. <sup>19</sup> Then he measured the breadth from the forefront of the lower gate to the forefront of the inner court without, a hundred cubits, [both] on the east and on the north. <sup>20</sup> And as for the gate of the outer court facing the north, he measured its length and its breadth. <sup>21</sup> And its guard-niches were three on this side and three on that side; and its posts and its porches were after the measure of the first gate: its length was fifty cubits, and its width twenty-five cubits. <sup>22</sup> And its windows, and its vestibule, and its palm trees, were after the measure of the

gate facing the east: and they went up to it by seven steps; and its vestibule was on the inside. <sup>23</sup> The inner court had a gate opposite the [outer] gate, [both] on the north and on the east; and he measured from gate to gate a hundred cubits. <sup>24</sup> And he led me toward the south, and behold a gate toward the south: and he measured its jambs and its vestibule according to these measurements. <sup>25</sup> And it had windows in it and in its porch round about, like those [other] windows: the length was fifty cubits, and the breadth twenty-five cubits. <sup>26</sup> And there were seven steps to go up to it, and its porch was on the inside: and it had palm trees, one on this side, and another on that side, upon its door-jambs. <sup>27</sup> And the inner court had a gate toward the south: and he measured from gate to gate toward the south a hundred cubits.

<sup>28</sup> Then he brought me to the inner court by the south gate: and he measured the south gate according to these measurements; <sup>29</sup> and its guard-niches, and its jambs, and its vestibule, according to these measurements: and it had windows in it and in its porch round about: it was fifty cubits long, and twenty-five cubits broad. (<sup>30</sup> And there were arches round about, twenty-five cubits long, and five cubits broad.) <sup>31</sup> And its vestibule was on the side of the outer court; and palm trees were upon its door-jambs: and eight steps led up to it. <sup>32</sup> And he brought me into the inner court toward the east: and he measured the gate according to these measurements, <sup>33</sup> and its guard-niches, and its jambs, and its porch, according to these measurements: and it had windows in it and in its porch round about: it was fifty cubits long.

Ver. 14. This verse is very obscure; after the Sept., Heb., sixty, does not accord with the demands of the context.

Ver. 22. Was on the inside, after the Sept.

Ver. 30. Omitted by the Sept. and some MSS.; no parts of the building have been located with such measurements.

and twenty-five cubits broad. <sup>34</sup> And its porch was toward the outer court; and palm trees were upon its jambs, on this side, and on that side: and eight steps led up to it. <sup>35</sup> And he brought me to the north gate: and he measured it according to these measurements; <sup>36</sup> its guard-niches, its jambs, and its porch; and it had windows in it round about: the length was fifty cubits, and the breadth twenty-five cubits. <sup>37</sup> And its porch was toward the outer court; and palm trees were upon its jambs, on this side, and on that side: and eight steps led up to it.

<sup>38</sup> And a chamber with its entrance was in the porch of the gate; there they washed the burnt offering. <sup>39</sup> And in the porch of the gate were two tables on this side, and two tables on that side, on which to slay the burnt offering and the sin offering and the guilt offering. <sup>40</sup> And on the [one] side without, at the steps of the entrance of the north gate were two tables; and on the other side of the porch of the gate, were two tables. <sup>41</sup> Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, upon which they slew [the sacrifices]. <sup>42</sup> And there were four tables for the burnt offering of cut stone, a cubit and a half long, and a cubit and a half broad, and one cubit high: upon them they laid the instruments with which they slew the burnt offering and the sacrifice. <sup>43</sup> And the hooks, a handbreadth long, were fastened within round about: and upon the tables was the flesh of the oblation. <sup>44</sup> And without the inner gate were two chambers in the inner court, one by the side of the north gate; and it faced toward the south: one by the

side of the south gate facing the north. <sup>45</sup> And he said to me, This chamber, facing the south, is for the priests, the keepers of the charge of the house. <sup>46</sup> And the chamber facing the north is for the priests, and keepers of the charge of the altar: these are the sons of Zadok, who from among the sons of Levi come near to Jehovah to minister to him. <sup>47</sup> And he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar was before the house.

<sup>48</sup> Then he brought me to the porch of the house, and measured each door-jamb of the porch, five cubits on this side, and five cubits on that side: and the width of the gate was fourteen cubits and the depth of the jamb [on the porch side] was three cubits on one side, and three cubits on the other. <sup>49</sup> The length of the porch was twenty cubits, and its breadth twelve cubits; and by ten steps they went up to it: and there were pillars by the door-jamb, one on this side, and another on that side.

## CHAPTER XLI

<sup>1</sup> And he brought me to the temple, and measured the jambs, six cubits thick on the one side, and six cubits thick on the other side: the thickness of the jambs. <sup>2</sup> And the width of the entrance was ten cubits; and the depth of the jambs of the entrance was five cubits on the one side, and five cubits on the other side: and he measured its length, forty cubits, and its breadth, twenty cubits. <sup>3</sup> Then he went within, and measured each jamb of the entrance, two cubits: and the entrance, six cubits; and the depth of the jambs of the entrance, seven cubits on each side. <sup>4</sup> And he measured

Ver. 37, 38. After the Sept.

Ver. 44. Corrected by Sept. and verses 45 and 46.

Ver. 48. So Sept. and probably correct.

Ver. 49. So Sept.; Heb., eleven, but the context favors Sept.

Ver. 1. The thickness of the jambs; so Sept.

Ver. 3. Seven cubits on each side, so Sept., and probably correct.



its length, twenty cubits, and its breadth, twenty cubits, in front of the temple: and he said to me, 'This is the most holy place.' <sup>5</sup> Then he measured the [thickness of the] wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every side.

<sup>6</sup> And the side-chambers were in three stories, one over another, and thirty in order; and there were rebatements in the wall of the house for the side-chambers round about, that they might be supported, but they were not let into the wall of the house. <sup>7</sup> And the side-chambers were broader as they encompassed [the house] higher and higher; for the encompassing of the house went higher and higher round about the house: therefore, the breadth of the house [continued] upward; and so one went up [from] the lowest [chamber] to the highest by the middle [chamber]. <sup>8</sup> I saw also that the house had a raised [foundation] platform round about: the foundations of the side-chambers were a full reed of six cubits to the angle.

<sup>9</sup> The thickness of the wall, which was for the side-chambers, on the outside, was five cubits; and that which was left [of the platform] was five cubits and between the side-chambers of the house. <sup>10</sup> And between the chambers was a breadth of twenty cubits round about the house on every side. <sup>11</sup> And the doors of the side-chambers opened upon the margin [of the platform], one door toward the north and another door toward the south: and the width of the open space was five cubits round about. <sup>12</sup> And the building that was facing upon the open space on the

west was seventy cubits broad; and the wall of the building was five cubits thick round about, and its length ninety cubits. <sup>13</sup> So he measured the house, a hundred cubits long; and the open space, and the building, with its walls, a hundred cubits; <sup>14</sup> also the width of the front of the house, and of the open space toward the east, a hundred cubits.

<sup>15</sup> And he measured the length of the building facing upon the open space at its rear, and its pillared walks on the one side and on the other side, a hundred cubits.

And the inner temple, and the porches of the court; <sup>16</sup> the thresholds, and the splayed windows, and the pillared walks round about with their three stories, over against the threshold, were panelled with wood all around, and [from] the ground up to the windows; (now the windows were covered): <sup>17</sup> to [the space] above the door, even to the inner house, and without, and upon all the wall round about within and without, by measure. <sup>18</sup> Cherubim and palm-trees were made, and a palm-tree was between cherub and cherub, and every cherub had two faces; <sup>19</sup> so that there was the face of a man toward a palm-tree on the one side, and the face of a young lion toward a palm-tree on the other side: [so were they] made through all the house round about. <sup>20</sup> From the ground to above the door were the cherubim and palm-trees made: <sup>21</sup> and as for the wall of the [inner] temple, the door posts were squared; and in front of the sanctuary was the appearance as the appearance of <sup>22</sup> an altar of wood, three cubits high, and its length

Ver. 4. The holy place and holy of holies.

Ver. 7. This verse 7 is very obscure in statement, and probably corrupt, though the general meaning is clear.

Ver. 8. Six cubits, etc., possibly refers to the angle made by the wall rising from the pavement.

Ver. 10. Twenty cubits, etc., after the Syriac.

Ver. 15. Of uncertain meaning, R. V., galleries, though this is far from clear.

Ver. 16. Portion in ( ) omitted by some authorities as a gloss.

two cubits; and its corners, and its base, and its sides, were of wood; and he said to me, This is the table that is before Jehovah. <sup>23</sup> And the temple and the sanctuary had two doors. <sup>24</sup> And the doors had two leaves [apiece], two turning leaves; two [leaves] for the one door, and two leaves for the other. <sup>25</sup> And there were made on them, on the doors of the temple, cherubim and palm-trees, like those which were made upon the walls; and there was a wooden jutting over the porch without. <sup>26</sup> And there were splayed windows and palm-trees on the one side and on the other side, on the side-walls of the vestibule: thus were the side-chambers of the house, and the jutties.

## CHAPTER XLII

<sup>1</sup> Then he brought me out into the outer court, looking toward the north: and he brought me to the chambers that were opposite the open spaces, and which were facing the [wall] structure toward the north. <sup>2</sup> In front of the length of a hundred cubits with the doors toward the north, and the breadth was fifty cubits. <sup>3</sup> Facing the twenty [cubits] of the inner court, and facing the pavement of the outer court, was a pillared walk against a pillared walk in three stories. <sup>4</sup> And before the chambers was a walk of ten cubits width inward, a length of one hundred cubits; and their doors faced north. <sup>5</sup> Now the upper chambers were shorter: for the pillared walks took away from these more than from the lower and the middle stories of the buildings. <sup>6</sup> For they were in three stories, and they had no pillars like

the pillars of the court: therefore [the uppermost] was narrower than the lowest and the middle (from the ground). <sup>7</sup> And as for the wall that was without by the side of the chambers, toward the outer court facing the [other] chambers, its length was fifty cubits. <sup>8</sup> For the length of the chambers that were on the outer court was fifty cubits: and [the length of] those facing the temple was a hundred cubits. <sup>9</sup> And from under these chambers was the entrance on the east side, as one goes into them from the outer court. <sup>10</sup> In the thickness of the wall of the court facing the south, before the open space, and before the building, there were chambers. <sup>11</sup> And the way before them was like the appearance of [the way of] the chambers facing the north; they were as long as they, and as broad as they: and all their exits were both according to their fashions, and according to their doors. <sup>12</sup> And according to the doors of the chambers facing the south there was a door in the head of the way, even the way directly before the wall toward the east, as one enters them. <sup>13</sup> Then he said to me, The north chambers and the south chambers, which are before the open space, are the holy chambers, where the priests that are near Jehovah shall eat the most holy things: there shall they lay the most holy things, and the meal offering, and the sin offering, and the guilt offering for the place is holy. <sup>14</sup> When the priests enter in, then shall they not go out of the holy place into the outer court, but there shall they lay their garments wherein they minister; for they are holy: and they

Ver. 2. This verse is almost meaningless, its purpose is apparently to describe the location of the prophet.

Ver. 3, 5. R. V., gallery.

Ver. 4. After the Sept., Heb., way; after the Sept., Heb., one only.

Ver. 6. Portion in ( ) omitted by some authorities. The reading demanded by the context.

Ver. 8. Those facing, etc., after the Sept.

Ver. 9. The sense of verse 9 is doubtful.

Ver. 10. The reading demanded by the context. So Sept.



shall put on other garments, and shall approach that which is for the people.

<sup>15</sup> Now when he had finished measuring the inner house, he brought me out by way of the gate which faces the east, and measured it round about. <sup>16</sup> He measured on the east side with the measuring reed, five hundred cubits, with the measuring reed round about. <sup>17</sup> He measured on the north side, five hundred cubits, with the measuring reed round about. <sup>18</sup> He measured on the south side, five hundred cubits, with the measuring reed. <sup>19</sup> He turned about to the west side, and measured five hundred cubits with the measuring reed. <sup>20</sup> He measured it on the four sides: it had a wall round about, the length five hundred, and the breadth five hundred, to separate between the holy and the common.

## CHAPTER XLIII

<sup>1</sup> And he brought me to the gate, even the gate which faces the east: <sup>2</sup> and behold, the glory of the God of Israel came from the east: and the voice of him was like the sound of many waters: and the earth was lightened with his glory. <sup>3</sup> And it was according to the appearance of the appearance which I saw even according to the appearance that I saw when I came to destroy the city; and the appearances were like the appearance that I saw by the river Chebar: and I fell upon my face. <sup>4</sup> And the glory of Jehovah came into the house by way of the gate which faces the east. <sup>5</sup> And the Spirit took me up, and brought me into the inner court; and lo, the glory of Jehovah filled the house. <sup>6</sup> And I heard one speaking to me out of the house; and a man

was standing by me. <sup>7</sup> And he said to me, Son of man, [this is] the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever: and the house of Israel shall no more defile my holy name, neither they, nor their kings, by their carnality, and by the corpses of their dead kings; <sup>8</sup> in their setting of their threshold by my threshold, and their door-post beside my door-post, with [merely] the wall between me and them; and they have defiled my holy name by their abominations which they have committed: wherefore I have consumed them in mine anger. <sup>9</sup> Now let them put away their carnality, and the corpses of their kings, far from me, and I will dwell in the midst of them forever.

<sup>10</sup> Thou, son of man, shew this house to the house of Israel, (that they may be ashamed of their iniquities): with his appearance and his pattern. <sup>11</sup> And if they be ashamed of all that they have done, shew them the form of the house, and its pattern, and its exits, and its entrances, and all its forms, and all its ordinances, and all its forms, and all its laws, and write them in their sight: that they may observe its whole form, and all its ordinances, and do them. <sup>12</sup> This is the law of the house: upon the top of the mountain its whole limit round about shall be most holy. Behold, this is the law of the house.

<sup>13</sup> And these are the measures of the altar by cubits: (the cubit is a cubit and a handbreadth): the socket shall be a cubit [in depth], and the breadth a cubit, and its border on its edge round about a span: and this shall be the base of the altar. <sup>14</sup> And from the bottom at the ground [up]

Vers. 16, 17, 19. Cubits, on the authority of the Sept., which also agrees with chap. 45: 2.

Ver. 11. After the Sept., and apparent demands of the context.

Ver. 11. And all its forms. Omitted in some MSS. and in the Sept.; its whole form. Sept., all its appointments, preferred by some exegetes.

Ver. 13. In depth, so Sept.

to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the breadth a cubit. <sup>15</sup> And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. <sup>16</sup> And the altar hearth shall be twelve [cubits] long by twelve broad, equal on its four sides. <sup>17</sup> And the ledge shall be fourteen [cubits] long by fourteen broad on its four sides; and the border about it shall be a half-cubit; and its bottom shall be a cubit about; and its steps facing the east.

<sup>18</sup> And he said to me, Son of man, thus says the Lord Jehovah: These are the ordinances of the altar in the day when they shall make it, to offer thereon burnt offerings, and to sprinkle blood upon it. <sup>19</sup> Thou shalt give to the priests the Levites that are of the seed of Zadok, who are near me, to minister to me, says the Lord Jehovah, a young bullock for a sin offering. <sup>20</sup> And thou shalt take of his blood, and put it on the four horns of it, and on the four corners of the ledge, and upon the border round about: thus shalt thou cleanse it and make atonement for it. <sup>21</sup> Thou shalt also take the bullock of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. <sup>22</sup> And on the second day thou shalt offer a shaggy he-goat without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. <sup>23</sup> When thou hast finished cleansing it, thou shalt offer a young bullock without blemish, and a ram of the flock without blemish. <sup>24</sup> And thou shalt bring them near before Jehovah, and the priests shall throw salt on them, and they shall offer them up for a burnt offering to Jehovah. <sup>25</sup> Seven days shalt thou prepare a

goat for a sin offering daily: they shall also prepare a young bullock, and a ram of the flock, without blemish. <sup>26</sup> Seven days shall they make atonement for the altar and purify it; so shall they consecrate it. <sup>27</sup> And when these days have passed, it shall be upon the eighth day, and after the priests shall offer your burnt offerings upon the altar, and your peace offerings, that I will accept you, says the Lord Jehovah.

## CHAPTER XLIV

<sup>1</sup> Then he brought me back by way of the outer gate of the holy place, which faces the east; and it was shut. <sup>2</sup> And Jehovah said to me, This gate shall be shut, it shall not be opened, neither shall any man enter it, for Jehovah the God of Israel has entered it; therefore it shall be shut. <sup>3</sup> As for the prince, he shall sit therein as prince to eat bread before Jehovah; by the way of the porch of the gate he shall enter, and shall go out by the same way.

<sup>4</sup> Then he brought me by way of the north gate facing the house; and I looked, and behold, the glory of Jehovah filled the house of Jehovah: and I fell upon my face. <sup>5</sup> And Jehovah said to me, Son of man, observe carefully, and look with thine eyes, and hear with thine ears all that I tell thee concerning all the ordinances of the house of Jehovah, and all its laws; and observe carefully the entrance of the house, with every exit of the sanctuary. <sup>6</sup> And thou shalt say to the rebellious, even to the house of Israel, Thus says the Lord Jehovah: O ye house of Israel, let this be enough of all your abominations, <sup>7</sup> in that ye have brought in aliens, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when ye offer my bread, the fat and the

Ver. 7. Ye have broken, etc., after several ancient versions.



blood, and ye have broken my covenant, [to add] to all your abominations. <sup>8</sup> And ye have not kept the charge of my holy things: but ye have set keepers of my charge in my sanctuary for yourselves. <sup>9</sup> Thus says the Lord Jehovah, No alien, uncircumcised in heart and uncircumcised in flesh, shall enter my sanctuary, of any alien that is among the children of Israel. <sup>10</sup> But the Levites that went far from me, when Israel strayed, who strayed from me after their idols; they shall bear their guilt. <sup>11</sup> Yet they shall be ministers in my sanctuary, having charge of the gates of the house, and ministering in the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister for them. <sup>12</sup> Because they ministered for them before their idols, and became a stumbling-block of iniquity to the house of Israel; therefore have I lifted up my hand against them, says the Lord Jehovah, and they shall bear their guilt. <sup>13</sup> And they shall not come near me, to serve as priest to me, nor to come near any of my holy things, to the things which are most holy: but they shall bear their shame, and their abominations which they have committed. <sup>14</sup> Yet will I make them keepers of the charge of the house, for all its service, and for all that shall be done therein.

<sup>15</sup> But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel strayed from me, they shall come near me to minister to me; and they shall stand before me to offer me the fat and the blood, says the Lord Jehovah: <sup>16</sup> they shall enter my sanctuary, and they shall come near my table, to minister to me, and they shall keep my charge. <sup>17</sup> And it shall be that when they enter the gates of the inner court, they shall be clothed with linen garments; and no wool

shall come upon them, while they minister in the gates of the inner court, and in the house. <sup>18</sup> They shall wear linen head-gears, and shall have linen coverings upon their loins; they shall not gird themselves with [anything that causes] sweat. <sup>19</sup> And when they go out into the outer court, even into the outer court to the people, they shall take off their garments wherein they minister, and put them in the holy chambers, and they shall put on other garments, that they sanctify not the people with their garments. <sup>20</sup> Neither shall they shave their heads, nor wear long hair; they shall only cut their hair. <sup>21</sup> Neither shall any priest drink wine, when they enter the inner court. <sup>22</sup> Neither shall they take for their wives a widow, nor one divorced: but they shall take virgins of the seed of the house of Israel, or a widow who is the widow of a priest. <sup>23</sup> And they shall teach my people [the difference] between the holy and the common, and cause them to distinguish between the unclean and the clean. <sup>24</sup> And in a dispute they shall stand to judge; according to my judgments shall they judge: and they shall keep my laws and my statutes in all my appointed seasons; and they shall hallow my sabbaths. <sup>25</sup> And they shall not approach any dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that has had no husband, they may defile themselves. <sup>26</sup> And after he is cleansed, they shall give him seven days. <sup>27</sup> And in the day that he enters the sanctuary, in the inner court, to minister in the sanctuary, he shall offer his sin offering, says the Lord Jehovah.

<sup>28</sup> And they shall have an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession. <sup>29</sup> They shall eat the meal offering, and the

sin offering, and the guilt offering: and every devoted thing in Israel shall be theirs.<sup>30</sup> And the first of all the firstfruits of every thing, and every oblation of every thing, of all your oblations, shall be for the priests: ye shall also give to the priest the first of your dough, to cause a blessing to rest on thy house.<sup>31</sup> The priests shall not eat of any thing that dies of itself, or is torn, whether it be fowl or beast.

## CHAPTER XLV

<sup>1</sup> And, when ye shall divide by lot the land for inheritance, ye shall offer an oblation to Jehovah, a holy [portion] of the land: the length shall be the length of twenty-five thousand [reeds], and the breadth shall be ten thousand: it shall be holy in all its border round about.<sup>2</sup> Of this there shall be for the holy place five hundred [cubits] by five hundred [cubits], four-square; and fifty cubits for its open space round about.<sup>3</sup> And of this measure shalt thou measure, a length of twenty-five thousand, and a breadth of ten thousand: and in it shall be the sanctuary, which is most holy.<sup>4</sup> It is a holy [portion] of the land; it shall be for the priests, the ministers of the sanctuary, who come near to minister to Jehovah; and it shall be a place for their houses, and a holy place for the sanctuary.<sup>5</sup> And twenty-five thousand in length, and ten thousand in breadth, shall be for the Levites, the ministers of the house, for their own possession, for cities to dwell in.<sup>6</sup> And ye shall appoint the possession of the city five thousand broad, and twenty-five thousand long, side by side with the oblation of the holy portion: it shall be for the whole house of Israel:<sup>7</sup> And [whatsoever is] for the prince

[shall be] on the one side and on the other side of the holy oblation and of the possession of the city, in front of the holy oblation and in front of the possession of the city, on the west side westward, and on the east side eastward: and in length equal to one of the portions, from the west border to the east border.<sup>8</sup> As touching the land, it shall be his for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel by tribes.

<sup>9</sup> Thus says the Lord Jehovah:

Let it suffice you, O princes of Israel! Put away violence and spoil, and exercise justice and right; quit your ejections of my people, says the Lord Jehovah.<sup>10</sup> Ye shall have just balances, and a just ephah, and a just bath.<sup>11</sup> The ephah and the bath shall be of one standard, so that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: its standard shall be the homer.<sup>12</sup> And the shekel shall be twenty gerahs: five shekels shall be five shekels, and ten shekels shall be ten; fifty shekels shall be your maneh.<sup>13</sup> This is the oblation that ye shall offer; the sixth part of an ephah out of an homer of wheat, and ye shall give the sixth part of an ephah out of a homer of barley.<sup>14</sup> And concerning the ordinance of oil, of the bath of oil ye shall offer the tenth part of a bath out of the cor, ten baths make a cor; for ten baths are a homer.<sup>15</sup> And one lamb out of each two hundred of the flock from the fat pastures of Israel; for a meal offering, and for a burnt offering, and for peace offerings, to make atonement for them, says the Lord Jehovah.<sup>16</sup> All the people of the land

Ver. 5. For cities to dwell in, according to the Septuagint, and evidently the correct reading.

Ver. 12. Shekels, after Sept., and certainly correct reading.

Ver. 14. Cor, so Sept., and correct.

Ver. 15. Fat pastures; Sept. reads, families.



shall give this oblation for the prince in Israel. <sup>17</sup> And it shall be the prince's part to give the burnt offerings, and the meal offerings, and the drink offerings, in the feasts, and in the new moons, and on the sabbaths, in all the regular feasts of the house of Israel: he shall provide the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to make atonement for the house of Israel.

<sup>18</sup> Thus says the Lord Jehovah: In the first [month] on the first of the month, thou shalt take a young bullock without blemish; and thou shalt cleanse the sanctuary. <sup>19</sup> And the priest shall take of the blood of the sin offering, and put it upon the door-jambs of the house, and upon the four corners of the ledge of the altar, and upon the jambs of the gate of the inner court. <sup>20</sup> And so thou shalt do on the seventh month [on the first day of the month] for every one who through ignorance makes a mistake: so shall ye make atonement for the house. <sup>21</sup> In the first [month], on the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. <sup>22</sup> And upon that day shall the prince provide for himself and for all the people of the land a bullock for a sin offering. <sup>23</sup> And on the seven days of the feast he shall provide a burnt offering to Jehovah, seven bullocks and seven rams without blemish daily for the seven days; and a he-goat daily for a sin offering. <sup>24</sup> And he shall provide a meal offering, an ephah for a bullock, and an ephah for a ram, and an hin of oil to an ephah. <sup>25</sup> In the seventh [month], on the fifteenth day of the month, in the feast, shall he do the same for the seven days; according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.

## CHAPTER XLVI

<sup>1</sup> Thus says the Lord Jehovah: The gate of the inner court facing the east shall be closed on the six working days; but on the sabbath day it shall be opened, and on the day of the new moon it shall be opened. <sup>2</sup> And the prince shall enter from without by way of the vestibule of the gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go out: but the gate shall not be closed until evening. <sup>3</sup> And the people of the land shall worship at the door of that gate before Jehovah, on the sabbaths and on the new moons. <sup>4</sup> And the burnt offering that the prince shall offer to Jehovah shall be on the sabbath day six lambs without blemish; <sup>5</sup> and a ram without blemish; and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he can give, and a hin of oil to an ephah. <sup>6</sup> And on the day of the new moon it shall be a young bullock without blemish; and six lambs, and a ram: they shall be without blemish: <sup>7</sup> and he shall prepare a meal offering, an ephah for the bullock, and an ephah for the ram, and for the lambs as he can, and a hin of oil to an ephah. <sup>8</sup> And when the prince shall enter, he shall go in by way of the vestibule of the gate, and he shall go out by this way. <sup>9</sup> But when the people of the land shall come before Jehovah in the regular feasts, he that enters by way of the north gate to worship shall go out by way of the south gate; and he that enters by way of the south gate shall go out by way of the north gate: he shall not return by way of the gate whereby he came in, but shall go out straight before him. <sup>10</sup> And the prince, when they go in, shall go

in among them; and when they go out, they shall go out [together]. <sup>11</sup> And in the feasts and in the regular assemblies, the meal offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he can give, and a hin of oil to an ephah.

<sup>12</sup> And when the prince shall provide a freewill offering, a burnt offering or peace offering as a freewill offering to Jehovah, one shall open for him the gate facing the east, and he shall prepare his burnt offering and his peace offerings, as he does on the sabbath day: then he shall go out; and after he is gone out one shall close the gate. <sup>13</sup> And he shall provide a lamb without blemish for a daily burnt offering to Jehovah: morning by morning shall he provide it. <sup>14</sup> And he shall provide a meal offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil, to mix with the fine flour; a meal offering to Jehovah continually by a perpetual ordinance. <sup>15</sup> Thus shall they provide the lamb, and the meal offering, and the oil, morning by morning, for a continual burnt offering.

<sup>16</sup> Thus says the Lord Jehovah: If the prince give a gift to any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. <sup>17</sup> But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince: but as for his inheritance, it shall be for his sons. <sup>18</sup> And the prince shall not take of the people's inheritance by oppression to eject them from their possession: he shall give an inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.

<sup>19</sup> Then he brought me through the entrance, by the side of the gate, into the holy chambers for the priests,

which faced the north: and behold, there was a place in the innermost part westward. <sup>20</sup> And he said to me, This is the place where the priests shall boil the guilt offering and the sin offering; where they shall bake the meal offering: that they bring them not out into the outer court, to sanctify the people. <sup>21</sup> Then he brought me into the outer court, and made me pass by the four corners of the court; and behold, in every corner of the court there was a court.

<sup>22</sup> In the four corners of the court there were courts inclosed, forty [cubits] long and thirty broad: these four in the corners were of one measure. <sup>23</sup> And there was a row [of wall-work] round about in them, round about the four, and it was made with boiling [fire] places under the rows round about. <sup>24</sup> Then said he to me, These are the boiling houses, where the ministers of the house shall boil the sacrifice of the people.

## CHAPTER XLVII

<sup>1</sup> And he brought me back to the door of the house; and behold, waters streaming out from under the threshold of the house towards the east, for the front of the house faced the east: and the waters ran down from under the right side of the house, on the south side of the altar.

<sup>2</sup> Then he brought me out by way of the north gate, and led me round by the way without to the outer gate, by way of [the gate] facing east; and lo, waters rippling along on the right side. <sup>3</sup> When the man with the line in his hand went forth eastward, he measured a thousand cubits, and he made me pass through the waters—waters up to the ankles. <sup>4</sup> Again he measured a thousand, and made me pass through the waters—waters up to the knees. Again he measured a thousand, and made me pass through

Vers. 13, 14. He, after the Sept., and probably the correct reading.



[the waters],—waters up to the loins. <sup>5</sup> Afterward he measured a thousand; [and it was] a torrent that I could not wade: for the waters were risen, waters to swim in, a torrent that could not be waded. <sup>6</sup> And he said to me, Son of man, hast thou seen [this]? Then he brought me, and made me return along the bank of the torrent. <sup>7</sup> Now as I was returning, behold, upon the bank of the torrent were very many trees on the one side and on the other. <sup>8</sup> Then he said to me, These waters are streaming forth toward the eastern region, and shall go down into the Arabah: and they shall go toward the sea; into the bitter waters; and the waters shall be sweetened. <sup>9</sup> And it shall come to pass, that every living creature which swarms, in every place whither the two streams come, shall live; and there shall be a very great multitude of fish: when these waters are come thither, they shall be healed, and everything shall live whithersoever the torrent comes. <sup>10</sup> And it shall come to pass, that fishermen shall stand by it: from En-gedi even to En-eglaim shall be a place to spread nets; their fish shall be various, as the fish of the great sea, exceeding many. <sup>11</sup> But its miry places, and its marshes, shall not be healed; they shall be given up to salt. <sup>12</sup> And by the torrent upon its bank, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall its fruit fail: it shall bring forth new fruit every month, because its waters issue out of the sanctuary: and its fruit shall be for food, and its leaf for healing.

<sup>13</sup> Thus says the Lord Jehovah: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph [shall have] two portions. <sup>14</sup> And ye shall inherit it one

as well as another; for I swore that I would give it to your fathers: and this land shall fall to you for an inheritance. <sup>15</sup> And this shall be the border of the land: on the north side, from the great sea, by the way of Hethlon, to the entering in of Zedad; <sup>16</sup> Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-Hatticon, which is by the border of Hauran. <sup>17</sup> And the border from the sea shall be Hazar-enon at the border of Damascus, and on the north northward is the border of Hamath. This is the north side. <sup>18</sup> And the east side, between Hauran and Damascus and Gilead, and the land of Israel, shall be Jordan; from the [north] border to the east sea shall ye measure. This is the east side. <sup>19</sup> And the south side southward shall be from Tamar as far as the waters of Meribath-kadesh, to the brook [of Egypt], to the great sea. This is the south side southward. <sup>20</sup> And the west side shall be the great sea from the [south] border as far as over against the entering in of Hamath. This is the west side. <sup>21</sup> So shall ye apportion this land to you according to the tribes of Israel. <sup>22</sup> And it shall come to pass, that ye shall divide it by lot for an inheritance to you and to the strangers that are sojourning among you, who shall beget children among you; and they shall be to you as the home-born among the children of Israel; they shall have inheritance with you among the tribes of Israel. <sup>23</sup> And it shall come to pass, that in what tribe the stranger sojourns, there shall ye give him his inheritance, says the Lord Jehovah.

## CHAPTER XLVIII.

<sup>1</sup> Now these are the names of the tribes: from the north end, beside the way of Hethlon to the entering in of

Hamath, Hazar-enan at the border of Damascus, northward beside Hamath; and he shall have from the east side to the west side; Dan, one [portion].<sup>2</sup> And by the border of Dan, from the east side to the west side; Asher, one [portion].<sup>3</sup> And by the border of Asher, from the east side even to the west side; Naphtali, one [portion].<sup>4</sup> And by the border of Naphtali, from the east side to the west side; Manasseh, one [portion].<sup>5</sup> And by the border of Manasseh, from the east side to the west side; Ephraim, one [portion].<sup>6</sup> And by the border of Ephraim, from the east side even to the west side; Reuben, one [portion].<sup>7</sup> And by the border of Reuben, from the east to the west side; Judah, one [portion].

<sup>8</sup> And by the border of Judah, from the east side to the west side, shall be the oblation which ye shall offer, twenty-five thousand [reeds] in breadth, and in length as one of the portions, from the east side to the west side: and the sanctuary shall be in the midst of it.<sup>9</sup> The oblation ye shall offer to Jehovah shall be twenty-five thousand [reeds] in length, and ten thousand in breadth.<sup>10</sup> And for these, even for the priests, shall be the holy oblation; toward the north twenty-five thousand [in length], and toward the west ten thousand in breadth, and toward the east ten thousand in width, and toward the south twenty-five thousand in length: and the sanctuary of Jehovah shall be in the midst of it.<sup>11</sup> [It shall be] for the priests that are sanctified of the sons of Zadok, who have kept my charge; who strayed not when the children of Israel strayed as the Levites strayed.<sup>12</sup> And it shall be to them an oblation from the oblation of the land, a thing most holy, by the border of the Levites.<sup>13</sup> And equal to the border of the priests, the Levites shall have twenty-five thou-

sand in length, and ten thousand in breadth: all the length shall be twenty-five thousand, and the breadth ten thousand.<sup>14</sup> And they shall not sell of it, neither exchange it, nor alienate the firstfruits of the land: for it is holy to Jehovah.<sup>15</sup> And the five thousand that are left in breadth facing the twenty-five thousand, shall be for common use of the city, for dwelling and for open spaces: and the city shall be in the middle of it.<sup>16</sup> And these shall be its measures; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.<sup>17</sup> And the city shall have open spaces; toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.<sup>18</sup> And the rest of the length, equal to the holy oblation, shall be ten thousand eastward, and ten thousand westward: and it shall be side by side with the holy oblation; and its increase shall be for food for them that labor in the city.<sup>19</sup> And they that labor in the city, out of all the tribes of Israel, shall cultivate it.<sup>20</sup> All the oblation shall be twenty-five thousand by twenty-five thousand: ye shall offer the holy oblation four-square, with the possession of the city.

<sup>21</sup> And the rest shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, in front of the twenty-five thousand of the oblation facing the east border, and westward in front of the twenty-five thousand facing the west border, by the side of the [middle] portions, it shall be for the prince: and the holy oblation and the sanctuary of the Highest shall be in the midst of it.<sup>22</sup> More-



over from the possession of the Levites, and from the possession of the city, being in the midst of that which belongs to the prince, between the border of Judah and the border of Benjamin, shall be for the prince.

<sup>23</sup> And as for the rest of the tribes: from the east side to the west side; Benjamin, one [portion]. <sup>24</sup> And by the border of Benjamin, from the east side to the west side; Simeon, one [portion]. <sup>25</sup> And by the border of Simeon, from the east side to the west side; Issachar, one [portion].

<sup>26</sup> And by the border of Issachar, from the east side to the west side; Zebulun, one [portion]. <sup>27</sup> And by the border of Zebulun, from the east side to the west side; Gad, one [portion]. <sup>28</sup> And by the border of Gad, at the south side southward, the border shall be even from Tamar to the waters of Meribath-kadesh, to the brook [of Egypt], to the great sea.

<sup>29</sup> This is the land which ye shall divide by lot to the tribes of Israel for inheritance, and these are their

several portions, says the Lord Jehovah.

<sup>30</sup> And these are the outside limits of the city; on the north side four thousand and five hundred [cubits] by measure: <sup>31</sup> and the gates of the city shall be after the names of the tribes of Israel; three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one: <sup>32</sup> and at the east side four thousand and five hundred [cubits]; and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one: <sup>33</sup> and at the south side four thousand and five hundred [cubits] by measure; and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one: <sup>34</sup> at the west side four thousand and five hundred [cubits], with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. <sup>35</sup> It shall be eighteen thousand [cubits] round about: and the name of the city from that day shall be Jehovah-shammah.

## THE BOOK OF DANIEL

### CHAPTER I

<sup>1</sup> In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon to Jerusalem, and besieged it. <sup>2</sup> And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God. And he brought them to the land of Shinar to the house of his god: and the vessels he brought into the treasure-house of his god. <sup>3</sup> And the king

commanded Ashpenaz the master of his chamberlains to bring in of the children of Israel, even of the seed royal and of the nobles, youths in whom was no blemish, but well-appearing, and intelligent in all wisdom, and capable in knowledge, and understanding science, and such as had ability to serve in the king's palace; and to teach them the literature and the language of the Chaldeans. <sup>4</sup> And the king appointed for them a daily

Ver. 35. Jehovah is there.

Ver. 1. The only correct form as learned from his own inscriptions is "Nebuchadrezzar."

portion of the king's dainties, and of the wine which he was accustomed to drink, during their three years' training; that at the completion of them they might serve the king. <sup>6</sup> Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. <sup>7</sup> And the prince of the chamberlains gave them names: to Daniel he gave Belteshazzar; and to Hananiah, Shadrach; and to Mishael, Meshach; and to Azariah, Abed-nego. <sup>8</sup> But Daniel determined in his heart that he would not defile himself with the king's dainties, nor with the wine which he was accustomed to drink; therefore he made a request of the prince of the chamberlains that he might not defile himself. <sup>9</sup> Now God gave Daniel favour and compassion in the sight of the prince of the chamberlains. <sup>10</sup> And the prince of the chamberlains said to Daniel, I fear my lord the king, who has specified your food and your drink: lest he should see your faces leaner than those of the youths who are of your own age; lest ye endanger my head with the king. <sup>11</sup> Then said Daniel to the steward, whom the prince of the chamberlains had appointed over Daniel, Hananiah, Mishael, and Azariah: <sup>12</sup> Try thy servants, I beseech thee, ten days; and let them give us herbs to eat, and water to drink. <sup>13</sup> Then let our countenances and the countenance of the youths that are eating of the king's dainties be compared; and as thou seest, deal with thy servants. <sup>14</sup> So he heard them in this matter, and tried them ten days. <sup>15</sup> And at the end of ten days their countenances appeared fairer, and plumper in flesh, than all the youths who had been eating of the king's dainties. <sup>16</sup> So the steward took away their dainties, and the

wine that they should drink, and gave them herbs. <sup>17</sup> To these four youths God gave knowledge and intelligence in every kind of writing and wisdom: and Daniel understood all visions and dreams. <sup>18</sup> And at the end of the time, after which the king had commanded them to be brought before him, the prince of the chamberlains brought them in before Nebuchadnezzar. <sup>19</sup> And the king talked with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore they served before the king. <sup>20</sup> And in every case requiring discriminating wisdom, in which the king inquired of them, he found them ten times better than all the scribes and enchanters who were in all his realm. <sup>21</sup> And Daniel was [in the king's court] until the first year of king Cyrus.

## CHAPTER II

<sup>1</sup> And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep left him. <sup>2</sup> Then the king gave command to call the scribes, and the enchanters, and the sorcerers, and the Chaldeans, to explain to the king his dreams. So they came in and stood before the king. <sup>3</sup> And the king said to them, I have dreamed a dream, and my spirit is troubled to understand the dream. <sup>4</sup> Then spake the Chaldeans to the king in Aramaic, O king, live forever: tell thy servants the dream, and we will show the interpretation. <sup>5</sup> The king answered and said to the Chaldeans, The word [gone forth from me] is fixed, if ye do not make known to me the dream and its interpretation, ye shall be cut to pieces, and your houses shall be made a dunghill. <sup>6</sup> But if the

Ver. 7. Probably for Abed-nebo, i.e., "servant of Nebo." Cf. Isa. 46: 1.

Ver. 11. Steward, Heb., Hammelzar.

II. Ver. 4. Chaps. 2: 47; 28 is in Aramaic. Ver. 5. Or, the thing is gone from me.



dream and its interpretation ye shall show, gifts and rewards and great honor shall ye receive from me; therefore show me the dream and its interpretation. <sup>7</sup> They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation. <sup>8</sup> The king answered and said, I know of a surety that ye are [for] gaining time, because ye see that my word is fixed, <sup>9</sup> that if ye do not make known to me the dream, there is but one sentence for you: for lying and corrupt words have ye prepared to speak before me, until the time be changed: therefore tell me the dream, that I may know that ye can show me its interpretation. <sup>10</sup> The Chaldeans answered the king, and said, There is no man on earth that can comply with the king's request: because no king, lord, nor ruler, has required such a thing of any scribe, or enchanter, or Chaldean. <sup>11</sup> And the thing that the king requires, is difficult, and there is no other who can declare it to the king, except the gods, whose dwelling is not in flesh. <sup>12</sup> For this reason the king was angry and very furious, and gave command to destroy all the wise men of Babylon. <sup>13</sup> When the decree went out, that the wise men should be slain, they sought Daniel and his companions to put them to death. <sup>14</sup> Then Daniel made a wise and prudent reply to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon; <sup>15</sup> he answered and said to Arioch the king's captain, Why is the decree so severe on the part of the king? Then Arioch made known the affair to Daniel. <sup>16</sup> And Daniel went in, and besought the king that he would give him time, that he might show the king the interpretation.

<sup>17</sup> Then Daniel went to his house, and made known the affair to Hananiah, Mishael, and Azariah, his com-

panions: <sup>18</sup> that they should beseech the mercies of the God of heaven concerning this secret; that they might not destroy Daniel and his companions with the rest of the wise men of Babylon. <sup>19</sup> Then the secret was revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven. <sup>20</sup> Daniel began and said, Blessed be the name of God forever and ever: for wisdom and might are his: <sup>21</sup> and he changes the times and the seasons: he removes kings, and sets up kings; he gives wisdom to the wise, and knowledge to the intelligent; <sup>22</sup> he reveals deep and secret things; he knows what is in the darkness, and the light dwells with him. <sup>23</sup> Thee, O thou God of my fathers, I thank and praise, who hast given me wisdom and might, and hast now made known to me what we besought of thee: for thou hast made known to us the king's affair. <sup>24</sup> Therefore Daniel went in to Arioch, whom the king had commissioned to destroy the wise men of Babylon: he went and spoke thus to him; Do not destroy the wise men of Babylon: bring me in before the king, and I will show the king the interpretation.

<sup>25</sup> Then Arioch brought in Daniel before the king in haste, and said thus to him, I have found a man among the Jewish captives, who will tell the king the interpretation. <sup>26</sup> The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to tell me the dream which I have seen, and its interpretation? <sup>27</sup> Daniel answered before the king, and said, The secret which the king has asked for can neither wise men, enchanters, magicians, nor prognosticators, show the king; <sup>28</sup> but there is a God in heaven that reveals secrets, and he has told king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

<sup>29</sup> As for thee, O king, thy thoughts came up upon thy bed, what should come to pass hereafter: and he that reveals secrets has told thee what shall come to pass. <sup>30</sup> But as for me, this secret is not revealed to me for any wisdom that I have more than any [one] living, but in order that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart. <sup>31</sup> Thou, O king, wast looking, and behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and its aspect was terrible. <sup>32</sup> As for this image, his head was of fine gold, his breast and his arms of silver, his abdomen and his thighs of bronze, <sup>33</sup> his legs of iron, his feet part of iron, and part of clay. <sup>34</sup> Thou wast looking till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them in pieces. <sup>35</sup> Then was the iron, the clay, the bronze, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, and no trace of them was found: and the stone that smote the image became a great mountain, and filled the whole earth. <sup>36</sup> This is the dream; and we will tell its interpretation before the king.

<sup>37</sup> Thou, O king, king of kings, to whom the God of heaven has given the kingdom, the power, and the strength, and the glory; <sup>38</sup> and wheresoever the children of men are dwelling, the beasts of the field and the fowls of the heaven has he given into thy hand, and has made thee to rule over them all: thou art the head of gold. <sup>39</sup> And after thee shall arise another kingdom lower than thee; and another third kingdom of bronze, which shall bear rule over all the earth. <sup>40</sup> And the fourth kingdom shall be strong as iron: foras-

much as iron breaks in pieces and destroys all things: and as iron that crushes all these, shall it break in pieces and crush. <sup>41</sup> And [the fact] thou sawest the feet and toes, part of potters' clay, and part of iron, [shows that] it shall be a divided kingdom; but something of the strength of iron shall be in it, forasmuch as thou sawest the iron mixed with potters' clay. <sup>42</sup> And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly brittle. <sup>43</sup> And [the fact that] thou sawest the iron mixed with potters' clay—they shall be mingling themselves by marriage; but there shall be no union, even as iron does not unite with clay. <sup>44</sup> And in the days of those kings shall the God of heaven set up a kingdom which shall not be destroyed forever, nor shall its sovereignty be left to another people; but it shall break in pieces and destroy all these kingdoms, and it shall stand forever. <sup>45</sup> Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold; the great God has told the king what shall come to pass hereafter and the dream is certain, and its interpretation sure.

<sup>46</sup> Then king Nebuchadnezzar fell upon his face, and paid homage to Daniel, and gave command to offer him an oblation and sweet odors. <sup>47</sup> The king answered Daniel, and said, [I know] of a truth, that your God is the God of gods, and the Lord of kings, and a revealer of secrets, because thou hast been able to reveal this secret. <sup>48</sup> Then the king made Daniel great and gave him many great gifts, and made him rule over the whole province of Babylon, and [appointed him] to be chief governor over all the wise men of Babylon. <sup>49</sup> At the request of Daniel, the



king appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel remained in the court of the king.

### CHAPTER III

<sup>1</sup> Nebuchadnezzar the king made an image of gold, whose height was sixty cubits, and its breadth six cubits: he set it up in the plain of Dura, in the province of Babylon. <sup>2</sup> Then king Nebuchadnezzar sent [messengers] to assemble the satraps, the deputies, and the governors, the magistrates, the treasurers, the counsellors, the lawyers, and all the rulers of the provinces, that they might come to the dedication of the image which king Nebuchadnezzar had set up. <sup>3</sup> Then the satraps, the deputies, and the governors, the magistrates, the treasurers, the counsellors, the lawyers, and all the rulers of the provinces, were assembled for the dedication of the image that king Nebuchadnezzar had set up; and they were standing before the image that Nebuchadnezzar had set up. <sup>4</sup> Then the herald cried aloud, To you it is commanded, O peoples, nations, and tongues, <sup>5</sup> that at the moment ye hear the sound of the cornet, flute, harp, sackbut, psaltery, symphony, and all kinds of music, ye fall down and worship the golden image that king Nebuchadnezzar has set up: <sup>6</sup> and whosoever does not fall down and worship, shall be thrown at once into the midst of a burning fiery furnace. <sup>7</sup> Therefore, at the very moment, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and tongues fell down and worshipped the golden image that king Nebuchadnezzar had set up. <sup>8</sup> Wherefore at that time certain Chaldeans came near, and brought complaint against the Jews. <sup>9</sup> They began and said to king Nebuchadnezzar, O king, live

forever. <sup>10</sup> Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and symphony, and all kinds of music, shall fall down and worship the golden image: <sup>11</sup> and whosoever does not fall down and worship, shall be thrown into the midst of a burning fiery furnace. <sup>12</sup> There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they do not serve thy gods, nor worship the golden image which thou hast set up. <sup>13</sup> Then Nebuchadnezzar in rage and fury gave command to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. <sup>14</sup> Nebuchadnezzar began and said to them, Is it intentional, O Shadrach, Meshach, and Abed-nego, that ye do not serve my god, nor worship the golden image which I have set up? <sup>15</sup> Now if ye are ready when ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and symphony, and all kinds of music, to fall down and worship the image which I have made, [well]: but if ye do not worship, ye shall be thrown at once into the midst of a burning fiery furnace; and who is that god who can deliver you out of my hands? <sup>16</sup> Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. <sup>17</sup> If our God whom we serve is able to deliver us from the burning fiery furnace, and from thy hand, O king, he will deliver us. <sup>18</sup> But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. <sup>19</sup> Then Nebuchadnezzar was full of fury, and the form of his countenance was changed against Shadrach, Meshach, and Abed-nego: he answered, and gave command to

heat the furnace seven times hotter than was necessary. <sup>20</sup> And he commanded mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, to throw them into the burning fiery furnace. <sup>21</sup> Then these men were bound in their hosen, their tunics, and their mantles, and their [other] garments, and were thrown into the midst of the burning fiery furnace. <sup>22</sup> Therefore because the king's commandment was severe and the furnace exceeding hot, the flame of the fire killed the men that took up Shadrach, Meshach, and Abed-nego. <sup>23</sup> And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. <sup>24</sup> Then king Nebuchadnezzar was astounded and rose up in haste: he began and said to his counsellors, Did we not throw three men bound into the midst of the fire? They answered and said to the king, Sure, O king. <sup>25</sup> He answered and said, Lo, I see four men unbound, walking in the midst of the fire, and they suffer no injury; and the appearance of the fourth is like a son of the gods. <sup>26</sup> Then Nebuchadnezzar came near the door of the burning fiery furnace: he began and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come out, and come hither. Then Shadrach, Meshach, and Abed-nego, came out of the midst of the fire. <sup>27</sup> And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, and the hair of whose heads was not singed, and whose hosen had not changed [in color], and upon whom the smell of fire had not come. <sup>28</sup> Nebuchadnezzar began and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who has sent his angel, and delivered his servants that

trusted in him, and they have changed the king's command, and have given their bodies, that they might not serve nor worship any god except their own God. <sup>29</sup> Therefore I make a decree, that every people, nation, and tongue, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be hewn to pieces, and their houses shall be made a dunghill: because there is no other god that is able to deliver like this [God]. <sup>30</sup> Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

## CHAPTER IV

<sup>1</sup> Nebuchadnezzar the king, to all the peoples, nations, and tongues, that dwell in all the earth. Peace be multiplied to you. <sup>2</sup> It has seemed good to me to make known the signs and wonders that the Most High God has achieved before me. <sup>3</sup> How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom and his dominion is from generation to generation.

<sup>4</sup> I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. <sup>5</sup> I saw a dream and it frightened me; and the thoughts upon my bed and the visions of my head troubled me. <sup>6</sup> Therefore I gave command to bring in all the wise men of Babylon before me, that they might tell me the interpretation of the dream. <sup>7</sup> Then came in the scribes, the enchanters, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not tell me its interpretation. <sup>8</sup> But at last Daniel, whose name was Belteshazzar, according to the name of my god, and [a man] in whom is the spirit of the holy gods, came in before me, and I told the dream before him: <sup>9</sup> O Belteshazzar, chief of the



scribes, because I know that the spirit of the holy gods is in thee, and no secret troubles thee, Tell me the visions of my dream that I have seen, and its interpretation. <sup>10</sup> And the visions of my head upon my bed [were as follows]: I saw and lo, a tree in the midst of the earth, and its height was great. <sup>11</sup> The tree grew, and became strong, and its height reached to heaven, and it could be seen to the end of all the earth. <sup>12</sup> Its leaves were fair, and its fruit abundant, and in it there was food for all: under it, the beasts of the field sheltered, and in its branches the fowls of the heaven lodged, and all flesh fed upon it.

<sup>13</sup> I saw in the visions of my head upon my bed, and, lo, a watcher even a holy one, came down from heaven. <sup>14</sup> He cried aloud, and spoke thus: Cut down the tree, and chop off his branches, shake off his leaves, and scatter his fruit: let the beasts flee away from under it, and the fowls from his branches. <sup>15</sup> But leave the stump of his roots in the earth, even with a band of iron and bronze, among the tender grass of the field; and let him be moistened with the dew of heaven, and let his portion be with the beasts in the grass of the earth: <sup>16</sup> let his heart be changed from man's, and let a beast's heart be given him; and let seven times pass over him. <sup>17</sup> The sentence is by the decree of the watchers, and the command by the word of the holy ones; that the living may know that the Most High rules in the kingdom of men, and gives it to whomsoever he will, and the humblest of men he sets up [as ruler] over it. <sup>18</sup> This is the dream. I, king Nebuchadnezzar, have seen it. And thou, O Belteshazzar, give the interpretation since all the wise men of my kingdom are not able to tell me the interpretation; but thou art able, for the spirit of the holy gods is in thee.

<sup>19</sup> Then Daniel, whose name was Belteshazzar, was astounded for a moment, and his thoughts terrified him. The king began and said, Belteshazzar, let not the dream nor the interpretation terrify thee. Belteshazzar answered and said, My lord, the dream be for thine enemies, and its interpretation for thine adversaries. <sup>20</sup> The tree that thou sawest, which grew, and became strong, whose height reached to the heaven, and could be seen in all the earth; <sup>21</sup> whose leaves were fair, and its fruit abundant, and in it was food for all; under which the beasts of the field dwelt, and among whose branches the fowls of the heaven lodged:—<sup>22</sup> it is thou, O king, that art grown and become strong: for thy greatness is grown, and reaches to heaven, and thy dominion to the end of the earth.

<sup>23</sup> And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Cut down the tree, and destroy it; but leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field; and let him be moistened with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; <sup>24</sup> this is the interpretation, O king, and it is the decree of the Most High, which is coming upon my lord, the king: <sup>25</sup> even thee shall they thrust out from men, and thy sojourn shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be moistened with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High rules in the kingdom of men and to whomsoever he will, he gives it. <sup>26</sup> And whereas they gave command to leave the stump of the tree-roots; thy kingdom shall remain for thee, after thou

shalt have recognized that the heavens rule. <sup>27</sup> Wherefore, O king, let my counsel be acceptable to thee, and displace thy sins by righteousness, and thine iniquities by showing mercy to the poor; if haply there may be an extension of thy prosperity.

<sup>28</sup> All this came upon King Nebuchadnezzar. <sup>29</sup> At the end of twelve months he was walking upon the royal palace of Babylon. <sup>30</sup> The king began and said, Is not this great Babylon, which I have built for the royal residence, by the might of my power and for the glory of my majesty? <sup>31</sup> While the word was in the king's mouth, there fell a voice from heaven: O king Nebuchadnezzar, to thee it is spoken: the kingdom is taken from thee. <sup>32</sup> And they shall thrust thee out from men and thy sojourn shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until thou recognize that the Most High rules in the kingdom of men, and to whomsoever he will he gives it. <sup>33</sup> At that moment was the word fulfilled upon Nebuchadnezzar: and from men he was thrust out, and he ate grass as oxen, and his body was moistened with the dew of heaven, till his hair was grown like eagles' [feathers], and his nails like birds' [claws]. <sup>34</sup> And at the end of the time I Nebuchadnezzar lifted up mine eyes to heaven, and mine understanding returned to me, and I blessed the Most High, and I praised and honored him that lives forever: for his dominion is an everlasting dominion, and his kingdom from generation to generation; <sup>35</sup> and all the inhabitants of the earth are accounted as nothing: yea, he does as he will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand,

or say to him, What doest thou?

<sup>36</sup> At that moment mine understanding returned to me; and for the glory of my kingdom, my majesty and splendor returned to me; and my counsellors and my lords sought me; and I was established in my kingdom, and greater power was added to me. <sup>37</sup> Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways right: and those that walk in pride he is able to abase.

## CHAPTER V

<sup>1</sup> Belshazzar the king made a great feast for a thousand of his lords, and was drinking wine in the presence of the thousand. <sup>2</sup> Belshazzar, as he tasted the wine, gave command to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink with them. <sup>3</sup> Then they brought the golden vessels that were taken out of the temple of the house of God which was in Jerusalem; and the king and his lords, his wives and his concubines, drank out of them. <sup>4</sup> They drank wine, and praised the gods of gold, and of silver, of bronze, of iron, of wood, and of stone. <sup>5</sup> At that moment appeared the fingers of a man's hand, and wrote opposite the candlestick upon the plaster of the wall of the king's palace: and the king saw an outline of the hand that wrote. <sup>6</sup> Then the king's splendor was changed in him, and his thoughts terrified him; and the joints of his loins were loosed, and his knees smote one against another. <sup>7</sup> The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king began and

Ver. 27. Or, by a slight change in the pointing of the Hebrew, if haply thy folly may be healed.



said to the wise men of Babylon, Whosoever shall read this writing, and show me its interpretation, shall be clothed with purple, and have a chain of gold about his neck, and shall rule as one of three in the kingdom. <sup>8</sup> Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation. <sup>9</sup> Then was king Belshazzar greatly terrified, and his countenance was changed in him, and his lords were perplexed. <sup>10</sup> [Now] the queen-mother by reason of the words of the king and his lords came into the banquet-hall: the queen began and said, O king, live forever; let not thy thoughts terrify thee, nor let thy countenance be changed: <sup>11</sup> there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him: and king Nebuchadnezzar thy father, O king, [I say] thy father, made him chief of the scribes, enchanters, Chaldeans, and soothsayers; <sup>12</sup> because an excellent spirit, and knowledge, and understanding, interpreting of dreams, and explaining the riddles, and loosing of spells, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will declare the interpretation.

<sup>13</sup> Then Daniel was brought in before the king. The king began and said to Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Judah? <sup>14</sup> I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee: <sup>15</sup> And now the wise men, the enchanters, have been brought before me, that they should read this writing, and make known to me its interpretation:

but they could not show the interpretation of the thing. <sup>16</sup> But I have heard of thee, that thou canst give interpretations, and loose spells: now if thou canst read the writing, and make known to me its interpretation, with purple thou shalt be clothed and have a chain of gold about thy neck, and shalt rule as one of three in the kingdom. <sup>17</sup> Then Daniel answered and said before the king, Let thy gifts remain thine, and give thy rewards to another; nevertheless I will read the writing for the king and make known to him the interpretation. <sup>18</sup> O thou king, the Most High gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: <sup>19</sup> and because of the greatness that he gave him, all the peoples, nations, and tongues trembled and feared before him; whom he would he killed, and whom he would he preserved alive; and whom he would he exalted, and whom he would he abased. <sup>20</sup> But when his heart was lifted up, and his spirit was hardened to deal proudly, he was deposed from his royal throne, and they took his honor from him: <sup>21</sup> and he was thrust out from the sons of men; and his understanding was put on the same plane with the beasts, and his dwelling was with the wild asses; he was fed grass like oxen, and his body was moistened with the dew of heaven: until he recognized that the Most High God rules in the kingdom of men, and that whomsoever he will he sets up over it. <sup>22</sup> And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this; <sup>23</sup> but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk out of them; and the gods of silver, and gold, of bronze,

iron, wood, and stone, which see not, nor hear, nor understand, thou hast praised: but the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. <sup>24</sup> Then the outline of the hand disappeared from before him, and this writing was inscribed. <sup>25</sup> And this is the writing which was inscribed, Numbered, weighed, and divisions. <sup>26</sup> This is the interpretation of the thing: Numbered; God has numbered thy kingdom, and brought it to an end. <sup>27</sup> Weighed; thou art weighed in the balances, and art found wanting. <sup>28</sup> Divided; thy kingdom is divided, and given to the Medes and Persians. <sup>29</sup> Then Belshazzar gave command and they clothed Daniel with purple, and put a chain of gold about his neck, and they issued a proclamation concerning him, that he should rule as one of three in the kingdom. <sup>30</sup> On that night Belshazzar the Chaldean king was slain.

<sup>31</sup> And Darius the Mede received the kingdom, being about sixty-two years old.

### CHAPTER VI

<sup>1</sup> It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom; <sup>2</sup> and over them three royal ministers, of whom Daniel was one; that these satraps might give account to them, and that the king should suffer no evil. <sup>3</sup> Then this Daniel was distinguished above the royal ministers and the satraps because an excellent spirit was in him; and the king thought to set him over the whole realm. <sup>4</sup> Then the royal ministers and the satraps sought to find a pretext against Daniel as touching the kingdom; but they could find no pretext nor fault; because he was faithful, neither was there any error or fault found in him. <sup>5</sup> Then said these men, We shall not find any pretext against this Daniel, except

we find it against him touching the law of his God. <sup>6</sup> Then these royal ministers and satraps came tumultuously together to the king, and said thus to him, King Darius, live forever. <sup>7</sup> All the royal ministers of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together that the king should establish a statute, and make a strong interdict, that whosoever shall make a petition of any god or man for thirty days, except of thee, O king, shall be thrown into the lions' pit. <sup>8</sup> Now, O king, establish the interdict, and put it in writing, that it be not changed, according to the unalterable law of the Medes and Persians. <sup>9</sup> Now king Darius drew up the interdict in writing. <sup>10</sup> And when Daniel learned that the document had been drawn up, he went to his house; (now he had in his upper chamber windows opened toward Jerusalem); and three times a day he knelt upon his knees, and prayed, and gave thanks before his God, as he had been accustomed to do. <sup>11</sup> Then these men came tumultuously together, and found Daniel making petition and supplication before his God. <sup>12</sup> Then they came near, and spoke before the king concerning the king's interdict; Hast thou not drawn up an interdict, that every man that shall make petition of any god or man within thirty days, except of thee, O king, shall be thrown into the lions' pit? The king answered and said, The thing is fixed, according to the unalterable law of the Medes and Persians. <sup>13</sup> Then they answered and said before the king, Daniel, who is of the children of the captivity of Judah, regards not thee, O king, nor the interdict that thou hast drawn up, but three times a day makes his petition. <sup>14</sup> Then the king, when he heard the report, was greatly grieved, and set his heart on Daniel to rescue



him: and until sundown he was bestirring himself to rescue him.

<sup>16</sup> Then these men came tumultuously together to the king, and said to the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establishes may be changed.

<sup>17</sup> Then the king gave command, and they brought Daniel, and threw him into the lions' pit. [Now] the king began and said to Daniel, May thy God whom thou servest continually, rescue thee. <sup>18</sup> And a stone was brought, and laid upon the opening of the pit; and the king sealed it with his own seal-ring, and with the seal-ring of his lords; that nothing might be changed concerning Daniel.

<sup>19</sup> The king went [back] to his palace, and passed the night in fasting: neither were instruments of music brought before him: and his sleep left him.

<sup>20</sup> Then the king arose at early dawn, and went hurriedly to the lions' pit. <sup>21</sup> And when he came near the pit, with a sorrowful voice he cried to Daniel: the king began and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to rescue thee from the lions? <sup>22</sup> Then said Daniel to the king, O king, live forever. <sup>23</sup> My God has sent his angel, and has shut the lions' mouths, and they have not harmed me: because before him integrity was found in me; and also before thee, O king, I have committed no offense.

<sup>24</sup> Then the king was exceeding glad, and gave command to draw Daniel up out of the pit. So Daniel was drawn up out of the pit, and no manner of injury was found upon him, because he had trusted in his God.

<sup>25</sup> And the king gave command and they brought those men who had slandered Daniel, and they threw

them into the lions' pit, them, their children, and their wives; and they did not reach the bottom of the pit before the lions had overpowered them, and broken all their bones in pieces.

<sup>26</sup> Then king Darius wrote to all peoples, nations, and tongues, that dwell in all the earth; Peace be multiplied to you. <sup>27</sup> I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living and everlasting God, and his kingdom that which shall not be destroyed, and his dominion shall be even to the end: <sup>28</sup> he delivers and rescues, and he works signs and wonders in heaven and on earth; who has delivered Daniel from the power of the lions. <sup>29</sup> So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

## CHAPTER VII

<sup>1</sup> In the first year of Belshazzar king of Babylon Daniel saw a dream and visions of his head upon his bed: then he wrote the dream and reported the chief things. <sup>2</sup> Daniel began and said, I saw in my vision by night, and, lo, the four winds of the heaven were breaking out upon the great sea. <sup>3</sup> And four great beasts came up from the sea, each differing from the other. <sup>4</sup> The first was like a lion, and had eagle's wings: I looked until its wings were plucked, and it was lifted up from the ground, and made to stand upon two feet as a man, and a man's heart was given to it. <sup>5</sup> And lo, another beast, a second, like a bear, and it was raised up on one side, and three ribs were in his mouth between his teeth: and they said thus to it, Arise, devour much flesh. <sup>6</sup> After this I looked, and lo, another like a leopard, which had upon its

Ver. 17. Or, that there might be no change of purpose.

Ver. 18. Instruments, or, concubines.

back four wings of a fowl; the beast had also four heads; and dominion was given to it. <sup>7</sup> After this I saw in the night visions, and lo, a fourth beast, terrible and dreadful, and exceedingly strong; and it had great iron teeth: it devoured and crushed and stamped the rest with his feet: and it was different from all the beasts that were before it; and it had ten horns. <sup>8</sup> As I was considering the horns, then lo, another horn, a little one, came up among them, before which three of the first horns were plucked up by the roots: and lo, eyes like the eyes of a man were in this horn, and a mouth speaking great things.

<sup>9</sup> I looked until thrones were set, and one ancient of days did sit: his raiment was white as snow, and the hair of his head like spotless wool; his throne was fiery flame, its wheels flaming fire. <sup>10</sup> A fiery stream was advancing and pouring forth before him: thousand thousands ministered to him, and myriads of myriads stood before him: the courts of justice held session, and the books were opened. <sup>11</sup> I looked at that time because of the voice of the great words which the horn spoke; I looked even until the beast was slain, and his body destroyed, and he was given to the burning fire. <sup>12</sup> And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time. <sup>13</sup> I saw in the night visions, and lo, with the clouds of heaven there came one like a son of man, and he came even to the ancient of days and they brought him near before him. <sup>14</sup> And there was given him dominion, and honor, and a kingdom, that all the peoples, nations, and tongues should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.

<sup>15</sup> As for me, Daniel, my spirit was grieved in its sheath, and the visions of my head troubled me. <sup>16</sup> I came near one of them that stood by, and asked him the true [meaning] of all this: So he told me, and made me know the interpretation of the things. <sup>17</sup> These great beasts, which are four, are four kings, who shall arise out of the earth. <sup>18</sup> But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever. <sup>19</sup> Then I desired to have certain knowledge concerning the fourth beast, which was different from all of them, exceedingly terrible, whose teeth were of iron, and his claws of bronze; which devoured, crushed in pieces, and stamped the rest with his feet; <sup>20</sup> and concerning the ten horns that were on his head, and the other [horn] which came up, and before which three fell; even that horn that had eyes, and a mouth that spoke great things, whose appearance was greater than his fellows. <sup>21</sup> I looked, and this horn made war with the saints, and prevailed over them; <sup>22</sup> until the ancient of days came, and justice was done for the saints of the Most High; and the time came that the saints possessed the kingdom. <sup>23</sup> Thus he said, The fourth beast—a fourth kingdom shall be upon earth, which shall differ from all the kingdoms, and shall devour the whole earth, and shall trample down, and break it in pieces. <sup>24</sup> And the ten horns—out of this kingdom shall ten kings arise; and another shall arise after them; and he shall differ from the former, and he shall put down three kings. <sup>25</sup> And he shall speak words against the Most High, and shall afflict the saints of the Most High: and he shall think to change the seasons and the law; and they shall be given into his hand for a time and

Ver. 15. Its sheath, that is, the body that encloses the spirit.



times and half a time. <sup>26</sup> But the courts of justice shall sit, and they shall take away his dominion, to consume and to destroy it to the end.

<sup>27</sup> And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

<sup>28</sup> So far is the end of the matter. As for me, Daniel, my thoughts exceedingly troubled me, and my countenance was changed in me; but I kept the matter in my heart.

## CHAPTER VIII

<sup>1</sup> In the third year of the reign of king Belshazzar a vision appeared to me, even to me Daniel after that which appeared to me at the first.

<sup>2</sup> And I saw in the vision—now it was so, that when I saw, I was in Shushan the fortress, which is in the province of Elam—and I saw in the vision, and I was by the river Ulai. <sup>3</sup> Then I lifted up mine eyes, and saw, and lo, a ram was standing opposite the river, and he had two horns; and the two horns were high; and one was higher than the other, and the higher came up last. <sup>4</sup> I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any who could deliver out of his power; but he did as he chose, and magnified himself.

<sup>5</sup> And as I was observing, lo, a he-goat came from the west over the face of the whole earth, without touching the ground: and the goat had a conspicuous horn between his eyes. <sup>6</sup> And he came to the ram that had the two horns, which I saw standing opposite the river, and ran upon him in the fury of his strength.

<sup>7</sup> And I saw him come close to the ram, and he was enraged against him, and struck the ram, and broke his two horns; and there was no strength in the ram to stand before him: but he knocked him to the ground, and trampled upon him; and no one could rescue the ram from his power. <sup>8</sup> And the he-goat magnified himself exceedingly: and when he became mighty the great horn was broken; and there came up an appearance of four [horns] instead of it toward the four winds of heaven. <sup>9</sup> And out of one of them came a little horn, which grew exceeding great, toward the south, and toward the east, and toward the glorious [land]. <sup>10</sup> And it became great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. <sup>11</sup> Yea, even to the prince of the host it magnified itself, and it took away from him the continual [burnt offering] and the place of his sanctuary was overthrown. <sup>12</sup> And a host was given up together with the vain daily sacrifice; and truth was cast to the ground; and he did it, and prospered therein. <sup>13</sup> Then I heard a holy one speaking; and another holy one said to that certain one which spoke, How long shall be the vision [concerning] the continual [burnt offering] and the desolating transgression—the treading under foot of both the sanctuary and the host?

<sup>14</sup> And he said to him, Until two thousand and three hundred evenings [and] mornings; then shall the sanctuary be restored to its right.

<sup>15</sup> And it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and lo, one was standing before me like the appearance of a man. <sup>16</sup> And I

Ver. 9. Glorious [land] is Palestine.

Ver. 12. This verse is very obscure, yielding by supplying words several possible interpretations.

heard a man's voice between [the banks of the river] Ulai, which called, and said, Gabriel, make this man understand the vision. <sup>17</sup> So he came near where I stood; and when he came, I was terrified, and fell upon my face: but he said to me, Understand, O son of man, that the vision is for the time of the end. <sup>18</sup> Now as he was speaking with me, I fell into a deep sleep with my face to the ground: and he touched me, and set me upright. <sup>19</sup> And he said, Behold, I will make thee know what shall be in the last days of wrath: because it is for the season of the end. <sup>20</sup> The ram that thou sawest with the two horns, [represents] the kings of Media and Persia. <sup>21</sup> And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king. <sup>22</sup> And as for the broken horn, in the place of which four arose—four kingdoms shall arise out of the nation; (but not with his power). <sup>23</sup> And in the end of their kingdom, when the sinners fill up their measure, a king of fierce countenance, and skillful in wiles, shall arise. <sup>24</sup> And his power shall be mighty, but not by his own power; and he shall cause wonderful havoc, and shall prosper in his acts; and he shall destroy the mighty ones and the holy people. <sup>25</sup> And through his cunning he shall cause fraud to prosper in his hand; and he shall be great in his own heart, and in [their] security shall he destroy many; he shall also stand up against the prince of princes; but he shall be broken without [man's] hand. <sup>26</sup> And the vision of the evenings and mornings which has been told is true: nevertheless, shut thou up the vision; for it is for many days [to come]. <sup>27</sup> And I, Daniel, was exhausted, and sick for days; then I arose, and did the king's business:

and I was astonished at the vision, for no one understood it.

## CHAPTER IX

<sup>1</sup> In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans; <sup>2</sup> in the first year of his reign, I Daniel understood by the scriptures the number of the years, whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years. <sup>3</sup> And I set my face to the Lord God, to seek prayer and supplications, with fasting, and sackcloth, and ashes. <sup>4</sup> And I prayed to Jehovah my God, and made confession, and said, O Lord, the great and dreadful God, who keeps covenant and loving-kindness with them that love him and keep his commandments; <sup>5</sup> we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thy judgments: <sup>6</sup> neither have we heard thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land. <sup>7</sup> O Lord, righteousness belongs to thee, but to us shamefacedness, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel that are near, and that are afar off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. <sup>8</sup> O Lord, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. <sup>9</sup> To the Lord our God belong mercies and forgiveness; because we have rebelled against him; <sup>10</sup> neither have we obeyed the voice of Jehovah our God, to walk

Ver. 24. Wonderful havoc, Heb., corrupt wonders.

Ver. 2. Scriptures, Heb., books or rolls.



in his laws, which he set before us by his servants the prophets. <sup>11</sup> Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore the curse has been poured out upon us, and the oath that is written in the law of Moses the servant of God; for we have sinned against him. <sup>12</sup> And he has confirmed his words, which he spoke against us, and against our judges that judged us, by bringing us a great calamity: for under the whole heaven has not been done as has been done upon Jerusalem. <sup>13</sup> As it is written in the law of Moses, all this calamity is come upon us: yet have we not entreated the favour of Jehovah our God, that we should turn from our iniquities, and deal wisely in thy truth. <sup>14</sup> Therefore Jehovah has watched over the calamity, and has brought it upon us: for Jehovah our God is righteous in all his works which he does, and we have not obeyed his voice. <sup>15</sup> And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast made for thyself a name, as at this day; we have sinned, we have done wickedly. <sup>16</sup> O Lord, according to all thy righteousnesses, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain: because of our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. <sup>17</sup> Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. <sup>18</sup> O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city that is called by thy name: for we are not casting our supplications

before thee for our righteousness, but for thine abundant mercies. <sup>19</sup> O Lord, hear; O Lord, forgive; O Lord, hear and do; delay not; for thine own sake, O my God, because thy city and thy people are called by thy name.

<sup>20</sup> And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God; <sup>21</sup> yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision previously, when I was greatly exhausted, came near me about the time of the evening offering. <sup>22</sup> And he instructed me, and talked with me, and said, O Daniel, I am now come to teach thee understanding. <sup>23</sup> At the beginning of thy supplications a word went out, and I am come to tell it thee, for thou art greatly beloved; therefore heed the word, and give heed to the vision. <sup>24</sup> Seventy weeks are decreed upon thy people and upon thy holy city, to make an end of transgression, and to abolish sins, and to atone for guilt, and to bring in everlasting righteousness, and to confirm vision and prophet, and to anoint the most holy thing. <sup>25</sup> And so thou art to know and understand that from the issuing of the command to restore and to build Jerusalem to the anointed one, the prince, shall be seven weeks; and for sixty-two weeks, it [Jerusalem] shall be built again, with open square and aqueduct, even in troublous times. <sup>26</sup> And after the sixty-two weeks shall the anointed one be cut off, and shall have no one [belonging to him]: and the people of the prince that shall come shall destroy the city and the sanctuary; and his [the invader's] end shall come with a flood, and even to the end shall be war [and] a sentence of desolations.

Ver. 24. Confirm. Heb., seal up. Ver. 25. Some authorities, with public places and streets.

<sup>27</sup> And he shall make a firm covenant with many for one week: and for the half of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations [shall come] a desolator; and even to the completion of the sentence [of judgment]; shall [wrath] be poured out upon the desolator.

## CHAPTER X

<sup>1</sup> In the third year of Cyrus king of Persia a word was revealed to Daniel, whose name was called Belteshazzar; and the word was true, even [betokening] a great distress: and he regarded the word, and had regard to the vision. <sup>2</sup> In those days I, Daniel, was mourning three full weeks. <sup>3</sup> I ate no dainty bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three full weeks were passed. <sup>4</sup> And in the twenty-fourth day of the first month, as I was by the side of the great river, that is the Tigris, <sup>5</sup> I lifted up mine eyes, and looked, and lo, a man clothed in linen, whose loins were girded with pure gold of Uphaz: <sup>6</sup> his body also was like topaz, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like the appearance of burnished bronze, and the sound of his words like the sound of a tumult. <sup>7</sup> And I, Daniel, alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves. <sup>8</sup> So I was left alone, and saw this great vision; and there remained no strength in me: for my comeliness was turned upon me into distortion, and I retained no strength. <sup>9</sup> Yet I heard the sound of his words: and when I heard the sound of his words, then was I fallen into a deep sleep

on my face, with my face to the ground. <sup>10</sup> And lo, a hand touched me, which set me trembling upon my hands and knees. <sup>11</sup> And he said to me, O Daniel, thou man greatly beloved, give heed to the words that I am speaking to thee, and stand erect; for to thee am I now sent: and when he had spoken this word to me, I stood trembling. <sup>12</sup> Then said he to me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake. <sup>13</sup> But the prince of the kingdom of Persia was standing before me twenty-one days; but, lo, Michael, one of the chief princes, came to help me: and I maintained there the preeminence with the kings of Persia. <sup>14</sup> Now I am come to make thee understand what shall befall thy people in the last days: since there is yet a vision for the future. <sup>15</sup> And when he had spoken to me according to these words, I turned my face to the ground, and was dumb. <sup>16</sup> And, lo, one like the sons of men touched my lips: then I opened my mouth, and spoke and said to him that stood before me, O my lord, by reason of the vision my sorrows have come upon me, and I retain no strength. <sup>17</sup> For how can the servant of this my lord talk with this my lord? for as for me, henceforth no strength remains in me, nor is there breath left in me. <sup>18</sup> Then there touched me again one with the appearance of a man, and he strengthened me. <sup>19</sup> And he said, O man greatly beloved, fear not: peace be to thee, be strong, yea, be strong. And when he spoke to me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. <sup>20</sup> Then said he, Dost thou know why I am come to thee? and now I will return to fight with the

Ver. 10. Heb., upon my knees and upon the palms of my hands.



prince of Persia: and when I go forth, the prince of Greece shall come. <sup>21</sup> But I will tell thee what is inscribed in the writing of truth: and there is no one that is helping me against these, except Michael your prince.

## CHAPTER XI

<sup>1</sup> And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him.

<sup>2</sup> And now I will shew thee the truth. Behold, three kings shall arise in Persia; and the fourth shall be far richer than they all: and when he is become strong through his riches, he shall stir up all against the realm of Greece. <sup>3</sup> And a mighty king shall arise, who shall rule with great dominion, and do as he will. <sup>4</sup> And when he shall arise, his kingdom shall be broken, and shall be divided toward the four winds of heaven; but not for his posterity, nor according to his might where-with he ruled; for his kingdom shall be overthrown, and [shall belong] to others besides these.

<sup>5</sup> And the king of the south shall be strong, and [one] of his princes shall be stronger than he, and have dominion,—his dominion shall be a great dominion.

<sup>6</sup> And after years they shall form an alliance; and the daughter of the king of the south shall come to the king of the north to confirm an agreement: but she shall not retain the power of support; neither shall he endure, nor his support; but she shall be given up, also they that brought her [as a bride], and her father and her helpers in those times. <sup>7</sup> But an off-shoot from her roots shall arise instead of him, who shall come to the army, and shall enter into the fortress of the king of the north, and shall act against them, and shall prevail: <sup>8</sup> and also their

gods, with their molten images, [and] with their costly things of silver and of gold, shall he carry captive into Egypt; and for some years will he refrain from [attacking] the king of the north. <sup>9</sup> And he shall come into the realm of the king of the south, but he shall return into his own land. <sup>10</sup> And his sons shall arouse themselves, and shall assemble a multitude of great forces, and it shall come on, and sweep away [everything], and overflow [the land]; and it shall return [again] and carry on war, even to his fortress. <sup>11</sup> And the king of the south shall be enraged, and shall come out and fight with him, even with the king of the north: and he shall raise a great multitude, and the multitude shall be given into his hand. <sup>12</sup> And the multitude shall be swept away, and his heart shall be exalted; and he shall overthrow myriads, but he shall not show himself mighty. <sup>13</sup> And the king of the north shall return, and shall raise a multitude greater than the former; and he shall come on at the end of some years, with a great army and with immense substance. <sup>14</sup> And in those times there shall many arise against the king of the south: also the children of the violent among thy people shall lift themselves up to fulfill prophecy; but they shall fall. <sup>15</sup> So the king of the north shall come, and throw up an embankment, and take a well-fortified city; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. <sup>16</sup> But he that is coming against him shall do as he will, and no one shall stand before him: and he shall stand in the glorious land, and in his hand shall be destruction. <sup>17</sup> And he shall set his face to come with the strength of his whole king-

Ver. 8. Some authorities: And he shall continue alive some years longer than the king of the north.

dom, and shall make an agreement with him: and he shall give him the daughter of women, to work ruin; but it shall not avail, neither shall he succeed. <sup>18</sup> After this shall he turn his face to the coast-lands, and shall take many: but an arbiter shall put an end to his insults; he shall turn his insults back upon him. <sup>19</sup> Then he shall turn his face toward the fortresses of his own land: but he shall stumble and fall, and shall not be found.

<sup>20</sup> Then shall arise in his place one that shall cause an exactor to pass through the glory of the kingdom: but within few days he shall be broken, neither in anger, nor in battle.

<sup>21</sup> And in his place shall arise a contemptible person, upon whom they had not conferred royal honour: but he shall come in unawares, and shall take the kingdom by flatteries.

<sup>22</sup> And with the arms of a flood shall they be swept away from before him, and shall be broken; yea, also the prince of the covenant. <sup>23</sup> And

after the league made with him he shall work deceitfully: for he shall come up, and shall become strong, with a small people. <sup>24</sup> Even upon the fattest places of the province shall he come, and he shall do what his fathers have not done, nor his fathers' fathers; he shall scatter among them prey, and spoil, and substance: yea, against the strongholds he shall devise his devices, even for a time. <sup>25</sup> And he shall stir up his power and his courage against

the king of the south with a great army; and the king of the south shall go to battle with an exceeding great and mighty army: but he shall not stand, for they shall devise devices against him. <sup>26</sup> Yea, his messmates shall destroy him, and his army shall flow away: and many shall fall down slain. <sup>27</sup> And as for both these kings,

their hearts are bent on mischief, and they shall speak lies at one

table: and it shall not avail; for yet the time of the end is fixed. <sup>28</sup> Then shall he return to his land with great substance, with his heart [set] against the holy covenant; and he shall act, and return to his own land.

<sup>29</sup> At the appointed time he shall return, and enter the south; but it shall not be in the latter time as it was in the former. <sup>30</sup> For there shall come against him ships from Cyprus: therefore he shall be grieved, and shall return, and be indignant against the holy covenant, and shall do [his pleasure]: he shall even return, and have regard to them that forsake the holy covenant. <sup>31</sup> And

forces shall prevail, and they shall desecrate the fortified sanctuary, and shall abolish the daily offering, and set up the horrible abomination.

<sup>32</sup> And they that outrage the covenant shall he make apostates by flatteries: but the people that know their God shall be strong, and prevail. <sup>33</sup> And the wise among the

people shall instruct the many: yet they shall fall by the sword and by flame; by captivity and by spoil, [many] days. <sup>34</sup> Now when they are falling, they shall be helped with little help: but many shall join themselves to them with flatteries.

<sup>35</sup> And [when] some of the wise shall fall, [it shall be] to refine them, and to cleanse, and to make white, until the time of the end: because it is yet for the time appointed. <sup>36</sup> And the

king shall do as he will; and he shall exalt and magnify himself above every god, and shall speak unheard-of things against the God of gods: and he shall prosper till the indignation is passed; for that which is decreed shall be done. <sup>37</sup> Neither shall

he regard the gods of his fathers, nor the desire of women, nor regard any good: for he shall magnify himself above all. <sup>38</sup> But in his place shall he honour the god of fortresses: and a god whom his fathers



knew not shall he honour with gold, and silver, and with precious stones, and costly things. <sup>39</sup> And he shall procure for the strong fortresses the people of a strange god; whosoever acknowledges [him] he will increase with glory; and he shall cause them to rule over many, and the land he shall apportion for gain. <sup>40</sup> And at the time of the end shall the king of the south contend with him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall flood and overflow them. <sup>41</sup> He shall enter also into the glorious land, and myriads shall be overthrown: but these shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon. <sup>42</sup> He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. <sup>43</sup> But he shall have power over the hidden treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his heels. <sup>44</sup> But tidings from the east and from the north shall trouble him: and he shall go out with great fury to destroy and to slay many. <sup>45</sup> And he shall pitch the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and none shall help him.

## CHAPTER XII

<sup>1</sup> And at that time shall Michael arise, the great prince who arises for the children of thy people: and there shall be a time of affliction, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. <sup>2</sup> And many of them that sleep in the dust of the earth

shall awake, some to everlasting life, and some to shame and everlasting abhorrence. <sup>3</sup> And the wise shall shine as the brightness of the expanse; and they that turn the many to righteousness as the stars forever and ever.

<sup>4</sup> But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall rush to and fro, and many shall be the calamities.

<sup>5</sup> Then I Daniel looked, and, behold, there were standing two others, the one on the bank of the river on this side, and the other on the bank of the river on that side. <sup>6</sup> And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders? <sup>7</sup> And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him that lives for ever that it shall be for a time, times, and a half; and when the power of shatterer of the holy people shall cease, all these things shall be completed. <sup>8</sup> And I heard, but I understood not: then said I, O my lord, what shall be the end of these things? <sup>9</sup> And he said, Go thy way, Daniel: for the words are shut up and sealed till the time of the end. <sup>10</sup> Many shall purify themselves, and make themselves white, and be proved; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand. <sup>11</sup> And from the time that the daily offering shall be abolished, and the horrible abomination set up, there shall be a thousand two hundred and ninety days. <sup>12</sup> Blessed is he that waits, and comes to the thousand three hundred and thirty-five days. <sup>13</sup> But go thou thy way until the end: for thou shalt rest, and receive thy portion at the end of the days.

# HOSEA

## CHAPTER I

<sup>1</sup> The word of Jehovah which came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.

<sup>2</sup> The beginning of the word of Jehovah through Hosea,—and Jehovah said to Hosea,

Go, take unto thee a wife of whoredom,

And children of whoredom:

For the land is continually playing the harlot,

Instead of following after Jehovah.

<sup>3</sup> So he went and took Gomer, the daughter of Diblaim; and she conceived, and bore him a son.

<sup>4</sup> Then said Jehovah to him,

Call his name Jezreel;

For yet a little while,

And I will visit the blood of Jezreel

Upon the house of Jehu,

And will put an end to the kingdom of the house of Israel.

<sup>5</sup> And on that day,

I will break the bow of Israel

In the valley of Jezreel.

<sup>6</sup> And she conceived again, and bore a daughter. And he said to him,

Call her name "Unpitied":

For I will never again

Show mercy to the house of Israel,

That I should in any wise forgive them.

<sup>7</sup> But to the house of Judah I will show mercy, and will deliver them through Jehovah their God, and will not deliver them by bow, nor by sword, nor by equipment of war, by horses, nor by horsemen. <sup>8</sup> And

when she had weaned "Unpitied," she conceived and bore a son. <sup>9</sup> And he said,

Call his name "Not-my-people":

For ye are not my people,

And I will not be your God.

<sup>10</sup> And the number of the children of Israel will be like the sand of the sea,

Which cannot be measured nor numbered;

And instead of its being said to them,

"Ye are not my people,"

They will be called "Sons of the living God."

<sup>11</sup> And the sons of Judah and the sons of Israel will gather together,

And they will appoint themselves one head, and will go up from the land:

For great will be the day of Jezreel.

## CHAPTER II

<sup>1</sup> Call your brethren "My people"; and your sisters "Pitied-one."

<sup>2</sup> Strive with your mother, strive;

For she is not my wife,

And I am not her husband:

And let her put away her whoredoms from her face,

And her adulteries from between her breasts;

<sup>3</sup> Lest I strip her naked,

And set her as in the day when she was born,

And make her like the wilderness,

And set her like a dry land,

And slay her with thirst;

<sup>4</sup> And to her children I will show no mercy;

For they are children of whoredom.

I. Ver. 9. And I will not be your God. This rendering rests upon a slight correction of the Hebrew text, which in its present form reads, And I will not be unto you.



<sup>5</sup> For their mother has played the harlot:

She who bore them has acted shamefully: for she said,

I will go after my paramours,  
Who give me my bread and my water,  
My wool and my flax, my oil and my drink.

<sup>6</sup> Therefore, behold, I will hedge up thy way with thorns,  
And I will build a wall for her, that she may not find her paths.

<sup>7</sup> And she will pursue her paramours, but she will not overtake them;  
And she will seek them, but will not find them: then will she say,

I must go and return to my former husband;

For then was it better with me than now. <sup>8</sup> And she did not notice

That it was I who gave her  
The wheat, and the wine, and the oil,  
And multiplied to her the silver and the gold,

Which they used for Baal.

<sup>9</sup> Therefore I will take away my wheat in its time,

And my new wine in its season,  
And will withdraw my wool and my flax

Which were intended to cover her nakedness.

<sup>10</sup> And now I will lay bare her shame  
Before the eyes of her paramours,  
And no man shall deliver her out of my hand.

<sup>11</sup> And I will make an end of all her merriment, her feasts,  
Her new moons, and her sabbaths,  
And all her solemnities.

<sup>12</sup> And I will lay waste, her vines and her fig trees,

Of which she said, They are a gift to me,

Which my paramours gave me;

And I will turn them into a forest,

And the wild beasts shall devour them.

<sup>13</sup> And so I will visit upon her the days of the Baals

When she used to burn incense to them

And decked herself with her rings and her jewels,

And went after her paramours;  
But me she forgot; it is the oracle of Jehovah.

<sup>14</sup> Therefore, behold, I will woo her,  
And cause her to get into the wilderness, and I will speak to her heart.

<sup>15</sup> And I will give her her vineyards thence,

And the valley of Achor for a door of hope:

And she will answer there, as in the days of her youth,

And as in the day when she came up out of the land of Egypt.

<sup>16</sup> And on that day, it is the oracle of Jehovah,

Thou wilt call me "My husband";

And thou wilt no longer call me "My Baal."

<sup>17</sup> For I will take away the names of the Baals from her mouth,

And they will no more be remembered by their name.

<sup>18</sup> And in that day will I make a covenant for them

With the wild beasts, and with the birds of heaven, and with the creeping things of the ground:

And I will break the bow and the sword and the battle out of the land,

And will make them to rest in safety.

<sup>19</sup> And I will betroth thee to me forever;

Yea, I will betroth thee to me in righteousness, and in justice, and in loving-kindness, and in compassion.

<sup>20</sup> And I will betroth thee to me in faithfulness: and thou wilt know Jehovah.

<sup>21</sup> And on that day,  
I will respond, it is the oracle of Jehovah,

I will respond to the heavens,  
And they shall respond to the earth;

<sup>22</sup> And the earth shall respond to  
the wheat,  
And the wine, and the oil;  
And they shall respond to Jezreel.  
<sup>23</sup> And I will sow her to me in the  
land;  
And I will show pity to "The Un-  
pityed"  
And I will say to "Not-my-people,"  
Thou art my people;  
And they will say, My God.

## CHAPTER III

<sup>1</sup> And Jehovah said to me:  
Again go, love a woman  
Who is beloved of her paramour and  
is an adulteress,  
Even as Jehovah loves the children of  
Israel,  
While they turn unto other gods,  
And love raisin-cakes. <sup>2</sup> So I bought  
her to me for fifteen pieces of sil-  
ver,  
And a homer and a half of barley:  
<sup>3</sup> And I said to her, Thou shalt sit  
still for me for many days;  
Thou shalt not play the harlot, and  
thou shalt not be any man's wife:  
And I likewise will be so toward  
thee.  
<sup>4</sup> For through many days will the  
children of Israel abide  
Without king, and without prince,  
And without sacrifice and without  
obelisk,  
And without ephod or teraphim:  
<sup>5</sup> Afterward the children of Israel will  
return,  
And seek Jehovah their God, and  
David their king;  
And they will come eagerly to Jeho-  
vah and to his goodness  
In the end of the days.

## CHAPTER IV

<sup>1</sup> Hear the word of Jehovah,

IV. Ver. 4. For my people are like their priests. A rendering based upon two slight changes in the text. The Hebrew runs: For thy people are like those striving with the priest.

O children of Israel:  
For Jehovah has a quarrel  
With the inhabitants of the land,  
Because there is no truth, nor love,  
Nor knowledge of God in the land.  
<sup>2</sup> Swearing and lying, and killing,  
and stealing, and committing  
adultery,—  
They break out, and blood touches  
blood.  
<sup>3</sup> Therefore the land mourns,  
And everything dwelling in it lan-  
guishes,  
Even to the wild beasts and the birds  
of the heavens,  
Yea, even the fish of the sea are  
swept away.  
<sup>4</sup> Yet let no man chide  
And let none upbraid;  
For my people are like their priests.  
<sup>5</sup> And thou, O priest, wilt stumble in  
the day,  
And the prophet also will stumble  
with thee:  
And by night I will destroy thy  
mother,  
<sup>6</sup> My people perish for lack of knowl-  
edge.  
Because thou hast rejected knowl-  
edge,  
I will also reject thee, from being  
priest to me;  
And as thou hast forgotten the  
teaching of thy God,  
I, on my side, will forget thy chil-  
dren.  
<sup>7</sup> The more they increased, the more  
they sinned against me:  
They have turned their glory into  
shame.  
<sup>8</sup> They feed on the sin of my people,  
And set their heart on their iniquity.  
<sup>9</sup> And it has come to be, like people,  
like priest:  
And I will punish them for their  
ways,



And will reward them for their deeds.

<sup>10</sup> And they will eat and not be satisfied;

They will play the harlot and have no increase:

Because they have left off heeding Jehovah.

<sup>11</sup> Whoredom and wine and new wine take away the understanding.

<sup>12</sup> My people, of their wood they ask counsel,

And their staff makes known to them the oracle;

For a spirit of harlotry has led them astray,

And they have played the harlot away from their God.

<sup>13</sup> Upon the tops of the hills they sacrifice,

And burn incense on the heights, Under oaks and poplars and terebinths,

Because their shadow is good: Therefore your daughters play the harlot,

And your daughters-in-law commit adultery.

<sup>14</sup> I will not punish your daughters when they play the harlot,

Nor your daughters-in-law when they commit adultery;

For they themselves go aside with whores,

And they sacrifice with the consecrated harlots;

Yea, a people stupid and falling to ruin.

<sup>15</sup> Though thou, Israel, play the harlot, Yet let not Judah become guilty;

And come not to Gilgal, And go not up to Beth-aven,

And swear not, By the life of Jehovah.

<sup>16</sup> For like a stubborn cow Israel resists;

How, now, can Jehovah feed them like a lamb in a broad place?

<sup>17</sup> Ephraim is wedded to idols; let him alone.

<sup>18</sup> Their carousal over, they play the harlot continually;

Her rulers actually love shame.

<sup>19</sup> The wind wraps her up in its skirts;

And they will be put to shame by their altars.

## CHAPTER V

<sup>1</sup> Hear this, O priests, And hearken, house of Israel,

And house of the king, give heed; Surely on you is the sentence.

For ye have become a snare at Mizpah,

And a net spread out upon Tabor,

<sup>2</sup> And a pit on Shittim they have made deep;

And there is no correction for any of them.

<sup>3</sup> I know Ephraim, And Israel is not hid from me:

For now, O Ephraim, thou hast played the harlot,

Israel is defiled.

<sup>4</sup> Their doings will not suffer them to return to their God:

For a spirit of harlotry is within them,

And Jehovah they have not known.

<sup>5</sup> And the pride of Israel will testify to his face:

Therefore Israel and Ephraim will stumble in their iniquity;

Judah also will stumble with them.

<sup>6</sup> They will go with their flocks and with their herds to seek Jehovah,

But will not find him: he has withdrawn himself from them.

<sup>7</sup> With Jehovah they have dwelt treacherously;

For they have begotten strange children:

Now a month may devour them with their portions.

IV. Ver. 19. Altars. This rendering follows some of the versions, rather than the Hebrew which has a form of the word for sacrifice which does not elsewhere occur.

V. Ver. 2. The text of this verse is corrupt. A slight alteration of consonants gives the translation adopted here.

## CHAPTER VI

<sup>8</sup> Blow the cornet in Gibeah,  
And the trumpet in Ramah:  
Sound an alarm at Beth-aven;  
Make Benjamin to tremble.

<sup>9</sup> Ephraim will become a desolation  
In the day of rebuke:  
Among the tribes of Israel I have  
made known what is certain.

<sup>10</sup> The princes of Judah are  
Like those who remove landmarks:  
I will pour out my wrath upon them  
like water.

<sup>11</sup> Ephraim practises oppression and  
breaks down right;  
Because it pleased him to walk after  
vanity.

<sup>12</sup> Therefore I am like a moth to  
Ephraim  
And like rottenness to the house of  
Judah.

<sup>13</sup> And Ephraim saw his sickness,  
And Judah his wound,  
Then went Ephraim to Assyria,  
And sent to king "Fighter."  
But he cannot heal you,  
Nor will he relieve you of your  
wound.

<sup>14</sup> For I am like a lion to Ephraim,  
And like a young lion to the house  
of Judah:

I, even I, will tear and go my way;  
I will carry off, and none will de-  
liver.

<sup>15</sup> I will go my way and return to  
my place,

Until they acknowledge their guilt,  
and seek my face: in their  
trouble they will seek me earnest-  
ly, [saying,]

V. Ver. 8. Make Benjamin to tremble. The Hebrew text has, Behind thee, O Benjamin, which is somewhat obscure in meaning. The Greek suggests the rendering adopted here.

Ver. 11. Practises oppression and breaks down right. A rendering which follows the Greek. The Hebrew has, "is oppressed and crushed in right", which is less suitable in the progress of the argument.

Ver. 15. Saying. This is present in the Greek and the Syriac.

VI. Ver. 3. Whenever we seek him, we shall find him. A rendering based in part upon the Greek. The Hebrew text reads, "like dawn, established is his going forth".

Ver. 5. My judgment is like the light which goes forth. This translation follows the Greek, and Syriac. The Hebrew has "thy judgment as light which goes forth."

<sup>1</sup> Come, and let us return to Jeho-  
vah:

For he has torn, in order that he  
may heal us;

He has smitten, in order that he may  
bind us up.

<sup>2</sup> He will revive us after two or three  
days:

He will establish us that we may live  
before him.

<sup>3</sup> And let us know, let us follow on  
to know Jehovah;

Whenever we seek him we shall find  
him:

And he will come to us like the heavy  
rain,

Like the latter rain which waters the  
earth.

<sup>4</sup> What can I do with thee, Ephraim?  
What can I do with thee, Judah?

Since your love is like a morning  
cloud,

And like the dew which goes early  
away.

<sup>5</sup> Therefore have I hewn them by the  
prophets;

I have slain them by the words of  
my mouth:

And my judgment is like the light  
which goes forth.

<sup>6</sup> But it is love that I have desired and  
not sacrifice;

And the knowledge of God rather  
than burnt offerings.

<sup>7</sup> But they are like men who have  
transgressed a covenant:

There have they betrayed me.

<sup>8</sup> Gilead is a city of evil-doers;

It is stained with blood;



- <sup>7</sup> And as bandits lie in wait for a man  
The priests hide themselves on the road;  
They murder those going to Shechem, yea, crime have they committed.
- <sup>10</sup> In the house of Israel I have seen horrors:  
There, Ephraim, thou hast played the harlot;  
Israel is defiled;
- <sup>11</sup> For thee, also, O Judah, a harvest is prepared.  
When I would bring again the captivity of my people;

## CHAPTER VII

- <sup>1</sup> When I would heal Israel,  
Then is the iniquity of Ephraim discovered,  
And the wickedness of Samaria;  
In that they work fraud, and the thief comes in;  
While a band of robbers makes a raid without.
- <sup>2</sup> And they are not steadfast in their hearts.  
I remember all their wickedness.  
Now have their own doings encompassed them.  
They are before my face.
- <sup>3</sup> In their wickedness they anoint a king,  
And in their lies princes; \* since they are adulterers.  
They are like a burning oven,

- Whose baker ceases to stir up the flame  
From the kneading of the dough until it is leavened.
- <sup>5</sup> On the day of our king the princes  
Were sick with fever from wine:  
He shook hands with scorners.
- <sup>6</sup> For like an oven their heart burns with their intriguing;  
Their anger sleeps all night;  
In the morning it blazes like a flaming fire.
- <sup>7</sup> They all glow like an oven,  
And devour their judges;  
All their kings have fallen,  
None among them crying to me.
- <sup>8</sup> Ephraim, he mixes himself among the nations;  
Ephraim has become a cake not turned.
- <sup>9</sup> Strangers have devoured his strength, but he knows it not:  
Yea, gray hairs are sprinkled upon him, but he knows it not.
- <sup>10</sup> And the pride of Israel testifies to his face:  
Yet they do not return to Jehovah their God,  
Nor seek him, for all this.
- <sup>11</sup> And Ephraim has become like a silly dove, without understanding:  
They cry to Egypt, they go to Assyria.
- <sup>12</sup> As they go, I will spread my net upon them;  
I will bring them down like birds of the air:

Ver. 9. The priests hide themselves on the road; they murder those going to Shechem. This translation in part follows the Greek. The Hebrew may be rendered, So the company of priests murder in the way to Shechem.

Ver. 10. There, Ephraim, thou hast played the harlot. This involves a slight change of vowels from the Massoretic text which runs, There is Ephraim's harlotry.

VII. Ver. 1. The last clause of Chap. VI, when I would bring again, etc., is the real beginning of Chap. VII.

Ver. 2. Are not steadfast. Hebrew, Do not say to their hearts; or perhaps, Do not think in their hearts.

Ver. 3. Anoint. Hebrew has "gladden."

Ver. 4. They are like a burning oven whose baker, etc. A rendering resting in part upon the Greek. The Massoretic text reads, They are like an oven burning from the baker; he ceaseth from stirring, etc.

Ver. 6. Their heart burns from their intriguing; their anger, etc. This translation is based in part upon the Syriac, the Targum, and some Hebrew MSS. The Massoretic text furnishes no clear idea.

Ver. 12. By the abundance of their afflictions. An emendation resting partly upon the Greek. The Massoretic text may perhaps be rendered, According to the announcement made to their congregation.

I will punish them by the abundance  
of their afflictions.

<sup>13</sup> Woe to them! for they have  
wandered from me;

Destruction to them! for they have  
rebelled against me:

Although I would have redeemed  
them,

They have spoken lies against me.

<sup>14</sup> And they have not cried to me  
with their hearts,

But they keep howling beside their  
altars for wheat and wine,

They keep cutting themselves, and  
so rebel against me.

<sup>15</sup> Yet it was I who disciplined them  
and strengthened their arms,

But against me they think only evil.

<sup>16</sup> They turn to Baal;

They are like a deceitful bow:

Their princes must fall by the sword  
Because of the insolence of their  
tongue:

This is their scorn in the land of  
Egypt.

### CHAPTER VIII

<sup>1</sup> To thy mouth with the trumpet!  
Like an eagle they come against the  
house of Jehovah:

Because they have transgressed my  
covenant,

And rebelled against my instruction.

<sup>2</sup> To me they will cry,

"My God, we know thee, we Israel."

<sup>3</sup> But Israel has cast off the good; the  
enemy must pursue him.

<sup>4</sup> They have made kings, but not  
from me;

They have made princes, but I knew  
nothing of it:

Their silver and their gold they have  
manufactured into idols,

Only that they may be cut off.

<sup>5</sup> Thy calf, O Samaria, is loathsome;

Ver. 14. Altars. Better than the Hebrew which reads, Upon their beds; the change is a  
slight one.

Cutting themselves. So the LXX; the Hebrew has, Assembling themselves.

Ver. 16. To Baal. The Massoretic text here is untranslatable; it is often rendered, But not  
upwards. A slight correction yields our rendering which furnishes admirable sense.

VIII. Ver. 12. Laws. So with LXX and Vulgate. Hebrew has the singular.

My anger is kindled against them:  
How long will they be incapable of  
innocence?

<sup>6</sup> For this also springs from Israel;  
A workman made it, and it is no God;  
Yea, Samaria's calf shall be broken  
in pieces:

<sup>7</sup> For they sow the wind, and they  
will reap the whirlwind:

It has no stalk;

The sprout yields no grain;

If it were to yield, strangers would  
swallow it up.

<sup>8</sup> Israel is swallowed up: now are they  
become among the nations

Like a vessel for which there is no  
use.

<sup>9</sup> For they have gone up to Assyria,  
A wild ass taking his own way by  
himself:

Ephraim has hired lovers.

<sup>10</sup> Even if they give themselves away  
among the nations, I must now  
gather them;

And they must cease for a little from  
anointing a king and princes.

<sup>11</sup> For Ephraim has multiplied altars  
to sin,

Altars are to him for sinning.

<sup>12</sup> Were I to write for him my laws by  
myriads,

Like those of a stranger they would  
be accounted.

<sup>13</sup> My sacrificial gifts, they sacrifice  
flesh and they eat it.

Jehovah does not accept them.

Now he will remember their ini-  
quity and visit their sins;

They will return to Egypt.

<sup>14</sup> For Israel has forgotten his  
Maker, and built palaces;

And Judah has multiplied fenced  
cities:

But I will send fire upon his cities,  
And it will devour her castles.



## CHAPTER IX

<sup>1</sup> Rejoice not, Israel, in rapture, like the nations,  
For thou hast played the harlot from thy God,  
Thou hast loved the harlot's hire on every threshing-floor.

<sup>2</sup> Threshing-floor and wine-vat will not refresh them,  
And new wine will play them false.

<sup>3</sup> They will not abide in Jehovah's land;

But Ephraim will return to Egypt,  
And in Assyria they will eat what is unclean.

<sup>4</sup> They will not pour out libations to Jehovah,  
And their sacrifice will not be pleasing to him,  
Their bread will be like the bread of mourners;

All who eat of it will be polluted:  
Yea, their bread will be only for their appetite:

It will not come into the house of Jehovah.

<sup>5</sup> What will ye do on the day of solemnity

And on the festal day of Jehovah?

<sup>6</sup> For, lo, they go away from destruction,

That Egypt may gather them up,  
Memphis may bury them:

Their precious things of silver, nettles will inherit them;

Thorns will be in their tents.

<sup>7</sup> The days of visitation will come,

The days of recompense will come:  
Israel shall know.

The prophet is a fool,

The man of the spirit is a madman,  
For the multitude of thine iniquity,  
and because the enmity is great.

<sup>8</sup> Ephraim is a spy toward my God:  
As for the prophet, a fowler's snare is in all his ways;

They have practised deep treachery in the house of his God.

<sup>9</sup> They are corrupted, as in the days of Gibeah:

He will remember their iniquity, he will visit their sins.

<sup>10</sup> Like grapes in the wilderness I found Israel;

Like the first fruit on the fig-tree in its first season, I saw your fathers;

But they came to Baal-peor, and consecrated themselves to shame,

And became as abominable as that which they loved.

<sup>11</sup> As for Ephraim, their glory will fly away like a bird,

That there will be no birth, no pregnancy, and no conception.

<sup>12</sup> Though they bring up their sons, I will bereave them, that there may not be left a man:

Yea, woe upon themselves also when I depart from them!

<sup>13</sup> Ephraim, as I have seen, his sons are destined for prey;

Ephraim must lead his sons to the slayer.

<sup>14</sup> Give them, O Jehovah: what wilt thou give?

Give them a miscarrying womb and dry breasts.

<sup>15</sup> All their wickedness is in Gilgal: for there I hate them:

Because of the wickedness of their doings I will drive them out from my house;

I will love them no more; all their princes are rebels.

<sup>16</sup> Ephraim is blasted, their root is dried up,

They bear no fruit:

Yea, though they bring forth, yet I will slay the darling of their womb.

<sup>17</sup> My God will cast them away, because they did not hearken to him:

And they will be wanderers among the nations.

IX. Ver. 4. Their bread. A slight correction of the Massoretic text which has "to them" yields this reading.

## CHAPTER X

<sup>1</sup> Israel is a luxuriant vine,  
Which freely puts forth fruit:  
The more fruit he had the better he  
made his altars;

The better it was with his land, the  
better he made his obelisks.

<sup>2</sup> Their heart is slippery;  
Now must they atone for it.

He will destroy their altars,  
He will spoil their obelisks.

<sup>3</sup> For already they say, We have no  
king:

For we fear not Jehovah;  
And the king, what can he do for us?

<sup>4</sup> They speak proudly, they swear  
falsely, they make covenants:

So that judgment springs up like  
weeds in the furrows of the field.

<sup>5</sup> The inhabitants of Samaria will be  
in terror

For the calf of Beth-aven:

For his people will mourn for him,  
And his priestlings will cry aloud for  
him

For his glory, because it has departed  
from him.

<sup>6</sup> It itself will be carried to Assyria  
As a present to king Fighter:

Ephraim will receive shame,  
And Israel will be ashamed of his own  
counsel.

<sup>7</sup> Samaria's king will perish  
Like a chip on the water.

<sup>8</sup> The high places also of idolatry, the  
sin of Israel, will be destroyed:

Thorn and thistle will come up on  
their altars;

And they will say to the mountains,  
Cover us; and to the hills,  
Fall on us.

<sup>9</sup> O Israel, thou hast sinned from the  
days of Gibeah.

There the sons of unrighteousness  
stood against me.

X. Ver. 5. Calf. So LXX and Syriac. Massoretic text has plural.

Ver. 9. There the sons of unrighteousness stood against me. The Massoretic text reads, There they stood against the sons of unrighteousness. A very slight change yields the better sense afforded by the translation here adopted.

Ver. 10. In my wrath. So with the Syriac. The Massoretic text reads, In my desire.

Ver. 12. The fruit of love. So with LXX. Massoretic text has, According to love.

The fruit of righteousness. So with LXX. The Massoretic text is, Till he come and rain righteousness upon you.

Shall not war overtake them even in  
Gibeah?

<sup>10</sup> In my wrath I will chastise them:  
And the peoples will be gathered  
against them,

To chastise them for their two trans-  
gressions.

<sup>11</sup> And Ephraim is a heifer broken in,  
that loves to tread out the grain;  
And I have spared her beautiful neck;  
But now I will yoke Ephraim; Judah  
must plow,

Jacob must harrow for himself.

<sup>12</sup> Sow to yourselves righteousness,  
Reap the fruit of love;

Break up your fallow ground:

For it is time to seek Jehovah,  
To the end that the fruit of righteous-  
ness may come to you.

<sup>13</sup> Ye have plowed wickedness, ye  
have reaped iniquity;

Ye have eaten the fruit of lies:

For thou didst trust in thy chariots,  
in the multitude of thy mighty  
men.

<sup>14</sup> Therefore will a tumult arise among  
thy peoples,

And all thy fortresses will be ruined,  
As Shalman ruined Beth-arbel in the

day of battle,  
The mother being broken with the  
children.

<sup>15</sup> So will it be done to you at Bethel  
Because of your great wickedness:

In the dawn the king of Israel will  
surely perish.

## CHAPTER XI

<sup>1</sup> When Israel was a child, then I  
loved him,

And out of Egypt I called him to be  
my son.

<sup>2</sup> The more I called to them,

The farther they went from me;

To the Baals they kept sacrificing,



And to the graven images they  
burned incense.

<sup>3</sup> Yet it was I who taught Ephraim  
to walk;

Taking them on my arms;

But they knew not that I healed them.

<sup>4</sup> With the cords of a man I would

draw them; with bands of love;

And I was to them like those who take

away the yoke from their jaws,

And gently would I give them to eat.

<sup>5</sup> He must return to the land of Egypt,

Or the Assyrian will be his king;

Because he refused to return.

<sup>6</sup> And the sword will fall upon his

cities, and will consume his bars,

And will devour in their fortresses.

<sup>7</sup> And my people are bent to back-

slide from me;

Though the prophets call them up-

wards, not even one strives to

rise.

<sup>8</sup> How can I give thee up, Ephraim?

How can I let thee go, Israel?

How can I make thee like Admah?

How can I set thee like Zeboim?

My heart is turned within me,

My compassions are kindled together.

<sup>9</sup> I will not execute the fierceness of

mine anger,

I will not turn to destroy Ephraim:

For God am I, and not man;

The Holy One in the midst of thee:

Yet I do not come to consume.

<sup>10</sup> They will go after Jehovah;

Like a lion he will roar;

Yea, he will roar,

And the children will come trembling

from the west.

<sup>11</sup> They will come trembling like birds

from Egypt,

And like doves from the land of As-

syria:

And I will bring them to dwell in their

homes,

It is the oracle of Jehovah.

<sup>12</sup> Ephraim has compassed me about

with falsehood,

And the house of Israel with deceit:  
And Judah is still wayward with God,  
And with the Holy One who is faith-  
ful.

## CHAPTER XII

<sup>1</sup> Ephraim joins himself to the wind,  
and follows after the east wind:

All day long he multiplies lies, and  
violence;

He makes a covenant with Assyria,  
and carries oil into Egypt.

<sup>2</sup> Jehovah has a quarrel with Judah,

And will visit on Jacob according

to his ways;

According to his doings will he re-

quite him.

<sup>3</sup> In the womb he supplanted his

brother;

And in his manhood he wrestled with

God:

<sup>4</sup> Yea, he wrestled with the angel,

and prevailed:

He wept, and made supplication unto

him:

At Bethel he met him and there he

spoke with him;

<sup>5</sup> And Jehovah is God of hosts, Je-

hovah is his memorial.

<sup>6</sup> Therefore by the help of thy God,

thou shouldst return,

Keep love and justice,

And wait on thy God continually.

<sup>7</sup> Canaan—in his hand are false bal-

ances,

He loves to oppress.

<sup>8</sup> And does Ephraim say, I have

surely become rich,

I have obtained wealth for myself.

None of his gains are sufficient

For the guilt which he has incurred.

<sup>9</sup> For I Jehovah, thy God from the

land of Egypt,

Could again cause thee to dwell in

tents,

As in the days of the solemn as-

sembly.

XI. Ver. 6. In their fortresses. A slight change from the Hebrew which reads, Because of their plotting.

XII. Ver. 8. None of his gains are sufficient for the guilt which he has incurred. So, in part, LXX and Syriac. Massoretic text is usually translated, None of my gains will bring to me guilt which is sin.

<sup>10</sup> I have spoken to the prophets,  
And I have multiplied visions;  
And through the prophets I have  
spoken in parables.

<sup>11</sup> In Gilead is iniquity; they are  
merely vanity;

In Gilgal they sacrifice bullocks,  
Yea their altars will become like  
stone-heaps

Among the furrows of the field.

<sup>12</sup> And Jacob fled into the land of  
Aram,

And Israel served for a wife,  
And for a wife he kept watch.

<sup>13</sup> And by a prophet Jehovah brought  
Israel up out of Egypt,

And by a prophet he was kept.

<sup>14</sup> Ephraim has provoked to anger  
most bitterly:

Therefore his blood will be left upon  
him,

And his reproach his Lord will return  
to him.

### CHAPTER XIII

<sup>1</sup> When Ephraim spoke, men trem-  
bled;

He towered high in Israel;  
But he became guilty through Baal,  
and so died.

<sup>2</sup> And now they sin more and more,  
And have made them molten images,  
From their silver idols according to  
their own understanding;

All of them the work of the smiths;  
To such they speak; sacrificers of  
men, they kiss calves!

<sup>3</sup> Therefore they will be like the  
morning cloud,

And like the dew which passes early  
away,

Like the chaff which is driven with  
the whirlwind out of the thresh-  
ing-floor,

And like the smoke from the window.

<sup>4</sup> Yet it was I, Jehovah, thy God,  
[who brought thee up] from the  
land of Egypt;

And thou knowest no God but me,  
And besides me there has been no  
deliverer.

<sup>5</sup> I knew thee in the wilderness,  
In the land of great drought.

<sup>6</sup> The more pasture they had and the  
more they were filled,

The more was their heart lifted up;  
therefore they forgot me.

<sup>7</sup> Therefore I have become to them  
like a lion; and like a leopard on  
the way to Assyria.

<sup>8</sup> I will fall on them like a bear  
robbed of its young,

And will tear the caul of their heart:  
And there I will devour them like a  
lioness;

Wild beasts will rend them.

<sup>9</sup> I am thy destruction, O Israel.  
Yea, who is thy help?

<sup>10</sup> Where now is thy king, that he may  
deliver thee?

Or all thy princes that they may rule  
thee?

Those of whom thou saidst,  
Give me a king and princes?

<sup>11</sup> I give thee a king in my anger,  
And take him away in my wrath.

<sup>12</sup> Ephraim's iniquity is gathered;  
His sin is stored up.

<sup>13</sup> The pangs of a travailing woman  
will come upon him:

He is a son without understanding;  
For this is no time to stand

In the mouth of the womb.

<sup>14</sup> Shall I ransom them from the hand  
of Sheol?

From death shall I redeem them?

Where, O death, are thy plagues?

Where, O Sheol, is thy destruction?

Compassion is hid from my eyes.

XIII. Ver. 4. Who brought thee up. These words are found in the LXX and Syriac.

Ver. 7. To Assyria. So LXX, Syriac, Vulgate, and several Hebrew Manuscripts. The Massoretic text reads, I will watch.

Ver. 9. The above translation is partly based upon the LXX. The Massoretic text reads, It has destroyed thee, O Israel; that against me, thy help.

Ver. 10. Or all thy princes that they may rule thee? A translation suggested by the LXX and Syriac. The Massoretic text reads, In all thy cities? and thy judges.

Ver. 14. Where. So LXX and Syriac. The Hebrew has, I will be.



<sup>15</sup> Though he is fruitful among his brethren,  
An east wind will come, Jehovah's wind

Coming up from the wilderness,  
And his spring will become dry, and his fountain will be dried up:

He will spoil the treasury  
Of all precious vessels.

<sup>16</sup> Samaria must bear her guilt;  
For she has rebelled against her God:  
They will fall by the sword;  
Their infants will be dashed in pieces,  
And their women with child will be ripped up.

## CHAPTER XIV

<sup>1</sup> Return, O Israel, to Jehovah thy God;

For thou hast fallen by thy iniquity.

<sup>2</sup> Take with you words,  
And return to Jehovah:

Say to him,  
Remove altogether iniquity, and receive us graciously,  
And we will render the fruit of our lips.

<sup>3</sup> Asshur cannot deliver us;  
We will not ride upon horses from Egypt; we will not say any more,  
O our God

XIV. Ver. 2. Fruit of. So LXX and Syriac. The Hebrew has, Bullocks.  
Ver. 7. And they shall live well-watered like a garden. So LXX. The Massoretic text has, They shall revive corn and they shall be fruitful like the vine.  
Ver 8. Has he to do. So LXX. The Hebrew has, Have I to do.

To the work of our hands;  
For in thee the fatherless finds mercy.

<sup>4</sup> I will heal their backsliding,  
I will love them freely:  
For my anger is turned away from him.

<sup>5</sup> I will be like the dew to Israel:  
He will blossom like the lily,  
And strike his roots deep as Lebanon.

<sup>6</sup> His branches will spread,  
And his beauty will be like that of the olive tree,  
And his smell like Lebanon.

<sup>7</sup> Again shall they dwell under his shadow,  
And they shall live well-watered like a garden:

Their renown will be like wine of Lebanon.

<sup>8</sup> Ephraim—what more has he to do with idols?

I respond and look on him: I am like a green fir tree;  
From me is thy fruit found."

<sup>9</sup> Who is wise, that he may understand these things?

Prudent that he may know them?  
For the ways of Jehovah are straight,  
And the righteous will walk in them;  
But sinners will stumble upon them.

## JOEL

## CHAPTER I

<sup>1</sup> The word of Jehovah which came to Joel the son of Pethuel.

<sup>2</sup> Hear this, ye old men,  
And give ear, all inhabitants of the land.

Has such a thing been in your days,  
Or in the days of your fathers?

<sup>3</sup> Tell it to your children,  
And let your children tell their children,

And their children the generation following.

<sup>4</sup> That which the shearer has left the swarmer has eaten;

And that which the swarmer has left the lapper has eaten;

And that which the lapper has left the devourer has eaten.

<sup>5</sup> Wake up, ye drunkards, and weep;  
And wail, all ye drinkers of wine,  
For the sweet wine,

Because it is cut off from your mouth.  
 \* For a nation is come up on my land,  
 Strong and numberless;  
 His teeth are the teeth of a lion,  
 And he has the jaw teeth of a lioness.  
 † He has turned my vine to waste,  
 And broken in pieces my fig tree:  
 He has peeled it clean, and cast it down;  
 Its branches are made white.  
 ‡ Wail like a virgin girded with sackcloth for the spouse of her youth.  
 § The meal and drink offerings are cut off from the house of Jehovah:  
 The priests mourn, the ministers of Jehovah.  
 ¶ The field is wasted, the ground mourns;  
 For the wheat is wasted, the new wine shows shame, the oil languishes.  
 \*\* Despair, O husbandmen,  
 Wail, O vinedressers,  
 For the wheat and for the barley;  
 For the harvest of the field is lost.  
 †† The vine withers, and the fig tree droops;  
 The pomegranate, the palm tree, and the apple tree,  
 Even all the trees of the field are dried up:  
 For joy shows shame from the sons of men.  
 ††† Gird yourselves and lament, O priests;  
 Wail, O ministers of the altar;  
 Come lie all night in sackcloth, ye ministers of my God:  
 For meal offering and drink offering are cut off from the house of your God.  
 †††† Sanctify a fast, call a solemn assembly,  
 Gather the old men and all the in-

habitants of the land to the house of Jehovah your God,  
 And cry to Jehovah.  
 15 Alas for the day! for near at hand is the day of Jehovah,  
 And as destruction from the Almighty it comes.  
 16 Is not the food cut off before our eyes,  
 Joy and gladness from the house of our God?  
 17 The grains shrivel under their hoes;  
 The garners are desolate, the barns are broken down;  
 For the wheat is withered.  
 18 How do the beasts groan!  
 The herds of cattle are perplexed:  
 Because they have no pasture;  
 Yea, the flocks of sheep are forlorn.  
 19 To thee, O Jehovah, I cry:  
 For the fire has devoured the pastures of the wilderness,  
 And the flame has scorched all the trees of the field.  
 20 Yea, wild beasts pant to thee:  
 For the water brooks are dried up,  
 And the fire has devoured the pastures of the plain.

## CHAPTER II

1 Blow a trumpet in Zion,  
 And sound an alarm in my holy mountain;  
 Let all the inhabitants of the land tremble:  
 For the day of Jehovah comes, for it is near;  
 2 A day of darkness and gloominess,  
 A day of clouds and thick darkness,  
 Like dawn scattered on the mountains;  
 A people many and powerful;  
 Its like has never been.  
 And shall not again be after them,  
 Even to the years of many generations.  
 3 Before it a fire devours,  
 And behind it a flame consumes;



Like the garden of Eden is the land  
 in front,  
 And behind it a desolate wilderness;  
 Nor does it let anything escape.  
 4 Their visage is like the visage of  
 horses;  
 And like horsemen, so do they run.  
 5 Rattling like chariots they leap on  
 the tops of the mountains,  
 Like the crackling of flames devour-  
 ing the stubble,  
 Like a mighty people set in battle  
 array.  
 6 Before them peoples are in anguish:  
 All faces change color.  
 7 Like warriors they run;  
 Like men of war they climb the  
 wall;  
 Every one by himself they march,  
 They entangle not their paths.  
 8 Neither does one jostle another;  
 They march every man in his track:  
 And they fall behind the weapons,  
 without being wounded.  
 9 They rush about in the city; they  
 run upon the walls;  
 They climb up into the houses; they  
 enter the windows like a thief.  
 10 Before them the earth quakes,  
 The heavens tremble;  
 Sun and moon become black,  
 And the stars withdraw their shin-  
 ing:  
 11 And Jehovah utters his voice be-  
 fore his army;  
 For his host is very great;  
 For strong is the performer of his  
 word:  
 For great is the day of Jehovah and  
 very terrible;  
 And who can abide it?  
 12 Yet even now, it is the oracle of  
 Jehovah,  
 Turn to me with all your heart,  
 And with fasting, and with weeping,  
 and with mourning:  
 13 And rend your hearts, and not  
 your garments,  
 And turn to Jehovah your God:

For he is gracious and full of com-  
 passion,  
 Long-suffering, and plenteous in  
 mercy,  
 And repents of the evil.  
 14 Who knows but he may turn and  
 repent,  
 And leave behind him a blessing,  
 Meal offering and drink offering for  
 Jehovah your God?  
 15 Blow a trumpet in Zion,  
 Sanctify a fast, call a solemn assem-  
 bly:  
 16 Gather the people, sanctify the  
 congregation,  
 Assemble the old men, gather the  
 children, and the infants at the  
 breast:  
 Let the bridegroom go forth of his  
 chamber,  
 And the bride from her pavilion.  
 17 Let the priests, the ministers of  
 Jehovah, weep between the  
 porch and the altar,  
 And let them say, Spare, O Jeho-  
 vah, thy people,  
 And give not thine heritage to re-  
 proach, that the nations should  
 mock them:  
 Why should it be said among the  
 peoples, Where is their God?  
 18 Then did Jehovah become jealous  
 for his land,  
 And he took pity on his people.  
 19 And Jehovah answered and said  
 to his people,  
 "Behold, I will send you wheat, and  
 wine, and oil,  
 And ye shall be satisfied therewith:  
 And I will not again make you a re-  
 proach among the nations:  
 20 And the northerner I will remove  
 far from you,  
 And will drive him into a land bar-  
 ren and desolate,  
 His van to the eastern sea, and his  
 rear to the western sea;  
 And his stench will rise,  
 Because he has done great things.

<sup>21</sup> Fear not, O land, be glad and rejoice;  
For Jehovah has done great things.

<sup>22</sup> Fear not, O wild beasts;  
For the pastures of the plain spring up,  
For the trees bear their fruit,  
Fig tree and vine yield their strength.

<sup>23</sup> Be glad, O children of Zion,  
And rejoice in Jehovah your God:  
For he gives you the former rain in just measure,  
And he causes to come down on you the early rain and the latter rain, in the first month.

<sup>24</sup> And the floors will be full of wheat,  
And the vats will overflow with wine and oil.

<sup>25</sup> And I will restore to you the years that the swarmer has eaten,  
The lapper and the devourer, and the consumer,  
My great army which I sent among you.

<sup>26</sup> And ye will eat in plenty and be satisfied,  
And will praise the name of Jehovah your God,  
Who has dealt wondrously with you:  
And my people will never be put to shame.

<sup>27</sup> And he will know that I am in the midst of Israel,  
And that I am Jehovah your God, and there is none else:  
And my people will never be put to shame.

<sup>28</sup> And after these things I will pour out my Spirit upon all flesh;  
And your sons and your daughters will prophesy,  
Your old men will dream dreams,  
Your young men will see visions:

<sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

<sup>30</sup> And I will place signs in heaven and on earth,

Blood, and fire, and pillars of smoke.

<sup>31</sup> The sun will be turned to darkness,  
And the moon to blood,  
Before the coming of the great and terrible day of Jehovah.

<sup>32</sup> And every one who calls on the name of Jehovah will be delivered:

For in mount Zion and in Jerusalem there will be a remnant, as Jehovah has spoken,  
And among the fugitives those whom Jehovah calls.

### CHAPTER III

<sup>1</sup> For, behold, in those days, and in that time,  
When I bring back the captivity of Judah and Jerusalem,

<sup>2</sup> I will gather all nations,  
And will bring them down into the valley of Jehoshaphat;  
And I will hold judgment with them there  
For my people and for my heritage Israel,  
Whom they have scattered among the nations,  
And my land they have divided.

<sup>3</sup> And they have cast lots for my people:  
And have given a boy for a harlot,  
And sold a girl for wine, that they might drink.

<sup>4</sup> Yea, and what are ye to me, O Tyre, and Zidon, and all the regions of Philistia?  
Will ye repay a deed of mine,  
Or will ye do ought to me?  
Swiftly and speedily will I return your deed upon your own head.

<sup>5</sup> Who have taken my silver and my gold,  
And have carried my goodly jewels into your palaces;

<sup>6</sup> The sons of Judah and the sons of Jerusalem have ye sold to the sons of the Greeks,



That ye might remove them far from  
their border:

<sup>7</sup> Behold, I will stir them up from the  
place to which ye have sold  
them,

And will return your deed upon your  
own head;

<sup>8</sup> And I will sell your sons and your  
daughters into the hand of the  
sons of Judah,

And they shall sell them to the men  
of Sheba,

To a nation far off: for Jehovah has  
spoken it.

<sup>9</sup> Proclaim this among the nations;  
sanctify a war:

Wake up the mighty men; let all the  
men of war draw near; let them  
come up.

<sup>10</sup> Beat your plowshares into swords,  
And your pruning-hooks into spears:  
Let the weak say, I am strong.

<sup>11</sup> Haste ye, and come, all ye na-  
tions round about,  
And gather yourselves together:

Thither cause thy mighty ones to  
come down, O Jehovah.

<sup>12</sup> Let the nations be roused,  
And come up to the valley of Jehosh-  
aphat:

For there will I sit to judge all the  
nations round about.

<sup>13</sup> Put in the sickle, for the harvest  
is ripe:

Come, get you down; for the wine-  
press is full,

The vats overflow; for their wicked-  
ness is great.

<sup>14</sup> Multitudes, multitudes in the valley  
of decision!

For the day of Jehovah is near in  
the valley of decision.

<sup>15</sup> The sun and the moon are turned  
black,

And the stars withdraw their shin-  
ing.

<sup>16</sup> And Jehovah roars out of Zion,  
And utters his voice from Jerusalem;  
And heaven and earth quake:

But Jehovah is a refuge to his peo-  
ple,

And a stronghold to the sons of Is-  
rael.

<sup>17</sup> So will ye know that I am Jehovah  
your God,

Dwelling in Zion my holy moun-  
tain.

Then Jerusalem will be inviolable,  
And strangers will not pass through  
her again.

<sup>18</sup> And on that day the mountains  
will drop sweet wine,

And the hills will flow with milk,  
And all the brooks of Judah will

flow with water;

And a fountain stream forth from  
the house of Jehovah,

And will water the valley of Shit-  
tim.

<sup>19</sup> Egypt will be a desolation,  
And Edom will be a desolate wilder-  
ness,

For the violence done to the sons  
of Judah,

Because they shed innocent blood in  
their land.

<sup>20</sup> But Judah will be inhabited for  
ever,

And Jerusalem from generation to  
generation.

<sup>21</sup> And I will hold as innocent their  
blood that I have not held as  
innocent:

By Jehovah who dwells in Zion.

# AMOS

## CHAPTER I

<sup>1</sup> The words of Amos,  
Who was among the herdmen of  
Tekoa, which he saw concerning  
Israel in the days of Uzziah, king  
of Judah, and in the days of Jero-  
boam the son of Joash king of  
Israel, two years before the earth-  
quake.

<sup>2</sup> And he said,  
Jehovah roars from Zion,  
And utters his voice from Jerusalem;  
And the pastures of the shepherds  
mourn,  
And the top of Carmel withers.

<sup>3</sup> Thus says Jehovah:  
For three transgressions of Damas-  
cus,  
Yea, for four, I will not revoke it;  
Because they have threshed Gilead  
with threshing instruments of  
iron:

<sup>4</sup> And so I will send fire into the  
house of Hazael,  
And it will devour the palaces of  
Ben-hadad.

<sup>5</sup> And I will break the bar of Damas-  
cus.  
And I will cut off the inhabitants  
from the valley of Aven,  
And the sceptre-bearer from the  
house of Eden:  
And the people of Syria will go into  
captivity to Kir,  
Says Jehovah.

<sup>6</sup> Thus says Jehovah:  
For three transgressions of Gaza,  
Yea, for four, I will not revoke it;  
Because they carried captive an en-  
tire captivity,  
To deliver them up to Edom:

<sup>7</sup> And so I will send fire on the wall  
of Gaza,  
And it will devour her palaces:

<sup>8</sup> And I will cut off the inhabitant  
from Ashdod,  
And the sceptre-bearer from Ashke-  
lon;  
And I will turn my hand against  
Ekron,  
And the remnant of the Philistines  
will perish,  
Says the Lord Jehovah.

<sup>9</sup> Thus says Jehovah:  
For three transgressions of Tyre,  
Yea, for four, I will not revoke it;  
Because they delivered up an entire  
captivity to Edom,  
And did not remember the covenant  
of brethren;

<sup>10</sup> And so I will send fire on the wall  
of Tyre,  
And it will devour her palaces.

<sup>11</sup> Thus says Jehovah:  
For three transgressions of Edom,  
Yea, for four, I will not revoke it;  
Because he pursued his brother with  
the sword,

And corrupted his compassions,  
And his anger did tear perpetually,  
And he kept his wrath forever:

<sup>12</sup> And so I will send fire upon  
Teman,  
And it will devour the palaces of  
Bozrah.

<sup>13</sup> Thus says Jehovah:  
For three transgressions of the chil-  
dren of Ammon,  
Yea, for four, I will not revoke it;  
Because they have ripped up the  
women with child of Gilead,  
In order to enlarge their border:

<sup>14</sup> And so I will kindle a fire in the  
wall of Rabbah,  
And it will devour her palaces,  
With shouting in the day of battle,  
With a tempest in the day of the  
whirlwind:



<sup>15</sup> And their king will go into captivity,  
He and his princes together,  
Says Jehovah.

## CHAPTER II

<sup>1</sup> Thus says Jehovah:  
For three transgressions of Moab,  
Yea, for four, I will not revoke it;  
Because he burned the bones of the  
king of Edom into lime;

<sup>2</sup> And so I will send fire against  
Moab,  
And it will devour the palaces of  
Kerioth;  
And Moab will die with tumult,  
With shouting, and with the sound  
of the trumpet:

<sup>3</sup> And I will cut off the judge from  
her midst,  
And I will slay all her princes with  
him,  
Says Jehovah.

<sup>4</sup> Thus says Jehovah:  
For three transgressions of Judah,  
Yea, for four, I will not revoke it;  
Because they have rejected the in-  
struction of Jehovah,  
And have not kept his statutes,  
And their lies have led them astray,  
After which their fathers walked;  
<sup>5</sup> And so I will send fire upon Judah,  
And it will devour the palaces of  
Jerusalem.

<sup>6</sup> Thus says Jehovah:  
For three transgressions of Israel,  
Yea, for four, I will not revoke it:  
Because they have sold a righteous  
man for money,  
And a needy man for a pair of  
shoes:  
<sup>7</sup> Who trample to the dust of the  
earth the head of the poor,  
And pervert the way of the inno-  
cent:

And a man and his judge deal ac-  
cording to agreement,  
To profane my holy name:

<sup>8</sup> And they lay themselves down be-  
side every altar  
Upon garments taken in pledge;  
And in the house of their God  
They drink the wine of such as have  
been fined.

<sup>9</sup> And yet it was I who destroyed the  
Amorite from before them,  
Whose height was like that of  
cedars,

And he was strong as the oaks;  
Yet I destroyed his fruit from above,  
and his roots from beneath.

<sup>10</sup> Also I brought you up out of the  
land of Egypt,

And led you forty years in the wil-  
derness,

To possess the land of the Amorite.

<sup>11</sup> And I raised up of your sons to be  
prophets, and of your young men  
to be Nazirites.

Is it not even thus, O children of Is-  
rael? it is the oracle of Jehovah.

<sup>12</sup> But ye made the Nazirites drink  
wine; and commanded the proph-  
ets, saying, Prophesy not!

<sup>13</sup> Behold, I will press you in your  
place,

As a cart presses that is full of  
sheaves.

<sup>14</sup> And flight will perish from the  
swift,

And the strong will not strengthen  
his force,

Neither will the mighty deliver him-  
self:

<sup>15</sup> Neither will he stand who handles  
the bow:

And he who is swift of foot will not  
deliver himself:

Neither will he who rides the horse  
deliver himself:

II. Ver. 7. And a man and his judge deal according to agreement. The Massoretic text reads, as usually rendered, And a man and his father go unto the harlot. But this thought is hardly natural in this context; hence the rendering here adopted, which involves a very slight change in the Hebrew form of one word, is very widely accepted.

<sup>16</sup> And he who is courageous among the mighty will flee away naked in that day,  
It is the oracle of Jehovah.

### CHAPTER III

<sup>1</sup> Hear this word which Jehovah has spoken concerning you, O children of Israel,

Concerning the whole family which I brought up from the land of Egypt, namely:

<sup>2</sup> You only have I known of all the families of the earth:

Therefore I will visit upon you all your iniquities.

<sup>3</sup> Can two walk together, unless they have made an agreement?

<sup>4</sup> Does a lion roar in the forest, when he has no prey?

Does a young lion raise his voice from his den, unless he has taken something?

<sup>5</sup> Does a bird fall upon the ground, if there is no hunter?

Does a snare fly up from the ground, without catching anything at all?

<sup>6</sup> Is a trumpet blown in a city, without the people trembling?

Can calamity happen in a city without Jehovah having caused it?

<sup>7</sup> Surely the Lord Jehovah does nothing,

Unless he has revealed his purpose to his servants the prophets.

<sup>8</sup> The lion having roared, who does not fear?

The Lord Jehovah having spoken, who is it that cannot prophesy?

<sup>9</sup> Publish ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and say,

Assemble yourselves upon the mountains of Samaria, and see the manifold tumults therein.

And the oppressions in their midst, and how

<sup>10</sup> They know not to do right, it is the oracle of Jehovah.

Those who treasure violence and oppression in their palaces.

<sup>11</sup> Therefore thus says the Lord Jehovah: An adversary will surround the land:

And he will bring down thy strength from thee, and thy palaces will be spoiled.

<sup>12</sup> Thus says Jehovah: As the shepherd rescues from

The mouth of the lion two legs, or a piece of an ear;

So will the children of Israel be rescued that sit in Samaria

In the corner of a couch, and on the silken cushions of a bed.

<sup>13</sup> Hear ye, and testify against the house of Jacob,

It is the oracle of the Lord Jehovah, the God of hosts:

<sup>14</sup> For on the day when I visit the transgressions of Israel upon him,

I will also visit upon the altars of Beth-el,

And the horns of the altar will be cut off, and fall to the earth.

<sup>15</sup> And I will smite the winter house together with the summer house;

And the houses of ivory will perish, yea many houses will have an end,

It is the oracle of Jehovah.

### CHAPTER IV

<sup>1</sup> Hear this word, ye kine of Bashan, Who are in the mountain of Samaria,

Who oppress the poor, who crush the needy,

Who say to their husbands, Give, that we may drink.

<sup>2</sup> The Lord Jehovah has sworn by his holiness,

Surely, indeed, the days are coming upon you,

When ye will be taken with hooks,

and the last of you with fish hooks.



<sup>3</sup> And through the breaches ye will go forth each one straight before you, and be driven toward Harmon:

It is the oracle of Jehovah.

<sup>4</sup> Come to Beth-el, and transgress:

To Gilgal, and multiply transgression;

And bring your sacrifices every morning,

And your tithes every three days;

<sup>5</sup> And offer of that which is leavened, a thank offering,

And proclaim freewill offerings, publish them:

For so ye love to do, O children of Israel,

It is the oracle of the Lord Jehovah.

<sup>6</sup> I also it was who gave you Cleanness of teeth in all your cities, And lack of bread in all your places: But ye did not return to me, it is the oracle of Jehovah.

<sup>7</sup> It was I also who withheld rain from you,

When there were yet three months to the harvest:

And I caused it to rain upon one city,

And upon another city I caused it not to rain:

One piece was rained upon, And the piece on which it rained not withered.

<sup>8</sup> Then two or three cities staggered to one city

To drink water, without being satisfied:

But ye did not return to me, it is the oracle of Jehovah.

<sup>9</sup> I smote you with blight and decay; Your many gardens and vineyards

And your fig trees and your olive trees has the locust devoured:

But ye did not return to me, it is the oracle of Jehovah.

<sup>10</sup> I sent among you the pestilence after the manner of Egypt:

Your young men I slew with the sword,

And carried away your horses; And I caused the stench of your camp to rise even into your nostrils:

But ye did not return to me, it is the oracle of Jehovah.

<sup>11</sup> I overthrew among you, As when God overthrew Sodom and Gomorrah,

And ye were like a brand plucked out of the burning:

But ye did not return to me, it is the oracle of Jehovah.

<sup>12</sup> Therefore thus will I do to thee, O Israel:

[And] because I will do this to thee, Prepare to meet thy God, O Israel.

<sup>13</sup> For, lo, the former of the mountains, and the creator of the wind,

And he who declares to men what is his thought,

He who makes the morning darkness,

And treads upon the heights of the earth;

Jehovah, the God of hosts, is his name.

## CHAPTER V

<sup>1</sup> Hear ye this word Which I take up for a lamentation Over you, O house of Israel.

<sup>2</sup> She shall fall, never again to rise, The virgin of Israel: she shall be cast down upon her land,

With none to raise her up.

<sup>3</sup> For thus says the Lord Jehovah: The city which goes forth with thousands

Will have hundreds left,

And that which goes forth with hundreds will have ten left, of the house of Israel.

<sup>4</sup> For thus says Jehovah To the house of Israel, Seek ye me, and ye will live:

<sup>5</sup> But seek not Beth-el, Nor enter into Gilgal,

And pass not to Beer-sheba:  
 For Gilgal will surely go into captivity,  
 And Beth-el will come to nought.  
<sup>6</sup> Seek Jehovah, and ye will live;  
 Lest he break out like fire  
 In the house of Joseph,  
 And it devour and there be none to  
 quench it in Beth-el:  
<sup>7</sup> Ye who turn judgment to worm-  
 wood,  
 And cast down righteousness to the  
 earth;  
<sup>8</sup> [Seek him] who makes the Pleiades  
 and Orion,  
 And changes the deep darkness into  
 the morning,  
 And makes the day dark with night;  
 And calls the waters of the sea,  
 And pours them upon the face of the  
 earth;  
 Jehovah is his name;  
<sup>9</sup> Who causes destruction to flash  
 upon the strong.  
 So that destruction comes upon the  
 fortress.  
<sup>10</sup> Ye who hate him that reproves in  
 the gate,  
 And abhor him that speaks upright-  
 ly;  
<sup>11</sup> Therefore because ye trample upon  
 the poor,  
 And take exactions from him of  
 wheat:  
 Houses of hewn stone ye have built,  
 But ye will not dwell in them;  
 Pleasant vineyards ye have planted,  
 But ye will not drink their wine.  
<sup>12</sup> Surely I know your transgressions  
 as many,  
 And your sins as numerous;  
 Ye who persecute the just, and take  
 bribes,  
 And turn aside the needy in the gate.  
<sup>13</sup> Therefore he who is prudent will  
 be silent,  
 In such a time; for it is an evil time.  
<sup>14</sup> Seek ye good, and not evil,  
 That ye may live,

And that Jehovah, the God of hosts,  
 May be with you, as ye say.  
<sup>15</sup> Hate evil, and love good,  
 And establish justice in the gate:  
 Perhaps Jehovah the God of hosts,  
 will spare  
 The remnant of Joseph.  
<sup>16</sup> Therefore thus says Jehovah,  
 The God of hosts, the Lord:  
 In all broad places mourning,  
 And in all streets they say, Alas!  
 alas!  
 And they call the husbandman to  
 mourning  
 And to lamentation, those who are  
 skilled in wailing.  
<sup>17</sup> And in all vineyards there will be  
 wailing:  
 For I will pass through the midst of  
 thee,  
 Says Jehovah.  
<sup>18</sup> Woe to you who desire the day of  
 Jehovah!  
 Of what profit is the day of Jehovah  
 to you?  
 It is darkness and not light.  
<sup>19</sup> As if a man were fleeing from a  
 lion, and a bear met him;  
 And he comes into the house and  
 leans his hand on the wall, and  
 a serpent bites him.  
<sup>20</sup> Is not the day of Jehovah dark-  
 ness, and not light?  
 Even very dark, and no brightness  
 in it?  
<sup>21</sup> I hate, I despise your feasts,  
 And I take no delight in your fes-  
 tivals.  
<sup>22</sup> Yea, though ye offer me your  
 burnt offerings and meal offer-  
 ings, I do not accept them:  
 Nor do I regard the peace offerings  
 of your fat beasts.  
<sup>23</sup> Take away from me the noise of  
 thy songs; for I will not hear the  
 melody of thy harps.  
<sup>24</sup> But let justice roll down like wa-  
 ters,  
 And righteousness like an unfailing  
 stream.



<sup>25</sup> Did ye bring me sacrifices and offerings  
In the wilderness forty years, O house  
of Israel?

<sup>26</sup> Yea, ye lift up the shrine of your  
king,  
The statue of your star god,  
Images which ye have made for yourselves.

<sup>27</sup> Therefore I will lead you captive  
beyond Damascus,  
Says Jehovah, whose name is the  
God of hosts.

# CHAPTER VI

<sup>1</sup> Woe to you who are careless in  
Zion,  
And who are reckless in the moun-  
tain of Samaria,  
Who designate themselves the first of  
the nations,  
And make a prey for themselves of  
the house of Israel!

<sup>2</sup> Pass over to Calneh, and see;  
And thence go ye to Hamath the  
great,  
Then go down to Gath of the Philis-  
tines:

Are you better than these kingdoms?  
Or is your territory wider than theirs?

<sup>3</sup> Ye who put far away the evil day,  
And cause the seat of injustice to  
come near;

<sup>4</sup> Who lie upon couches of ivory,  
And stretch themselves upon their  
divans,  
Who eat the lambs out of the flock,  
And the calves from the midst of the  
stall;

<sup>5</sup> Who twitter to the sound of the harp;  
Like David, they devise instruments  
of music;

<sup>6</sup> Who drink wine from bowls,  
And anoint themselves with the chief  
ointments,  
And grieve not for the affliction of  
Joseph.

<sup>7</sup> Therefore now they will go captive  
at the head of the captives,  
And the revelry of the banqueters  
will pass away.

<sup>8</sup> The Lord Jehovah has sworn by  
himself,  
It is the oracle of Jehovah, the God  
of hosts:

I abhor the pride of Jacob,  
And hate his palaces:  
Therefore will I deliver up the city  
with all that is therein.

<sup>9</sup> And if ten men remain in one  
house, they will die. <sup>10</sup> And when a  
man's kinsman and he who burns him,  
carries him away in order to take the  
bones out of the house, and he says  
to him who is behind in the house,  
Is there yet any one with thee? then  
he will say, No. Then he will say,  
Hush; one may not even mention  
the name of Jehovah.

<sup>11</sup> For behold, Jehovah commands,  
And the great house is smitten into  
ruins,  
And the little house into rents.

<sup>12</sup> Can horses run upon the rock?  
Can one plow the sea with oxen?  
That ye have changed justice into  
poison,  
And the fruit of righteousness into  
wormwood:

<sup>13</sup> Ye who rejoice in a thing of nought,  
Who say, Have we not taken to us  
horns by our own strength?

<sup>14</sup> For, behold, I will raise up against  
you

V. Ver. 26. The translation here given involves some changes in the Hebrew text which are in part suggested by the LXX. The Massoretic text may be rendered, And ye lift up Sicutho your king and Chinn, your images, the star of your gods which ye have made for yourselves.

VI. Ver. 1. Who designate themselves. A slight change from the Massoretic text which reads, The noted ones of.

And make a prey for themselves of the house of Israel. So the Syriac. The Massoretic text is, And comes to them the house of Israel.

Ver. 2. Are you. The Massoretic text has, Are they; likewise: "Is their" for "Is your" and "yours" for "theirs."

Ver. 12. Can one plow the sea with oxen? This involves a different division of the Hebrew consonants from that in the Massoretic text which reads, Can one plow with oxen?

A nation, O house of Israel,  
It is the oracle of Jehovah, the God  
of hosts;  
And they will distress you  
From the entering in of Hamath  
To the brook of the Arabah.

# CHAPTER VII

<sup>1</sup> Thus the Lord Jehovah showed  
me:

And, behold, he formed locusts  
In the beginning of the shooting up  
of the latter growth

And, lo, it was the latter growth after  
the king's mowings.

<sup>2</sup> And when they were finishing  
Eating the grass of the land,  
I said, O Lord Jehovah, forgive, I  
pray:

How can Jacob stand? for he is  
small.

<sup>3</sup> Jehovah repented concerning this;  
It shall not take place, said Jeho-  
vah.

<sup>4</sup> Thus the Lord Jehovah showed me:  
And, behold, the Lord Jehovah  
called

To contend by fire;  
And it devoured the great deep,  
And had begun to devour the field.

<sup>5</sup> And I said, O Lord Jehovah, cease,  
I pray:

How can Jacob stand? for he is  
small.

<sup>6</sup> Jehovah repented concerning this:  
This also shall not take place, said  
the Lord Jehovah.

<sup>7</sup> Thus he showed me:  
And, behold, the Lord stood  
By a plumb wall, with a plumbline  
in his hand.

<sup>8</sup> And Jehovah said to me, Amos,  
what seest thou?

And I said, A plumbline.  
Then said the Lord, Behold, I am  
putting a plumbline

In the midst of my people Israel;  
I will not pass by them any more:

<sup>9</sup> And the high places of Isaac will  
be desolate,

And the sanctuaries of Israel will be  
laid waste;

And I will rise against the house of  
Jeroboam with the sword.

<sup>10</sup> Then Amaziah the priest of Bethel  
sent

To Jeroboam king of Israel, saying,  
Amos has conspired against thee

In the midst of the house of Israel:  
The land is not able

To contain all his words.

<sup>11</sup> For thus has Amos said,  
Jeroboam shall die by the sword,  
And Israel shall surely go into exile  
away from his land.

<sup>12</sup> And Amaziah said to Amos,  
O seer, go, flee to the land of Judah,  
And there eat bread, and prophesy  
there.

<sup>13</sup> But at Bethel thou mayest not  
prophesy any more,

For this is a royal sanctuary,  
And it is a royal house.

<sup>14</sup> Then replied Amos, and said to  
Amaziah,

I am no prophet, nor am I a son of  
a prophet;

But I am a herdman, and a dresser  
of sycamores.

<sup>15</sup> And Jehovah took me from follow-  
ing the flock,

And Jehovah said to me,  
Go, prophesy to my people Israel.

<sup>16</sup> And now hear the word of Jeho-  
vah:

Thou sayest, Prophecy not against  
Israel,

And preach not against the house of  
Isaac:

<sup>17</sup> Therefore thus has Jehovah said,  
Thy wife will play the harlot in the  
city,

And thy sons and thy daughters will  
fall by the sword,

VII. Ver. 2. Were finishing. A slight correction of the Massoretic text is here involved;  
it reads, had finished.



And thy land will be distributed by line;  
And thou thyself wilt die on unclean ground,  
And Israel will surely go into exile away from his land.

### CHAPTER VIII

<sup>1</sup> Thus the Lord Jehovah showed me:  
And behold, a basket of summer fruit.

<sup>2</sup> And he said, Amos, what seest thou?

And I said, A basket of summer fruit.

Then said Jehovah to me,  
The end is come to my people Israel;

I will not again pass them by.

<sup>3</sup> And the singing women of the palace will howl on that day,

It is the oracle of the Lord Jehovah: many are the corpses;

In every place they will cast them forth. Hush!

<sup>4</sup> Hear this, O ye who trample the needy,

And cause the poor of the land to fail, <sup>5</sup> saying,

When will the new moon be gone, that we may sell grain?

And the sabbath, that we may set forth wheat?

Making the measure small, and the weight great,

And falsifying balances of deceit;

<sup>6</sup> That we may buy the poor for money,

And the needy for a pair of shoes,

And sell as grain the refuse of the wheat.

<sup>7</sup> Jehovah has sworn by the pride of Jacob,

Surely I will never forget any of their deeds.

<sup>8</sup> For such things shall not the land tremble,

And every one mourn who dwells therein?

Yea, the whole of it will rise like the Nile,

And be swollen and sink like the River of Egypt.

<sup>9</sup> And on that day, it is the oracle of the Lord Jehovah,

I will cause the sun to go down at noon,

And I will darken the earth in the clear day.

<sup>10</sup> And I will turn your feasts to mourning,

And all your songs to wailing;

And I will bring sackcloth upon all loins,

And baldness upon all heads;

And I will make it as the mourning for an only son,

And the end of it as a bitter day.

<sup>11</sup> Behold, days are coming, it is the oracle of the Lord Jehovah,

When I will send a famine in the land,

Not a famine of bread, nor a thirst for water,

But of hearing the words of Jehovah.

<sup>12</sup> And they will wander from sea to sea,

And from the north even to the east; they will run to and fro

To seek the word of Jehovah, and they will not find it.

<sup>13</sup> On that day will faint for thirst

Fair virgins and young men;

<sup>14</sup> They who swear by the sin of Samaria,

And say, As lives thy God, O Dan;

And, As lives the way to Beer-sheba;

Even they will fall down, and not rise again.

### CHAPTER IX

<sup>1</sup> I saw the Lord standing beside the altar;

And he said, Smite the capitals, that the thresholds may shake:

And break them in pieces on the head of all of them;

And the last of them I will slay with the sword:  
 There will not flee away of them one fugitive,  
 And not one of them will escape.  
<sup>2</sup> If they break through into Sheol,  
 Thence my hand will take them  
 And if they climb up to heaven,  
 Thence I will bring them down.  
<sup>3</sup> And if they hide themselves in the top of Carmel,  
 Thence I will search them out and fetch them.  
 And if they conceal themselves from my sight at the bottom of the sea,  
 Thence I will command the serpent and he shall bite them.  
<sup>4</sup> And if they go into exile before their enemies,  
 Thence I will command the sword, and it shall slay them:  
 And I will set mine eyes upon them  
 For evil, and not for good.  
<sup>5</sup> For the Lord, Jehovah of hosts,  
 Is he who touches the earth and it melts,  
 And all its inhabitants mourn;  
 And it rises like the Nile, all of it.  
 And sinks again, like the River of Egypt;  
<sup>6</sup> It is he who builds his chambers in the heaven,  
 And has founded his vault upon the earth;  
 He who calls the waters of the sea and pours them  
 Upon the earth—Jehovah is his name.  
<sup>7</sup> Are ye not as the children of the Ethiopians unto me,  
 O children of Israel? it is the oracle of Jehovah.  
 Did I not bring Israel up from the land of Egypt,  
 And the Philistines from Caphtor,  
 and the Syrians from Kir?  
<sup>8</sup> Behold, the eyes of the Lord Jehovah are upon the sinful kingdom,

And I will destroy it from the face of the earth.  
 Saving that I will not utterly destroy the house of Jacob,  
 It is the oracle of Jehovah.  
<sup>9</sup> For, lo, I will command,  
 And I will shake the house of Israel among all the nations,  
 As one shakes with a sieve,  
 And not a grain will fall to the ground.  
<sup>10</sup> All the sinners of my people shall die by the sword,  
 Who say, Calamity will not overtake or come near us.  
<sup>11</sup> In that day I will raise up the hut of David which has fallen down,  
 And close up its breaches; and its ruins I will raise;  
 And I will build it up as in the days of old;  
<sup>12</sup> That they may possess the remnant of Edom, and all the nations,  
 On whom my name has been called;  
 It is the oracle of Jehovah who is about to do this.  
<sup>13</sup> Behold, days are coming, it is the oracle of Jehovah,  
 When the plowman will overtake the reaper,  
 And the treader of grapes him who sows seed;  
 And the mountains will drop new wine,  
 And all the hills will melt.  
<sup>14</sup> And I will bring back the captivity of my people Israel,  
 And they will build the waste cities, and dwell in them;  
 And they will plant vineyards, and drink their wine;  
 They will also make gardens, and eat the fruit of them.  
<sup>15</sup> And I will plant them on their land,  
 And they will no more be plucked up out of their land  
 Which I have given them, says Jehovah thy God.



# OBADIAH

<sup>1</sup> The vision of Obadiah.

Thus says the Lord Jehovah concerning Edom:

Tidings we have heard from Jehovah,

And an ambassador has been sent among the nations, [saying],

Arise ye, and let us rise up against her to war!

<sup>2</sup> Behold, I have made thee small among the nations:

Thou art greatly despised.

<sup>3</sup> The arrogance of thy heart has beguiled thee,

Thou dweller in rock clefts, the one setting on high his habitation;

Who says in his heart, Who can bring me down to the ground?

<sup>4</sup> Though thou mount on high as the eagle,

And though thy nest be set among the stars,

Thence I will bring thee down, it is the oracle of Jehovah.

<sup>5</sup> If thieves came to thee, if robbers by night—how art thou cut off!

Would they not steal [only] what they needed?

If grapegatherers came to thee, Would they not leave some gleanings?

<sup>6</sup> How are they of Esau searched out!

His precious things searched into!

<sup>7</sup> To the very border all thy confederates have driven thee out:

The men of thy peace have deceived thee, and overpowered thee;

They set traps under thee;

There is no understanding in him.

<sup>8</sup> Shall I not on that day, it is the oracle of Jehovah,

Destroy the wise men out of Edom, And understanding out of the mount of Esau?

<sup>9</sup> And thy heroes, O Teman, will be dismayed,

That every one may be cut off from the mount of Esau by slaughter.

<sup>10</sup> For the violence done to thy brother Jacob

Shame will cover thee, and thou wilt be cut off forever.

<sup>11</sup> On the day when thou didst stand on the other side,

On the day when strangers carried away his substance,

And foreigners entered his gates,

And cast lots upon Jerusalem, Thou also wast as one of them.

<sup>12</sup> But look not thou on the day of thy brother in the day of his misfortune,

And rejoice not over the children of Judah in the day of their destruction;

Neither speak proudly in the day of distress.

<sup>13</sup> Enter not into the gate of my people in the day of their calamity;

Yea, look not thou on their affliction in the day of their calamity,

Neither lay ye hands on their substance in the day of their calamity.

<sup>14</sup> And stand thou not in the parting of the ways, to cut off his fugitives;

And arrest not his escaped ones in the day of distress.

Ver. 3. The one setting on high. So LXX, Syriac, and Vulgate. The Massoretic text, the height in his dwelling.

Ver. 7. They set traps. The Massoretic text has immediately before this the phrase, "thy food," which is apparently without any connection with the context. It might possibly be connected with the preceding so as to read, the men of thy peace, etc., yea [the men of] thy food set traps, etc.

<sup>15</sup> For the day of Jehovah is near upon all the nations:  
As thou hast done, it will be done to thee;  
Thy dealing will return upon thy own head.  
<sup>16</sup> For as ye have drunk on my holy mountain,  
So all nations will drink continuously,  
Yea; they will drink, and reel,  
And will be as though they had not been.  
<sup>17</sup> But in mount Zion there will be refuge,  
And it will be inviolable;  
And the house of Jacob will possess their possessions.  
<sup>18</sup> And the house of Jacob will be a fire,  
And the house of Joseph a flame,  
And the house of Esau stubble,  
And they will set them on fire, and devour them:

And not one will escape of the house of Esau;  
For Jehovah has spoken.  
<sup>19</sup> And they of the South will possess the mount of Esau;  
And they of the lowland the Philistines:  
And they will possess the field of Ephraim, and the field of Samaria:  
And Benjamin will [possess] Gilead.  
<sup>20</sup> And this captive host of the sons of Israel,  
Will possess the Canaanites even to Zarephath;  
And the exiles of Jerusalem, who are in Sepharad, will possess the cities of the South.  
<sup>21</sup> And deliverers will come up on mount Zion to judge the mount of Esau;  
And the kingdom will be Jehovah's.

Ver. 20. Will possess the Canaanites. This is a relatively slight correction of the Masoretic text which reads, "which are Canaanites," a clause that yields no sense in this context. The LXX has, "land of the Canaanites."

# JONAH

## CHAPTER I

<sup>1</sup> Now the word of Jehovah came to Jonah the son of Amittai, saying,  
<sup>2</sup> Arise, go to Nineveh, the great city, and preach against it; for their wickedness is come up before me. <sup>3</sup> But Jonah rose up to flee to Tarshish from the face of Jehovah; and he went down to Joppa, and found a ship going to Tarshish: so he paid the fare thereof, and embarked on it, to go with them to Tarshish away from the face of Jehovah.

<sup>4</sup> But Jehovah having cast a great wind upon the sea, there was a great tempest in the sea, and the ship

threatened to founder. <sup>5</sup> And the sailors were afraid, and cried every man to his own god; and they cast the tackling which was in the ship into the sea, to make it lighter for themselves. But Jonah, having gone down to the inner part of the ship and lain down, was fast asleep.  
<sup>6</sup> And the captain of the ship came to him, and said to him, What dost thou mean by sleeping? arise, call upon thy God, perhaps God will be-think himself of us, that we perish not. <sup>7</sup> And they said one to another, Come, and let us cast lots, that we may learn on whose account this calamity is come upon us. So



they cast lots and the lot fell upon Jonah.

<sup>8</sup> Then they said to him, Tell us, now, on whose account this calamity comes upon us; what is thy business? and whence comest thou? what is thy land? and of what people art thou? <sup>9</sup> And he said to them, A Hebrew am I; and Jehovah, the God of the heavens I fear, who made the sea and the dry land. <sup>10</sup> And the men were exceedingly afraid, and said to him, What is this that thou hast done? (For the men knew that he had fled from the face of Jehovah, because he had told them.)

<sup>11</sup> And they said to him, What shall we do to thee, that the sea may be calm about us? for the sea grew more and more tempestuous. <sup>12</sup> And he said to them, Take me up and throw me into the sea, and the sea will be calm about you: for I know that it is on my account that this great tempest has come upon you.

<sup>13</sup> And the men rowed hard to get back to the land; but they could not: for the sea grew more and more tempestuous against them. <sup>14</sup> So they cried to Jehovah and said, We beseech thee, O Jehovah, let us not perish for this man's life, and lay not on us innocent blood; for thou art Jehovah; as it pleased thee thou hast done.

<sup>15</sup> Then they took up Jonah, and threw him into the sea: and the sea ceased from its raging. <sup>16</sup> And the men were exceedingly afraid before Jehovah; and they sacrificed to Jehovah, and vowed vows. <sup>17</sup> And Jehovah prepared a great fish to swallow Jonah; and Jonah was in the belly of the fish three days and three nights.

## CHAPTER II

<sup>1</sup> And Jonah prayed to Jehovah his God from the belly of the fish. <sup>2</sup> And he said,

I cried out of my distress to Jehovah,

And he answered me;  
From the belly of Sheol I made supplication,

Thou didst hear my voice.

<sup>3</sup> For thou hadst cast me into the depth, to the heart of the seas,  
While the flood rolled around me;  
All thy breakers and thy billows passed over me.

<sup>4</sup> But I said, I am cast out from thy sight;

How shall I ever again look toward thy holy temple?

<sup>5</sup> The waters encompassed me to the soul;

The deep rolling around me,  
And sea-weed entangling my head,

<sup>6</sup> To the roots of the mountains I went down;

Earth and her bars were behind me forever.

And yet thou didst bring my life up from destruction, Jehovah my God.

<sup>7</sup> When my soul fainted within me, I remembered Jehovah:

And my prayer came in to thee, to thy holy temple.

<sup>8</sup> They who observe idols of vanity Forsake their love.

<sup>9</sup> But I will sacrifice to thee with the voice of thanksgiving;

What I have vowed I will perform.  
Deliverance is Jehovah's.

<sup>10</sup> And Jehovah spoke to the fish, and it threw up Jonah on the dry land.

## CHAPTER III

<sup>1</sup> And the word of Jehovah came to Jonah the second time, thus:

<sup>2</sup> Arise, go to Nineveh, the great city, and preach to it the preaching which I tell thee. <sup>3</sup> And Jonah arose and went to Nineveh, according to the word of Jehovah. Now Nineveh was a great city before God, a journey of three days. <sup>4</sup> And Jonah be-

gan entering into the city one day's journey, and he cried, and said, Forty days more and Nineveh will be overthrown. <sup>5</sup> And the men of Nineveh believed in God; and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. <sup>6</sup> And the word reached the king of Nineveh, and he arose from his throne, and laid aside his mantle, and covered himself with sackcloth and sat in ashes. <sup>7</sup> And he made proclamation and published through Nineveh: by decree of the king and his nobles, thus: Man and beast, oxen and sheep, shall taste nothing; they shall not eat nor drink water: <sup>8</sup> but let them clothe themselves in sackcloth, man and beast, and let them cry to God mightily: and let them turn every man from his evil way, and from the wrong that is in their hands. <sup>9</sup> Who knows but that God may repent and turn from the fierceness of his wrath, that we perish not? <sup>10</sup> And God saw their doings, how they turned from their evil way; and God repented of the evil, which he said he would do to them, and did it not.

## CHAPTER IV

<sup>1</sup> But it displeased Jonah exceedingly, and he was angry. <sup>2</sup> And he prayed to Jehovah, and said, I beseech thee, O Jehovah, was not this my thought, while I was still in my country? For this reason I hastened to flee to Tarshish: for I knew that thou art a God, gracious, and

full of compassion, long-suffering, and plenteous in love, and repenting of evil. <sup>3</sup> Therefore now, O Jehovah, take I pray thee, my life from me; for death is better for me than life. <sup>4</sup> And Jehovah said, Art thou very angry?

<sup>5</sup> But Jonah went out from the city, and sat down before the city, and made himself there a hut, and sat beneath it in its shade till he should see what became of the city. <sup>6</sup> And Jehovah God prepared a gourd, and it grew up over Jonah, to be a shadow over his head, and to deliver him from his affliction. And Jonah rejoiced in the gourd exceedingly. <sup>7</sup> But when the dawn came up the next day, God prepared a worm, and it smote the gourd that it withered.

<sup>8</sup> And when the sun rose, God prepared a dry east wind; and the sun smote on Jonah's head, so that he fainted, and requested for himself that he might die, saying, Death is better for me than life. <sup>9</sup> And God said to Jonah, Art thou very angry about the gourd? And he said, I am very angry, even to death. <sup>10</sup> And Jehovah said, Thou didst care for the gourd, for which thou hadst not labored, nor hadst thou brought it up,—a thing which came up in a night, and perished in a night: <sup>11</sup> and shall not I care for Nineveh, the great city; in which there are more than twelve times ten thousand human beings who cannot distinguish their right hand from their left; and also much cattle?

# MICAH

## CHAPTER I

<sup>1</sup> The word of Jehovah which came to Micah the Morashtite in the

days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.



<sup>2</sup> Hear, ye peoples, all of you;  
Hearken, O earth, and its fullness;  
That the Lord Jehovah may be witness against you,  
The Lord from his holy temple.  
<sup>3</sup> For, behold, Jehovah goes forth  
from his place,  
And comes down, and treads on the  
heights of the earth.  
<sup>4</sup> And the mountains melt under him,  
And the valleys are cleft,  
Like wax before the fire,  
Like water poured over a fall.  
<sup>5</sup> For the transgression of Jacob is  
all this,  
And for the sins of the house of Israel.  
What is the transgression of Jacob?  
is it not Samaria?  
And what is the sin of Judah? is it  
not Jerusalem?  
<sup>6</sup> Therefore I will turn Samaria into  
a ruin of the field,  
And into the terraces of a vineyard:  
And I will throw down her stones  
into the valley,  
And I will lay bare her foundations.  
<sup>7</sup> And all her images will be shattered,  
And all her harlot-gifts will be  
burned with fire,  
And all her idols I will lay desolate:  
For by harlot's hire has she gathered  
them,  
And harlot's hire shall they again  
become.  
<sup>8</sup> For this let me wail and howl,  
Let me go stripped and naked:  
Let me set up a wailing like the  
jackals,  
And a mourning like the ostriches.  
<sup>9</sup> For her stripes are incurable:  
For it has come even to Judah;  
It reaches to the gate of my people,  
Even to Jerusalem.  
<sup>10</sup> Tell it not in Gath.  
In Acco weep ye not;

I. Ver. 5. The sin of Judah. So in LXX and Syriac. The Massoretic text has, the high places of Judah.

Ver. 10. In Acco weep ye not. The Massoretic text reads, "weeping weep ye not"; by a slight correction the place-name Acco is obtained, furnishing the necessary counterpart to Gath.

At Beth-le-Aphrah besprinkle thyself with dust.  
<sup>11</sup> Away with you, inhabitant of Shaphir, in nakedness and shame:  
The inhabitant of Zaanan is not come forth;  
The mourning of Beth-ezel takes from you its position.  
<sup>12</sup> For the inhabitant of Maroth travails for good:  
For evil is come down from Jehovah to the gate of Jerusalem.  
<sup>13</sup> Bind the chariot to the swift steed,  
O inhabitant of Lachish:  
She was the beginning of sin to the daughter of Zion;  
For the transgressions of Israel were found in thee.  
<sup>14</sup> Therefore thou givest farewell gifts to Moresheth-gath:  
The houses of Achzib shall be a deceitful thing unto the kings of Israel.  
<sup>15</sup> I will again bring to thee, inhabitant of Mareshah, the possessor:  
The glory of Israel will come even to Adullam.  
<sup>16</sup> Make thyself bald, and shave thyself for the children of thy delight:  
Enlarge thy baldness like the vulture's;  
For they are gone into captivity from thee.

## CHAPTER II

<sup>1</sup> Woe to those who devise mischief  
And work out evil on their beds!  
When the morning is light, they put it into execution,  
Because it is in the power of their hand.  
<sup>2</sup> And they covet fields, and seize them;  
And houses, and take them away:

And they oppress a man and his house,  
 Even a man and his heritage.  
<sup>3</sup> Therefore thus says Jehovah:  
 Behold, against this family I am  
 planning evil,  
 From which ye may not withdraw  
 your necks,  
 Nor may ye walk haughtily;  
 For it is an evil time.  
<sup>4</sup> In that day they will take up a  
 parable against you,  
 And wail the wailing; It is done,  
 and say,  
 We are utterly ruined;  
 My people's portion he changes;  
 How they take it away from me!  
 To the rebellious he divides our  
 fields:  
<sup>5</sup> Therefore thou shalt have none to  
 cast the line by lot  
 In the congregation of Jehovah.  
<sup>6</sup> Do not preach, they preach;  
 should not one preach to such?  
 Reproaches will not cease.  
<sup>7</sup> Shall it be said, O house of Jacob,  
 Is the spirit of Jehovah shortened?  
 Are these his doings?  
 Do not my words do good to him  
 who walks uprightly?  
<sup>8</sup> But of late my people rise up like  
 an enemy:  
 Ye strip the robe from off the gar-  
 ment from those who pass by un-  
 suspectingly, averse to war.  
<sup>9</sup> The women of my people ye tear  
 from their pleasant homes;  
 From their children ye take away  
 my glory forever.  
<sup>10</sup> Arise ye, and depart; for this is  
 not a resting-place:  
 Because of the uncleanness which  
 destroys,  
 Even with a grievous destruction.  
<sup>11</sup> If a man who walks in wind and  
 falsehood should deceive thee,  
 [Saying], I will preach to thee of  
 wine and of strong drink;  
 He would be the preacher of this  
 people.

<sup>12</sup> I will surely gather thee, O Jacob,  
 in mass;  
 I will surely bring together the rem-  
 nant of Israel;  
 I will put them together like the  
 sheep in a field,  
 Like a flock in the midst of their  
 pasture;  
 They will swarm with men.  
<sup>13</sup> The breaker has gone up before  
 them:  
 They have broken forth and carried  
 the gate, and have gone out by  
 it:  
 And their king is passed on before  
 them, with Jehovah at their  
 head.

### CHAPTER III

<sup>1</sup> And I said, Hear, now, ye chiefs  
 of Jacob,  
 And rulers of the house of Israel:  
 Is it not for you to know justice?  
<sup>2</sup> Haters of good, and lovers of evil,  
 Tearing their skin from upon them,  
 And their flesh from their bones;  
<sup>3</sup> Who also eat the flesh of my peo-  
 ple;  
 And they strip their skin from upon  
 them,  
 And their bones they have broken,  
 And they chop them in pieces as for  
 the pot,  
 And like flesh in the midst of the  
 caldron.  
<sup>4</sup> Then will they cry to Jehovah,  
 But he will not answer them:  
 Yea, he will hide his face from them  
 at that time.  
 According as they have made their  
 deeds evil.  
<sup>5</sup> Thus says Jehovah concerning the  
 prophets who lead my people  
 astray;  
 Who biting with their teeth preach  
 peace;  
 And against him who gives them  
 nothing for their mouths they  
 consecrate war:



<sup>6</sup> Therefore night will come to you  
without vision,  
And darkness will come to you  
without divination;  
And the sun will go down upon the  
prophets,  
And the day will darken about them.  
<sup>7</sup> And the seers will be put to shame,  
And the diviners be confounded;  
All then will cover their lips:  
For there is no answer from God.  
<sup>8</sup> But I truly am full of power by the  
spirit of Jehovah, and justice,  
and might,  
To declare to Jacob his transgres-  
sion, and to Israel his sin.  
<sup>9</sup> Hear, now, this ye chiefs of the  
house of Jacob,  
And rulers of the house of Israel,  
Who abhor justice, and twist all that  
is straight,  
<sup>10</sup> Building Zion with blood, and  
Jerusalem with iniquity.  
<sup>11</sup> Her chiefs judge for a bribe,  
And her priests teach for hire,  
And her prophets divine for money:  
And yet they lean on Jehovah, say-  
ing,  
Is not Jehovah in the midst of us?  
Evil cannot come on us.  
<sup>12</sup> Therefore for your sake Zion will  
be plowed like a field,  
And Jerusalem will become heaps,  
And the mountain of the house will  
become the high places of a for-  
est.

#### CHAPTER IV

<sup>1</sup> And in the latter days the moun-  
tain of Jehovah's house will be  
established as the head of the  
mountains,  
And it will be exalted above the  
hills;  
And peoples will flow to it.  
<sup>2</sup> And many nations will go and say,  
Come, and let us go up to the  
mountain of Jehovah,  
And to the house of the God of  
Jacob;

That he may instruct us from his  
ways,  
And that we may walk in his paths:  
For out of Zion goes forth instruc-  
tion,  
And the word of Jehovah from  
Jerusalem.  
<sup>3</sup> And he will judge between many  
peoples,  
And give decision to strong nations  
afar off;  
And they will beat their swords into  
plowshares,  
And their spears into pruning-hooks:  
Nation will not lift up sword against  
nation,  
Neither will they learn war any  
more.  
<sup>4</sup> But every man will sit under his  
vine  
And under his fig tree;  
With none to make them afraid:  
For the mouth of Jehovah of hosts  
has spoken it.  
<sup>5</sup> For all the peoples are now walk-  
ing every one in the name of his  
god,  
But we will walk in the name of  
Jehovah our God forever and  
ever.  
<sup>6</sup> On that day, it is the oracle of Jeho-  
vah, I will gather the halt,  
And the outcast I will collect, and  
the one whom I have hurt;  
<sup>7</sup> And I will make the halt for a rem-  
nant,  
And the outcast for a strong nation:  
And Jehovah will reign over them  
In Mount Zion from now and for-  
ever.  
<sup>8</sup> But thou, O tower of the flock,  
Hill of the daughter of Zion,  
To thee it will come; yea, the former  
dominion will come,  
The kingdom of the daughter of  
Jerusalem.  
<sup>9</sup> Now why criest thou so loud?  
Is there no king in thee, is thy coun-  
sellor perished,

That pangs have taken hold of thee  
as of a woman in travail?

<sup>10</sup> Be in pain, and writhe, O daughter  
of Zion, like a woman in tra-  
vail:

For now must thou go forth from  
the city,

And dwell in the field, and come to  
Babylon;

There thou wilt be rescued;

There Jehovah will redeem thee  
from the hand of thy enemies.

<sup>11</sup> And now many nations are gath-  
ered together against thee,  
which say,

Let her be defiled, and let our eye  
gaze upon Zion.

<sup>12</sup> But these do not know the  
thoughts of Jehovah,

Nor do they understand his coun-  
sel:

That he has gathered them like  
sheaves to the threshing-floor.

<sup>13</sup> Arise and thresh, O daughter of  
Zion:

For thy horn I will make iron,  
And thy hoofs I will make brass;

And thou wilt beat down many peo-  
ples:

And thou wilt devote to Jehovah  
their gain,

And their wealth to the Lord of the  
whole earth.

## CHAPTER V

<sup>1</sup> Now gather thyself in troops, O  
daughter of troops:

They have laid siege against us:  
With a rod they smite Israel's ruler  
on the cheek.

<sup>2</sup> But thou, Bethlehem Ephrathah,  
smallest among the thousands of  
Judah,

Out of thee will come forth to me  
one who is to be ruler in Is-  
rael;

His goings forth are from of old,  
from ancient days.

<sup>3</sup> Therefore he will deliver them up,  
until the time that one bearing  
shall have borne:

Then the rest of his brethren will  
return with the children of Is-  
rael,

<sup>4</sup> And he will stand, and will shepherd  
in the strength of Jehovah,

In the majesty of the name of Jeho-  
vah his God:

And they will abide;

For now will he be great to the ends  
of the earth.

<sup>5</sup> And this one will be [our] peace.  
When Asshur comes into our land,

And treads upon our soil,  
Then we will raise up against him  
seven shepherds,

And eight princes of men.

<sup>6</sup> And they will feed Asshur with the  
sword,

And the land of Nimrod in its gates:  
And he will deliver us from Asshur,

When he comes into our land,  
And when he treads within our bor-  
der.

<sup>7</sup> And the remnant of Jacob will be  
in the midst of many peoples

Like dew from Jehovah,  
Like showers upon the grass;

Which wait not for man,  
Nor tarry for the sons of men.

<sup>8</sup> And the remnant of Jacob among  
the nations, in the midst of many  
peoples,

Will be like a lion among the beasts  
of the forest,

Like a young lion among the flocks  
of sheep:

Who, when he goes through, treads  
down and tears in pieces,

And there is none to deliver.

<sup>9</sup> Let thy hand be lifted high above  
thy adversaries,

And let all thy enemies be cut off.

<sup>10</sup> And on that day, it is the oracle of  
Jehovah,

V. Ver. 5. Upon our soil. So in LXX and Syriac. The Hebrew has "in our palaces";  
the two names are easily confused.



I will cut off thy horses from the midst of thee,  
 And will destroy thy chariots:  
<sup>11</sup> And I will cut off the cities of thy land,  
 And will tear down all thy strongholds:  
<sup>12</sup> And I will cut off witchcrafts from thy hand;  
 And thou wilt have no sooth-sayers:  
<sup>13</sup> And I will cut off thy graven images and thy obelisks from the midst of thee;  
 And thou wilt no more worship the work of thy hands.  
<sup>14</sup> And I will pluck up thy Asherim from the midst of thee:  
 And I will destroy thy cities.  
<sup>15</sup> And I will execute vengeance in anger and fury,  
 Upon the nations which have not heard.

# CHAPTER VI

<sup>1</sup> Hear ye now what Jehovah is saying:  
 Arise, contend before the mountains,  
 And let the hills hear thy voice!  
<sup>2</sup> Hear, O mountains, Jehovah's accusation,  
 And ye unchangeable ones, ye foundations of the earth:  
 For Jehovah has a contention with his people,  
 And with Israel he enters into argument.  
<sup>3</sup> O my people, what have I done to thee?  
 And how have I wearied thee? answer me.  
<sup>4</sup> For I brought thee up from the land of Egypt,  
 And from the house of bondage I redeemed thee;  
 And I sent before thee Moses, Aaron, and Miriam.  
<sup>5</sup> My people, remember now what Balak king of Moab counselled,

And what Balaam son of Beor answered him;  
 [Remember] from Shittim unto Gilgal,  
 That ye may know the righteous deeds of Jehovah.  
<sup>6</sup> With what shall I come before Jehovah.  
 And bow myself before God on high?  
 Shall I come before him with burnt offerings,  
 With calves of a year old?  
<sup>7</sup> Will Jehovah be pleased with thousands of rams,  
 Or with ten thousands of rivers of oil?  
 Shall I give my firstborn for my transgression,  
 The fruit of my body for the sin of my soul?  
<sup>8</sup> He has told thee, O man, what is good;  
 And what does Jehovah require of thee,  
 But to do justly, and to love mercy,  
 And to walk humbly with thy God?  
<sup>9</sup> Hark! Jehovah cries to the city,  
 And it is wisdom to fear thy name:  
 Hear ye the rod and who has appointed it.  
<sup>10</sup> Are there still treasures of wickedness in the house of the wicked,  
 And the scant measure which is accursed?  
<sup>11</sup> Can she be pure with wicked balances,  
 And with a bag of deceitful weights,  
<sup>12</sup> Whose rich men are full of violence,  
 And her citizens speak lies,  
 And their tongue is falsehood in their mouth?  
<sup>13</sup> Therefore I have begun to smite thee with a grievous wound.  
 To make thee desolate because of thy sins.  
<sup>14</sup> Thou wilt eat, but not be satisfied;  
 And thy emptiness will be in the midst of thee:

And thou wilt remove, but wilt not  
carry anything away;

And what thou carriest away I will  
give to the sword.

<sup>15</sup> Thou wilt sow, but wilt not reap:  
Thou wilt tread the olives, but wilt  
not anoint thyself with oil;  
And the vintage, but wilt not drink  
the wine.

<sup>16</sup> Thou keepest the statutes of Omri,  
And all the practices of the house of  
Ahab,

And ye walk in their counsels:  
That I may give thee to ruin,  
And her inhabitants for hissing;  
And ye will bear the reproach of my  
people.

## CHAPTER VII

<sup>1</sup> Woe is me! for I am become like  
gatherings of the harvest,  
Like gleanings of the vintage:  
There is no cluster to eat;  
Nor first ripe fig which my soul de-  
sires.

<sup>2</sup> The good man has perished from  
the land,  
And of the upright among men there  
is none:

They all are lurking for blood;  
Every man hunts his brother with a  
net.

<sup>3</sup> Their hands are on evil to do it  
earnestly;  
The prince asks, and the judge, for a  
payment;  
And the great man, he utters the de-  
sire of his soul:

Thus they weave it together.

<sup>4</sup> The best of them is like a thorn-  
bush:

The most honest is worse than a  
thorn hedge:

The day of thy watchmen, even thy  
visitation is come;

Now their perplexity is come.

<sup>5</sup> Trust not a friend, put not confi-  
dence in a familiar friend:

From her who lies in thy bosom  
guard the doors of thy mouth.

<sup>6</sup> For son insults father, daughter is  
risen against her mother,  
Daughter-in-law against her mother-  
in-law;

A man's enemies are the men of his  
own house.

<sup>7</sup> But as for me, for Jehovah I will  
keep watch;

I will wait for the God of my deliv-  
erance:

My God will hear me.

<sup>8</sup> Rejoice not against me, O my  
enemy:

When I fall, I shall arise;  
When I sit in darkness, Jehovah will  
be a light to me.

<sup>9</sup> The anger of Jehovah I will bear,  
Because I have sinned against him;  
Until he plead my cause,  
And execute my right;  
He will bring me forth to the light,  
And I shall behold his righteousness.

<sup>10</sup> Then my enemy will see it, and  
shame will cover her;

Who said to me, Where is Jehovah  
thy God?

My eyes will see their desire upon  
her;

Now will she be trodden down like  
mire in the streets;

<sup>11</sup> It is a day for the building of thy  
walls;

On that day the boundary will be  
far removed.

<sup>12</sup> A day it is when they will come to  
thee,

From Assyria even unto Egypt,  
And from Egypt even to the River,  
And to sea from sea, and to mountain  
from mountain.

<sup>13</sup> But the land will be a desolation  
because of its inhabitants,

By reason of the fruit of their deeds.

<sup>14</sup> Shepherd thy people with thy  
staff.

VI. Ver. 16. Thou keepest. So with the Hebrew reads, And is kept.

VII. Ver. 12. To mountain from mountain. A reading suggested by the context. The Hebrew as it stands reads, To mountain the mountain, which is unintelligible.



The flock of thy heritage, dwelling  
solitarily,  
In the forest in the midst of cultivated land:  
May they feed in Bashan and Gilead,  
as in the days of old.  
<sup>15</sup> As in the days of thy coming forth  
from the land of Egypt, give us  
wonders to see.  
<sup>16</sup> The nations will see and be  
ashamed of all their strength:  
They will put their hand upon their  
mouth,  
Their ears will be deafened.  
<sup>17</sup> They will lick the dust like serpents;  
Like worms of the ground they will  
come forth trembling out of  
their fastnesses:

To Jehovah our God they will come  
trembling  
And will fear before thee.  
<sup>18</sup> Who is a God like thee, forgiving  
iniquity,  
And passing by transgressions to the  
remnant of his heritage?  
He retains not his anger forever,  
But he takes pleasure in mercy.  
<sup>19</sup> He will again show compassion to  
us;  
He will tread our iniquities under  
foot:  
Yea thou wilt cast into the depths of  
the sea all our sins.  
<sup>20</sup> Thou wilt show thy faithfulness to  
Jacob, and love to Abraham,  
As thou hast sworn to our fathers  
from the days of old.

## NAHUM

### CHAPTER I

<sup>1</sup> An utterance concerning Nineveh. The book of the vision of Nahum the Elkoshite.  
<sup>2</sup> A jealous God and vengeful is Jehovah;  
Jehovah is vengeful and full of wrath;  
Jehovah is vengeful toward his enemies,  
And he is implacable to his foes.  
<sup>3</sup> Jehovah is slow to anger, and great in power,  
And will certainly not absolve.  
Jehovah, his way is in storm and whirlwind,  
And the clouds are the dust of his feet.  
<sup>4</sup> He curbs the sea, and makes it dry,  
And all the streams he dries up:  
Bashan is withered and Carmel,

And the flower of Lebanon is withered.  
<sup>5</sup> Mountains quake before him,  
And the hills melt;  
Earth heaves at his presence,  
Yea, the world, and all who dwell in it.  
<sup>6</sup> Before his indignation, who can stand?  
And who can abide in the fierceness of his anger?  
His fury is poured out like fire,  
And the rocks are rent by him.  
<sup>7</sup> Good is Jehovah for a stronghold in the day of trouble;  
And he knows those who trust in him.  
<sup>8</sup> But with an overwhelming flood he makes an utter end among his adversaries,  
And his enemies he pursues into darkness.

<sup>9</sup> What think ye concerning Jehovah?

He is one who makes an utter destruction:

Trouble does not rise up the second time.

<sup>10</sup> For though they be like tangled thorns,

And soaked as with their drink,  
They will be consumed completely like dry stubble.

<sup>11</sup> From thee he has gone forth who planned evil against Jehovah,  
A counsellor of mischief.

<sup>12</sup> Thus says Jehovah; Though they be in full strength, and likewise many.

Even so they will be cut down, and pass away.

And I will so humble thee that I need humble thee no more.

<sup>13</sup> And now I will break his yoke from off thee, O Judah,

And will burst thy bonds in sunder.

<sup>14</sup> But concerning thee, O Nineveh, Jehovah has commanded,

That no more of thy name be sown:  
From the house of thy gods I will

root out the graven image and the molten image;

I will make thy grave for thou art vile.

<sup>15</sup> Behold, upon the mountains the feet of him who brings good tidings,

Who publishes peace!

Keep thy feasts, O Judah,

Perform thy vows:

For the wicked one shall not again pass through thee;

He is utterly cut off.

## CHAPTER II

<sup>1</sup> The hammer is come up before thee;

See to the rampart, keep watch on the way,

Strengthen the loins, fortify thy power mightily.

<sup>2</sup> For Jehovah causes the pride of Jacob to return,

Like the pride of Israel!

For the plunderers plundered them,  
And destroyed their vine branches.

<sup>3</sup> The shields of his heroes are red,  
The warriors are in scarlet:

The chariots flash with steel in the day of his preparation,

And the horsemen are prancing.

<sup>4</sup> The chariots rage through the streets,

They dash around in the broad ways:  
The appearance of them is like

torches,  
Like lightnings they dart to and fro.

<sup>5</sup> He calls to his nobles: they stumble in their march;

They hasten to the wall, and the mantlet is prepared.

<sup>6</sup> The river gates are opened, and the palace is dissolved.

<sup>7</sup> And it is decreed; she is uncovered; she is carried away,

And her handmaids mourn as with the voice of doves,

Beating upon their breasts.

<sup>8</sup> And Nineveh! like a reservoir of waters are her waters,

And they flee away; Stand, stand, [they cry;] but no one rallies them.

<sup>9</sup> Plunder the silver, plunder the gold:

For there is no end of the treasure,  
a mass of all precious things.

<sup>10</sup> She is empty, and void, and waste:

And the heart melts, and the knees shake,

And anguish is in all loins,  
And the faces of all lose their color.

<sup>11</sup> Where is the lions' den,  
And the young lions' feeding place.

Where the lion and the lioness walked,

The lion's whelp, and none made them afraid?

<sup>12</sup> The lion tore enough for his whelps,



And strangled for his lionesses,  
 And filled his pits with prey,  
 And his dens with rapine.  
<sup>13</sup> Behold, I am against thee, it is the  
 oracle of Jehovah of hosts,  
 And I will consume her chariots in  
 the smoke,  
 And the sword will devour thy young  
 lions:  
 And I will cut off thy prey from the  
 earth,  
 And the voice of thy envoys will no  
 more be heard.

### CHAPTER III

<sup>1</sup> Woe to the city of blood!  
 All full of guile and robbery, cease-  
 lessly preying.  
<sup>2</sup> Hark! the cracking of the whip,  
 And hark! the rumbling of the  
 wheels;  
 And horses prancing,  
 And the chariots rattling;  
<sup>3</sup> Cavalry charging, and the flash of  
 swords,  
 And the lightning of lances;  
 And a mass of slain, and a weight of  
 corpses,  
 And endless dead bodies—  
 They stumble on their dead—  
<sup>4</sup> Because of the multitude of the  
 harlotries of the harlot,  
 The well-favored mistress of witch-  
 crafts,  
 She who sold nations with her har-  
 lotries,  
 And families with her witchcrafts.  
<sup>5</sup> Behold, I am against thee, it is the  
 oracle of Jehovah of hosts,  
 And I will uncover the skirts to thy  
 face;  
 And I will show nations thy naked-  
 ness,  
 And kingdoms thy shame.  
<sup>6</sup> And I will cast filth upon thee, and  
 disgrace thee,  
 And will set thee as a gazing-stock.  
<sup>7</sup> So that every one who sees thee  
 will shrink from thee, and say,

“Nineveh is laid waste; who will pity  
 her?  
 Whence shall I seek comforters for  
 thee?”  
<sup>8</sup> Art thou better than No-amon,  
 Which sat upon the Nile streams—  
 waters round about her—  
 Whose rampart was the sea, and  
 waters her wall?  
<sup>9</sup> Ethiopia and Egypt were her  
 strength, and it was without  
 end;  
 Put and Libya were among thy help-  
 ers.  
<sup>10</sup> She also was for exile, she went  
 into captivity:  
 Her children likewise were dashed in  
 pieces at the corners of all the  
 streets:  
 And they cast lots for her nobles,  
 And all her great men were bound  
 in chains.  
<sup>11</sup> Thou also wilt be drunken, thou  
 wilt grow faint.  
 Thou also wilt seek a defense  
 against the enemy.  
<sup>12</sup> All thy fortresses are like fig  
 trees with the firstripe figs:  
 If they be shaken, they fall into the  
 mouth of the eater.  
<sup>13</sup> Behold, thy people in the midst of  
 thee are women;  
 The gates of thy land will certainly  
 be opened to thy enemies:  
 Fire devours thy bolts.  
<sup>14</sup> Draw thee water for the siege,  
 strengthen thy fortresses:  
 Go into mud and tread the clay,  
 Lay hold of the brick-mould.  
<sup>15</sup> There the fire devours thee; the  
 sword cuts thee off,  
 It devours thee like the locust:  
 Make thyself many like the grass-  
 hoppers.  
<sup>16</sup> Thou hast multiplied thy mer-  
 chants above the stars of  
 heaven.  
 The locust spreads itself and flies  
 away.

<p><sup>17</sup> Thy crowned ones are like locusts, and thy commanders like the swarms of grasshoppers, Which encamp on the walls in the cold day, But when the sun has risen they vanish, And one does not know the place where they are.</p> <p><sup>18</sup> Thy shepherds slumber, O king of Assyria:</p>	<p>Thy nobles are at rest: Thy people are scattered on the mountains, And no one gathers them.</p> <p><sup>19</sup> There is no healing for thy hurt; Thy wound is fatal, All who hear the news of thee will clap the hands at thee; For upon them has not thy wicked- ness passed continually?</p>
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# HABAKKUK

## CHAPTER I

<p><sup>1</sup> The utterance which Habakkuk the prophet saw.</p> <p><sup>2</sup> How long, O Jehovah, shall I call, and thou wilt not hear? I cry to thee, Violence; and thou dost not deliver.</p> <p><sup>3</sup> Why dost thou cause me to see in- iquity, And to look upon oppression? For destruction and violence are be- fore me: And there is strife, and contention rises up.</p> <p><sup>4</sup> Therefore the law is benumbed, and judgment never comes forth: For the wicked beset the righteous; Therefore judgment comes forth perverted.</p> <p><sup>5</sup> Look around among the nations, and behold, And be astonished, yea wonder; For I am about to do a work in your days— You will not believe it when told.</p> <p><sup>6</sup> For behold, I am about to stir up the Chaldeans, That bitter and swift nation;</p>	<p>Which traverses the breadth of the earth, To possess dwelling-places not their own.</p> <p><sup>7</sup> Terrible and awful are they: From themselves proceed their judgment and their dignity.</p> <p><sup>8</sup> Their horses also are swifter than leopards And are more fierce than the even- ing wolves; And their horsemen come from afar; They fly like the vulture which has- tens to devour.</p> <p><sup>9</sup> They come all of them for vio- lence; The set of their faces is forward; And they gather captives like the sand.</p> <p><sup>10</sup> Yea, they make sport of kings, And princes are a derision to them: They laugh at every fortress; And they heap up dust, and take it.</p> <p><sup>11</sup> Then he sweeps by like a wind, and they pass over; But he is guilty to whom his own strength is his god.</p>
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I. Ver. 8. And their horsemen come from afar. This rendering follows LXX in part. The Massoretic text reads, And spring up their horsemen, and their horsemen come from afar.



<sup>12</sup> Art not thou from everlasting, O Jehovah my God, my Holy One?

We are not to die, O Jehovah, for judgment thou hast set him;  
And thou, O Rock, for punishment hast appointed him.

<sup>13</sup> Thou who art of too pure eyes to behold evil,  
And who canst not look on oppression, why dost thou look upon traitors?

Why art thou silent when the wicked swallows him that is more righteous than he?

<sup>14</sup> And why makest thou men like the fish of the sea,  
Like worms, that have no ruler over them?

<sup>15</sup> He lifts the whole of them with the line,  
He draws them in with his net: and gathers them in his drag-net:  
Therefore he rejoices and exults.

<sup>16</sup> So he sacrifices to his net, and burns incense to his drag-net;  
For by them his portion is fat, and his food rich.

<sup>17</sup> Will he therefore empty his net,  
And continually, unsparingly slay the nations?

## CHAPTER II

<sup>1</sup> Upon my watch-tower I will stand,  
And I will take my post on the rampart,  
And I will watch to see what he will say by me,  
And what answer I receive to my complaint.

<sup>2</sup> And Jehovah answered me, and said,  
Write the vision, and make it plain upon tablets,  
That he may run who reads it.

<sup>3</sup> For the vision is for a time yet to be appointed,

But it pants to the end, and will not deceive:

Though it linger, wait for it;  
It will surely come, it lags not behind.

<sup>4</sup> Behold, swollen and not upright in him is his soul;  
But the righteous by his faithfulness shall live.

<sup>5</sup> Yea, moreover, wine is a treacherous dealer,  
A haughty man, and that keeps not at home;

Who opens his desire wide like Sheol,

And he is like death, unsatisfied,  
And he gathers to himself all nations,

And he heaps to himself all peoples.

<sup>6</sup> Shall not all these take up a proverb against him,  
And a taunting riddle against him, and say,

Woe to him who multiplies what is not his own—how long?

Who loads himself with debts!

<sup>7</sup> Shall thy creditors rise up suddenly

And thy tormentors awake,  
And thou be a spoil to them?

<sup>8</sup> Because thou hast spoiled many nations,  
All the rest of the peoples will spoil thee;

Because of men's blood, and earth's outrage,  
Cities and all their inhabitants.

<sup>9</sup> Woe to him who gains evil gain for his house,

That he may set his nest on high,  
that he may escape from the hand of evil!

<sup>10</sup> Thou hast planned shame for thy house,

Thou hast cut off many peoples,  
And hast sinned against thy soul.

II. Ver. 10. Thou hast cut off. A slight change from the Massoretic text which reads, "cutting off". Thou hast sinned against thy soul. Here the Massoretic text reads, And sinning is thy soul.

<sup>11</sup> For the stone will cry out of the wall,  
And the beam from the woodwork  
will answer it.

<sup>12</sup> Woe to him who builds a city in blood,  
And establishes a town in iniquity!

<sup>13</sup> Behold, is it not from Jehovah of hosts

That the peoples toil for that which  
is consumed in fire,

And nations wear themselves out for  
nought?

<sup>14</sup> For the earth will be filled with the  
knowledge of the glory of Jeho-  
vah,

Like the waters which cover the sea.

<sup>15</sup> Woe to him who gives his neigh-  
bor to drink,

Thou who pourest out thy fury, and  
makest him drunk.

That thou mayest look on his naked-  
ness!

<sup>16</sup> Thou art filled with shame instead  
of glory:

Drink thou also, and stagger:  
The cup of Jehovah's right hand

comes round to thee,  
And mocking is upon thy glory.

<sup>17</sup> For the violence to Lebanon will  
cover thee,

And the destruction of the beasts will  
make thee afraid;

For men's blood, and earth's out-  
rage,

Cities and their inhabitants.

<sup>18</sup> What avails the graven image, that  
its maker forms it:

The molten image, and the teacher  
of lies, that the maker of his

work should trust on,  
To make dumb idols?

<sup>19</sup> Woe to him who says to the wood,  
Awake! to a dumb stone, Arise!

Can it teach?

Behold it is overlaid with gold and  
silver,

And there is no breath in the midst  
of it.

<sup>20</sup> But Jehovah is in his holy temple:  
Silence before him all the earth!

### CHAPTER III

<sup>1</sup> Prayer of Habakkuk the prophet,  
in dithyrambic strain.

<sup>2</sup> O Jehovah, I have heard the report  
of thee, and am afraid:

O Jehovah, revive thy work in the  
midst of the years,

In the midst of the years make it  
known;

In wrath remember mercy.

<sup>3</sup> God comes from Teman,  
And the Holy One from Mount

Paran *(Selah)* He covers the heavens with his

glory,  
And the earth is filled with his

praise.  
<sup>4</sup> His flash is like the lightning;

He has rays [coming] from his  
hand:

And there it is that his strength is  
hidden.

<sup>5</sup> Before him goes the pestilence,  
The fiery plague breaks forth at his

feet.

<sup>6</sup> He stands and makes the earth  
totter;

He looks and drives nations asunder;  
And the eternal mountains are scat-  
tered.

The everlasting hills sink down;  
These are his ways from of old.

<sup>7</sup> I see the tents of Cushan in trou-  
ble:

The curtains of the land of Midian  
are trembling.

<sup>8</sup> Is Jehovah displeased with the  
hills?

Ver. 17. Will make thee afraid. So in the Versions. The Hebrew has, "makes them afraid."

III. Ver. 6. Makes the earth totter. So with LXX and Targum. The Hebrew reads, Measures the earth.



Or is thy anger against the rivers,  
Or is thy wrath against the sea,  
That thou didst ride with horses,  
Upon thy chariots of victory?

<sup>9</sup> Thy bow is made quite bare;  
Sworn are the chastisements of thy  
word. (Selah)

With rivers thou dost cleave the  
earth.

<sup>10</sup> The mountains see thee, and  
writhe;

The flood of waters sweeps on:  
The deep utters his voice,  
He lifts up his power on high.

<sup>11</sup> Sun and moon stand still in their  
dwelling;

At the light of thy arrows as they  
speed,

At the shining of thy glittering spear.

<sup>12</sup> In indignation thou marchest  
through the land,

In anger thou threshest the nations.

<sup>13</sup> Thou goest forth for the deliver-  
ance of thy people,

For the deliverance of thy anointed;  
Thou shatterest the head from the  
house of the wicked,

Laying bare the foundation, up to  
the neck. (Selah)

<sup>14</sup> Thou hast pierced with his own  
spears the head of his warriors:

They came like a whirlwind to scat-  
ter me:

Their triumph was as in devouring the  
poor secretly.

<sup>15</sup> Thou hast marched on the sea  
with thy horses,

The heap of mighty waters.

<sup>16</sup> I heard, and my heart trembled,  
My lips quiver at the sound;

Rottenness enters my bones, and I  
tremble in my place:

That I should rest in the day of  
trouble,

When he who is to invade them in  
troops comes up against the peo-  
ple.

<sup>17</sup> For though the fig tree do not  
blossom,

And though no fruit be on the vines;  
And the produce of the olive fails,

And the fields yield no food;  
And the flock is cut off from the  
fold,

And there be no herd in the stalls:

<sup>18</sup> Yet I will exult in Jehovah,  
I will joy in the God of my deliver-  
ance.

<sup>19</sup> Jehovah, the Lord, is my strength,  
And he makes my feet like the  
hinds',

And makes me walk on my high  
places.

For the Chief Musician, on my  
stringed instruments.

## ZEPHANIAH

### CHAPTER I

<sup>1</sup> The word of Jehovah which came  
to Zephaniah son of Cushi, the son  
of Gedaliah, son of Amariah, son of  
Hezekiah, in the days of Josiah son  
of Amon, king of Judah.

<sup>2</sup> I will utterly consume everything  
on the face of the ground—it is  
the oracle of Jehovah—

<sup>3</sup> Consume man and beast;  
Consume the birds of the heaven,  
and the fish of the sea,

And the stumblings-blocks with the  
wicked;

And I will cut off men from the face  
of the ground, it is the oracle of  
Jehovah.

<sup>4</sup> And I will stretch out my hand  
 upon Judah,  
 And upon all the inhabitants of  
 Jerusalem;  
 And I will cut off from this place the  
 remnant of Baal,  
 The names of the idol-priests with  
 the priests;  
<sup>5</sup> And those who worship the host of  
 heaven upon the housetops;  
 And those who swear by Jehovah  
 and swear by Molech;  
<sup>6</sup> And those who have turned from  
 following Jehovah;  
 And those who do not seek Jehovah,  
 nor inquire after him.  
<sup>7</sup> Silence before the Lord Jehovah!  
 For near at hand is the day of Jeho-  
 vah;  
 For Jehovah has prepared a sacrifice,  
 He has consecrated his guests.  
<sup>8</sup> And on the day of Jehovah's  
 slaughter,  
 I will make visitation on the princes,  
 and king's sons,  
 And all who clothe themselves in  
 foreign attire.  
<sup>9</sup> And on that day I will make visita-  
 tion on all who leap over the  
 threshold,  
 Who fill their master's house with  
 violence and deceit.  
<sup>10</sup> And on that day, it is the oracle of  
 Jehovah,  
 There will be the noise of crying  
 from the fish gate,  
 And a howling from the new town,  
 And great crashings on the heights.  
<sup>11</sup> Wail, O inhabitants of Maktesh,  
 For all the merchant people are de-  
 stroyed;  
 All the money dealers are cut off.  
<sup>12</sup> And at that time I will search  
 Jerusalem with lanterns;  
 And make visitation on the men who  
 have become stagnant on their  
 lees,  
 Who say in their heart, Jehovah  
 does neither good, nor evil.

<sup>13</sup> And their wealth will become a  
 spoil, and their houses a desola-  
 tion;  
 And they will build houses, but will  
 not inhabit them;  
 And they will plant vineyards, but  
 will not drink their wine.  
<sup>14</sup> The great day of Jehovah is near,  
 It is near and very speedy.  
 Hark! the day of Jehovah—  
 The strong man there crying bit-  
 terly.  
<sup>15</sup> A day of wrath is that day,  
 A day of trouble and distress,  
 A day of barrenness and desolation,  
 A day of darkness and gloominess,  
 A day of clouds and thick darkness,  
<sup>16</sup> A day of the trumpet and alarm,  
 Against the fenced cities, and against  
 the high towers.  
<sup>17</sup> And I will bring distress upon men  
 so that they will walk like blind  
 men,  
 Because they have sinned against  
 Jehovah:  
 And their blood will be poured out  
 like dust, and their flesh like  
 dung.  
<sup>18</sup> Not even their silver and their gold  
 will be able to rescue them  
 In the day of Jehovah's wrath;  
 And in the fire of his zeal the whole  
 earth will be devoured.  
 For he will make an end, yea, a ter-  
 rible end,  
 Of all the inhabitants of the earth.

## CHAPTER II

<sup>1</sup> Gather together, yea, crouch down,  
 thou nation unabashed;  
<sup>2</sup> Before the decree brings forth,  
 The day passes like the chaff,  
 Before the fiery wrath of Jehovah  
 comes upon you,  
 Before the day of Jehovah's anger  
 comes upon you.  
<sup>3</sup> Seek Jehovah, all ye meek of the  
 earth,  
 Who have wrought his judgment;



Seek righteousness, seek meekness:  
Perhaps you will be hidden in the  
day of Jehovah's anger.

<sup>4</sup> For Gaza will be forsaken,  
And Ashkelon a desolation:  
They will drive out Ashdod at noon-  
day,

And Ekron will be plowed up.

<sup>5</sup> Woe to you inhabitants of the sea  
coast,

Nation of the Cherethites!

The word of Jehovah is against thee,  
O Canaan, the land of the Philis-  
tines;

I will destroy thee, that there shall  
be no inhabitant.

<sup>6</sup> And the sea coast will be pastures,  
With wells for shepherds and folds  
for flocks.

<sup>7</sup> And the coast will be for the rem-  
nant of the house of Judah,

That they may feed thereupon:

In the houses of Ashkelon they will  
lie down in the evening;

For Jehovah their God will visit  
them,

And turn their captivity.

<sup>8</sup> I have heard the reproach of Moab,  
And the insults of the children of  
Ammon,

Who have reviled my people,  
And magnified themselves against  
their border.

<sup>9</sup> Therefore as I live, says Jehovah  
of hosts, the God of Israel,  
Surely, Moab will become like  
Sodom

And the Ammonites like Gomorrah,—  
A possession of nettles, and salt-pits,  
And a perpetual desolation:

And the remnant of my people will  
spoil them,

And the rest of my nation will pos-  
sess them.

<sup>10</sup> This will happen to them for their  
pride,

Because they reproached and magni-  
fied themselves

Against the people of Jehovah of  
hosts.

<sup>11</sup> Jehovah will be terrible to them:  
For he will destroy all the gods of  
the earth;

That men may worship him every  
one from his place,  
Even all the islands of the nations.

<sup>12</sup> Ye Ethiopians also,  
Are the slain of my sword.

<sup>13</sup> And may he stretch out his hand  
against the north,

And destroy Assyria;

And make Nineveh a desert,  
A dry land like the wilderness.

<sup>14</sup> And herds will lie down in the  
midst of her,

All beasts of every kind;

Both the pelican and the hedgehog  
Will lodge in her capitals.

Hark! they sing in the windows;

The ravens are on the thresholds:

For the cedar panelling is torn off.

<sup>15</sup> This is the jubilant city

Which dwelt in security,

Which said in her heart,

"I am, and there is none else."

How has she become a desolation,

A lair of beasts!

Every one passing by her

Hisses and shakes his hand.

### CHAPTER III

<sup>1</sup> Woe to the rebellious and polluted,  
The oppressing city!

<sup>2</sup> She listens to no voice;

She accepts no correction;

She trusts not in Jehovah;

She draws not near to her God.

<sup>3</sup> Her princes in the midst of her

Are roaring lions,

Her judges evening wolves;

Who leave nothing till the morrow.

<sup>4</sup> Her prophets are braggarts

And traitors:

Her priests have profaned the sanc-  
tuary,

They have outraged the law.

<sup>5</sup> Jehovah is righteous in the midst  
of her;

He does no evil;

Every morning

He brings to light his judgment, without fail;

But the wicked man knows no shame.

<sup>6</sup> I have cut off nations, their street corners are desolate;

I have laid waste their streets, that none passes by:

Their cities are destroyed, so that there is no man, no inhabitant.

<sup>7</sup> I said, Surely thou wilt fear me, thou wilt accept instruction;

So that her dwelling should not be cut off, [according to] all that I had appointed concerning her:

Truly they were only the more earnest in corrupting their doings.

<sup>8</sup> Therefore wait for me, it is the oracle of Jehovah,

On the day when I rise up to testify: For it is my determination to gather the nations,

To assemble the kingdoms, To pour out upon them my indignation, even all my fierce anger;

For with the fire of my jealousy the whole earth will be consumed.

<sup>9</sup> For then I will give to the peoples a pure language,

That they may all call upon the name of Jehovah,

To serve him with one consent.

<sup>10</sup> From beyond the rivers of Ethiopia

Will they bring my suppliants, even the daughter of my dispersed, for an offering to me.

<sup>11</sup> In that day thou wilt not be ashamed of all thy deeds,

By which thou hast rebelled against me:

For then I will take away out of the midst of thee those who exult in thy majesty,

And thou wilt not again be haughty in my holy mountain.

<sup>12</sup> But I will leave in the midst of thee a humble and poor people,

And they will trust in the name of Jehovah.

<sup>13</sup> The remnant of Israel will do no evil, and will not speak lies;

Nor will a deceitful tongue be found in their mouth:

But they will feed and lie down, with no one to make them afraid.

<sup>14</sup> Sing, O daughter of Zion; shout, O Israel;

Be glad and exult with all the heart, thou daughter of Jerusalem.

<sup>15</sup> Jehovah has taken away thy judgments, he has turned aside thy enemy:

The king of Israel, even Jehovah, is in the midst of thee:

Thou shalt no longer fear evil.

<sup>16</sup> On that day it will be said to Jerusalem, Fear not:

O Zion, let not thy hands droop.

<sup>17</sup> Jehovah, thy God in the midst of thee, is mighty,

He will deliver; he will rejoice over thee with joy,

He will be silent in his love, he will exult over thee with singing.

<sup>18</sup> The scattered of the congregation I will gather; they are thine;

Upon her the reproach is a burden.

<sup>19</sup> Behold, I am about to deal with all thy oppressors at that time;

And I will deliver the lame,

And the outcast I will gather together,

And I will make them a praise and a name,

Whose shame was in all the earth.

<sup>20</sup> At that time I will bring you in, and at that time I will gather you:

For I will make you a name and a praise among all the peoples of the earth,

When I turn again your captivity before your eyes, says Jehovah.



# HAGGAI

## CHAPTER I

<sup>1</sup> In the second year of Darius the king, in the sixth month, in the first day of the month, the word of Jehovah came through Haggai the prophet to Zerubbabel, son of Shealtiel, governor of Judah, and to Joshua, son of Jehozadak, the high priest, as follows:

<sup>2</sup> Thus has Jehovah of hosts spoken, saying, This people say, Not yet has come the time for the building of Jehovah's house.

<sup>3</sup> Therefore Jehovah's word has come through Haggai the prophet, saying,

<sup>4</sup> Is it a time for you yourselves to be dwelling in your wainscoted houses,

While this house lies waste?

<sup>5</sup> And now thus says Jehovah of hosts: Lay to heart your situation.

<sup>6</sup> Ye have sown abundantly, and have brought in little;

Eaten, but were not satisfied;

Drunk and were not filled;

Put on clothing, and there was no warmth;

While he who has earned wages has earned them [to put] into a bag with holes.

<sup>7</sup> Thus says Jehovah of hosts: Lay to heart your situation.

<sup>8</sup> Go up to the hill country, and get wood, and build the house,

That I may take pleasure in it, and be glorified, says Jehovah.

<sup>9</sup> Ye looked for much, and behold, it came to little;

And ye brought it home, and I blew it away.

On account of what? it is the oracle of Jehovah of hosts,

On account of my house which lies waste,

While ye run every man after his own house.

<sup>10</sup> Therefore the heavens have held back dew,

And the earth has held back her increase.

<sup>11</sup> And I have called drought upon the earth, both upon the mountains,

And upon the grain, and upon the wine, and upon the oil,

And upon what the ground brings forth,

And upon man, and upon beast, and upon all the labor of the hands.

<sup>12</sup> And Zerubbabel son of Shealtiel, and Joshua son of Jehozadak, the high priest, with all the rest of the people, hearkened to the voice of Jehovah their God, and to the words of Haggai the prophet, as Jehovah their God had sent him; and the people feared before Jehovah.

<sup>13</sup> Then spoke Haggai the messenger of Jehovah in Jehovah's mission to the people, saying, I am with you, it is the oracle of Jehovah.

<sup>14</sup> And Jehovah stirred the spirit of Zerubbabel, son of Shealtiel, governor of Judah, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of all the rest of the people; and they went and carried on work in the house of Jehovah of hosts, their God, <sup>15</sup> on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.

## CHAPTER II

<sup>1</sup> In the seventh [month,] on the twenty-first of the month, the word of Jehovah came through Haggai the prophet, saying, <sup>2</sup> Speak

now to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest, and to the rest of the people, saying,  
<sup>3</sup> Who is left among you that saw this house in its former glory?

And how do ye see it now?  
 Is it not in your eyes as nothing?

<sup>4</sup> Yet now be strong, O Zerubbabel, it is the oracle of Jehovah;

And be strong, O Joshua, son of Jehozadak, the high priest;

And be strong all ye people of the land, it is the oracle of Jehovah, and work:

For I am with you, it is the oracle of Jehovah of hosts,

<sup>5</sup> —Remember the word which I covenanted with you when ye came forth from Egypt—

And my spirit is standing in the midst of you: fear not!

<sup>6</sup> For thus says Jehovah of hosts: Yet once, it is a little while,

And I will shake the heavens, and the earth, and the sea, and the dry land;

<sup>7</sup> And I will shake all nations, and the choice things of all nations will come,

And I will fill this house with glory, says Jehovah of hosts.

<sup>8</sup> Mine is the silver, and mine is the gold, it is the oracle of Jehovah of hosts.

<sup>9</sup> Greater will be the latter glory of this house than the former, says Jehovah of hosts:

And in this place will I give peace, it is the oracle of Jehovah of hosts.

<sup>10</sup> On the twenty-fourth of the ninth [month,] in the second year of Darius, the word of Jehovah came through Haggai the prophet, saying,

<sup>11</sup> Thus says Jehovah of hosts: Ask now of the priests' instruction, saying, <sup>12</sup> If a man carries flesh that is holy in the skirt of his garment and touches with his skirt bread, or

pottage, or wine or oil, or any food, will this become holy? Then the priests answered and said, No.

<sup>13</sup> Then said Haggai, If one who is made unclean by a corpse touch any of these, will it become unclean? Then the priests answered and said, It will become unclean.

<sup>14</sup> Then Haggai answered and said, So is this people, and so is this nation before me, it is the oracle of Jehovah;

And so is all the work of their hands;

And what they offer there is unclean.

<sup>15</sup> And now, I pray, carry your minds backward from this day, Before stone was laid upon stone in the temple of Jehovah:

<sup>16</sup> Since those days were, when one came to a heap of grain of twenty [measures,] there were but ten;

Or went to the wine vat to draw fifty measures, there were but twenty.

<sup>17</sup> I smote you with blasting and with withering and with hail

In all the work of your hands; And ye [turned] not to me, it is the oracle of Jehovah.

<sup>18</sup> Carry your minds, now, to the time before to-day, The twenty-fourth day of the ninth [month,]

Before the day of the foundation of Jehovah's temple—consider this.

<sup>19</sup> Is there yet seed in the barn? And, as yet, the vine, and the fig tree, and the pomegranate, and the olive tree have not borne fruit;

From this day I will bless you.

<sup>20</sup> And the word of Jehovah came a second time to Haggai on the twenty-fourth of the month, saying,

<sup>21</sup> Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth;



<sup>22</sup> And I will overthrow the thrones of kingdoms,  
And will shatter the power of the kingdoms of the nations;  
And I will overthrow chariots, and their riders;  
And horses and their riders will come down,  
Every one by the sword of his brother.

<sup>23</sup> In that day, it is the oracle of Jehovah of hosts,  
I will take thee, Zerubbabel, my servant, son of Shealtiel, it is the oracle of Jehovah,  
And will make thee like a signet ring;  
For thee have I chosen, it is the oracle of Jehovah of hosts.

## ZECHARIAH

### CHAPTER I

<sup>1</sup> In the eighth month, in the second year of Darius, the word of Jehovah came to Zechariah son of Berechiah, son of Iddo, the prophet, saying, <sup>2</sup> Jehovah was exceedingly angry with your fathers. <sup>3</sup> And thou shalt say to them, Thus says Jehovah of hosts: Turn ye to me, it is the oracle of Jehovah of hosts, that I may turn to you, says Jehovah of hosts. <sup>4</sup> Be ye not like your fathers, to whom the former prophets cried, saying, Thus says Jehovah of hosts, Turn ye now from your evil ways, and from your evil deeds: but they hearkened not, and they gave no attention to me; it is the oracle of Jehovah. <sup>5</sup> Your fathers, where are they? and the prophets, do they live forever?

<sup>6</sup> But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? and so they turned and said, As Jehovah of hosts thought to do to us, according to our ways, and according to our deeds, so has he dealt with us.

<sup>7</sup> Upon the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of Jehovah came

to Zechariah son of Berechiah, son of Iddo, the prophet, saying, <sup>8</sup> I saw in the night, and behold! A man riding a brown horse, and he was standing among the myrtles which were in the hollow; and behind him there were horses, brown, sorrel, and white. <sup>9</sup> And I said, What are these, my lord? And the angel who talked with me said to me, I will shew thee what these are." <sup>10</sup> And the man who was standing among the myrtles answered and said, These are they whom Jehovah has sent to go to and fro through the earth. <sup>11</sup> And they answered the angel of Jehovah who was standing among the myrtles, and said, We have gone to and fro through the earth, and, behold, the whole earth sits still, and is at peace. <sup>12</sup> And the angel of Jehovah answered and said, O Jehovah of hosts, how long wilt thou have no pity on Jerusalem and on the cities of Judah, with which thou hast been angry these seventy years?

<sup>13</sup> And Jehovah answered the angel who talked with me good words, and comforting words. <sup>14</sup> And the angel who talked with me said to me, Cry thou, as follows: Thus says Jehovah of hosts: I am jealous for

Jerusalem and for Zion with a great jealousy; <sup>15</sup> but I am exceedingly angry with the careless nations; for I was but a little angry with Israel, but they helped on the evil.

<sup>16</sup> Therefore thus says Jehovah: I turn to Jerusalem with mercies; my house will be built in her, it is the oracle of Jehovah of hosts, and the measuring line will be stretched over Jerusalem. <sup>17</sup> Cry yet again, as follows: Thus says Jehovah of hosts: My cities will overflow with prosperity; and Jehovah will again comfort Zion, and will again choose Jerusalem.

<sup>18</sup> And I lifted up my eyes, and looked and behold, four horns. <sup>19</sup> And I said to the angel who talked with me, What are these? And he said to me, These are the horns which have scattered Judah, Israel, and Jerusalem.

<sup>20</sup> And Jehovah showed me four smiths. <sup>21</sup> And I said, What are these coming to do? And he spoke as follows, These are the horns which scattered Judah, so that no man lifted up his head: and these are come to terrify them, to cast down the horns of the nations, which lifted up the horn against the land of Judah to scatter it.

## CHAPTER II

<sup>1</sup> And I lifted up my eyes, and looked and behold, a man with a measuring line in his hand. <sup>2</sup> And I said, Whither art thou going? And he said to me, To measure Jerusalem, to see how much its breadth and how much its length should be. <sup>3</sup> And, behold, the angel who talked with me stood up, and another angel went forth to meet him, <sup>4</sup> and said to him, Run, and

speak to yonder young man, as follows: Like open villages Jerusalem will dwell, because of the multitude of men and cattle therein. <sup>5</sup> For I, it is the oracle of Jehovah, will be to her a wall of fire round about, and for glory will I be in the midst of her. <sup>6</sup> Ho, ho, flee from the land of the north, it is the oracle of Jehovah: for like the four winds of the heavens I have spread you abroad, it is the oracle of Jehovah.

<sup>7</sup> Ho Zion, escape, thou who dost inhabit Babylon.

<sup>8</sup> For, thus says Jehovah of hosts: After glory has he sent me to the nations which spoiled you: for he who touches you touches the apple of his eye. <sup>9</sup> For, behold, I am about to shake my hand over them, and they will be plunder to their own servants: and ye will know that Jehovah of hosts has sent me.

<sup>10</sup> Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, it is the oracle of Jehovah. <sup>11</sup> And many nations will join themselves to Jehovah in that day, and will be to him a people: and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts has sent me to thee. <sup>12</sup> And Jehovah will make Judah his heritage; his portion will be upon holy land, and he will again choose Jerusalem. <sup>13</sup> Silence, all flesh, before Jehovah! for he has roused himself from his holy habitation.

## CHAPTER III

<sup>1</sup> And he showed me Joshua the high priest standing before the angel of Jehovah, and the Satan standing at his right hand to accuse him. <sup>2</sup> And Jehovah said to the Satan, Jehovah rebuke thee, O Satan;

II. Ver 3. Stood up. So in LXX. The Hebrew is, "went forth".  
Ver. 7. Inhabit Babylon. The Massoretic text has "inhabit the daughter of Babylon," but daughter is probably an accidental repetition of the last two letters of "inhabit".  
Ver. 11. To him. So in LXX. Hebrew has "to me".



yea, Jehovah who has chosen Jerusalem rebuke thee! is not this a brand snatched from the fire? <sup>3</sup> But Joshua was clothed with filthy garments, and was standing before the angel.

<sup>4</sup> And the angel answered and spoke, to those who stood before him, saying, Take the filthy garments from off him. And he said to him, See, I have caused thy guilt to pass from thee, and fresh apparel shall be put on thee. <sup>5</sup> And he said, Let them put a clean turban on his head. And they put the clean turban on his head, and they clothed him with garments, the angel of Jehovah standing by.

<sup>6</sup> And the angel of Jehovah testified to Joshua, saying,

<sup>7</sup> Thus has said Jehovah of hosts: If thou walkest in my ways, and if thou keepest my charge, then thou also shalt judge my house, and shalt keep my courts, and I will give thee admission among these who stand by.

<sup>8</sup> Hear now, O Joshua, high priest, thou and thy fellows that sit before thee are men of omen; for, behold, I am about to bring my servant the Branch.

<sup>9</sup> For behold, the stone which I have set before Joshua; on one stone are seven eyes: behold, I will engrave its inscription, it is the oracle of Jehovah of hosts, and I will take away the guilt of this land in one day. <sup>10</sup> On that day, it is the oracle of Jehovah of hosts, ye will invite everyone his neighbor under the vine and under the fig tree.

## CHAPTER IV

<sup>1</sup> And the angel who talked with me returned and roused me, like a man who is roused from his sleep.

III. Ver. 5. And he said. The Hebrew has "and I said", which is evidently an error,

<sup>2</sup> And he said to me, What seest thou? And I said, I see, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps on it, there being seven pipes to each of the lamps, which are upon the top of it: <sup>3</sup> And two olive trees stood above it, one on the right side of the bowl, and one on its left.

<sup>4</sup> And I began and said to the angel who talked with me, as follows, What are these my lord? <sup>5</sup> Then the angel who talked with me answered and said to me, Knowest thou not what these are? <sup>6</sup> And I said, No, my lord. And he answered and said to me, thus: "This is the word of Jehovah to Zerubbabel, saying, Not by might, nor by power, but by my spirit, says Jehovah of hosts.

<sup>7</sup> Who art thou, O great mountain? before Zerubbabel [become] a plain: and he will bring forth the top stone with shoutings, Grace, grace, to it.

<sup>8</sup> And the word of Jehovah came to me, saying, <sup>9</sup> The hands of Zerubbabel have founded this house, and his hands will complete it; and thou wilt know that Jehovah of hosts has sent me to you. <sup>10</sup> For who will despise the day of small things, when with joy they see the plummet in the hand of Zerubbabel. These seven are the eyes of Jehovah; they sweep over the whole earth. <sup>11</sup> Then I answered, and said to him, What are these two olive trees on the right of the candlestick and on its left? <sup>12</sup> And again I asked, and said to him, What are these two olive trees, which are beside the two golden tubes which pour forth the oil from them? <sup>13</sup> And he spoke to me as follows, Knowest thou not what these are? And I said,

No, my lord. <sup>14</sup> And he said, These are the two sons of oil, which stand before the Lord of all the earth.

## CHAPTER V

<sup>1</sup> And I turned and lifted up my eyes, and looked, and behold, a roll flying.

<sup>2</sup> And he said to me, What seest thou? And I said, I see a roll flying; its length is twenty cubits, and its breadth ten cubits.

<sup>3</sup> Then said he to me, This is the curse that goeth forth over the face of all the land: for every thief is purged hence according to it; and every perjurer is purged hence according to it. <sup>4</sup> I have sent it forth, it is the oracle of Jehovah of hosts, and it will enter into the house of the thief, and into the house of him who swears falsely by my name: and it will abide in the midst of his house, and consume it with its beams and its stones.

<sup>5</sup> And the angel who talked with me came forward, and said to me, Lift up now thy eyes, and see what is this that comes forth. <sup>6</sup> And I said, What is it? And he said, This is a bushel measure coming forth. And he said, This is their transgression in all the land. <sup>7</sup> And behold the round leaden piece was lifted up and lo, a woman sitting inside the bushel!

<sup>8</sup> And he said, This is wickedness; and he thrust her down into the midst of the bushel; and he thrust the leaden cover on the mouth of it.

<sup>9</sup> And I lifted up my eyes, and looked, and behold, two women were coming forth, with the wind in their wings; and they had wings like the wings of a stork: and they lifted up the bushel between the earth and the heaven.

<sup>10</sup> And I said to the angel who

talked with me, Whither do they carry the bushel?

<sup>11</sup> And he said to me, To build her a house in the land of Shinar: and when it is erected, she will be set there in her own place.

## CHAPTER VI

<sup>1</sup> And I turned and lifted up my eyes, and looked, and behold, four chariots coming forward from between two mountains; and the mountains were mountains of bronze. <sup>2</sup> In the first chariot were brown horses; and in the second chariot black horses; <sup>3</sup> and in the third chariot white horses; and in the fourth chariot streaked bay horses.

<sup>4</sup> And I asked and said to the angel who talked with me, What are these, my lord? <sup>5</sup> And the angel answered and said to me, These are the four winds of the heavens, coming forth from presenting themselves to the Lord of all the earth.

<sup>6</sup> [The chariot] with the black horses is going forth toward the land of the north; the white go forth after them; and the streaked go forth toward the land of the south. <sup>7</sup> And the bay go forth, and seek to go to march up and down throughout the earth; and he said, Go, march up and down in the earth: and they marched up and down through the earth. <sup>8</sup> And he called me, and spoke to me, saying, Behold, those who go forth to the land of the north have quieted my Spirit in the land of the north.

<sup>9</sup> And the word of Jehovah came to me, saying, <sup>10</sup> Take from the captives of Heldai, of Tobijah, and of Jedaiah; and do thou come on the same day, yea, come thou into the house of Josiah, son of Zephaniah, whither they have arrived from

V. Ver. 6. Their transgression. So in LXX. The Hebrew has "their eye".  
Ver. 7. And lo. So in LXX. The Hebrew reads, "and this".



Babylon; <sup>21</sup>and thou shalt take silver and gold, and make crowns, and set them on the head of Joshua son of Jehozadak, the high priest; <sup>22</sup>and say to him, as follows; Thus says Jehovah of hosts, Behold, a man called Branch; and a branch will come forth from his roots, and he will build the temple of Jehovah: <sup>23</sup>Even he will build the temple of Jehovah; and he will bear the glory, and sit and rule on his throne; and he will be a priest on his throne: and the counsel of peace will be between the two of them.

<sup>24</sup>And the crowns will be for Hel-dai, and Tobijah, and Jedaiah, and Josiah son of Zephaniah, for a memorial in the temple of Jehovah. <sup>25</sup>And those who are far away will come and build in the temple of Jehovah, and ye will know that Jehovah of hosts has sent me to you. And this will come to pass, if ye will diligently obey the voice of Jehovah your God.

## CHAPTER VII

<sup>1</sup>And in the fourth year of king Darius, the word of Jehovah came to Zechariah on the fourth day of the ninth month, Chislew. <sup>2</sup>For there had been sent to the house of Jehovah, El-sarezer and Regemmelech, and his men, to propitiate Jehovah, <sup>3</sup>and to speak to the priests of the house of Jehovah of hosts, and to the prophets, as follows, Should I weep in the fifth month with fasting, as I have done these so many years?

<sup>4</sup>And the word of Jehovah of hosts came to me, saying,

<sup>5</sup>Speak to all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and in the seventh [month,] even those seventy years, did ye fast at all to me? <sup>6</sup>And when ye eat,

and when ye drink, are not ye they who eat and drink?

<sup>7</sup>Are not these the words which Jehovah proclaimed through the former prophets, when Jerusalem was inhabited and at peace with her cities round about her, and when the South and the lowland were inhabited?

<sup>8</sup>And the word of Jehovah came to Zechariah, as follows, <sup>9</sup>Thus spoke Jehovah of hosts, Execute true judgment, and practise toward each other mercy and compassion; <sup>10</sup>and the widow, and the orphan, the stranger, and the poor do not oppress; and do not think evil one of another in your hearts. <sup>11</sup>But they refused to hearken, and turned a stubborn shoulder, and stopped their ears from listening. <sup>12</sup>And their hearts they made adamant, so as not to hear the law, and the words which Jehovah of hosts sent by his spirit through the former prophets: and so there came great wrath from Jehovah of hosts.

<sup>13</sup>And as he called, and they would not hear; so they will call, and I will not hear, said Jehovah of hosts; <sup>14</sup>And so I drove them among all the nations whom they did not know; and the land was desolate behind them, without any one to pass to and fro: and they laid the pleasant land desolate.

## CHAPTER VIII

<sup>1</sup>And the word of Jehovah of hosts came as follows:

<sup>2</sup>Thus says Jehovah of hosts: I am jealous for Zion with great jealousy, and with great anger I am jealous for her. <sup>3</sup>Thus says Jehovah: I will return to Zion, and will dwell in the midst of Jerusalem: and Jerusalem will be called, The city of

VII. Ver. 7. Are not these. So in LXX. The Hebrew is unintelligible as it stands; a slight change yields the sense of LXX.

truth; and the mountain of Jehovah of hosts, The holy mountain.

<sup>4</sup> Thus says Jehovah of hosts: Old men and old women will again dwell in the streets of Jerusalem each with staff in hand for multitude of days. <sup>5</sup> And the streets of the city will be full of boys and girls playing in her streets.

<sup>6</sup> Thus says Jehovah of hosts: Because it seems too wonderful in the eyes of the remnant of this people in these days, should it also be too wonderful in my eyes? it is the oracle of Jehovah of hosts. <sup>7</sup> Thus says Jehovah of hosts: Behold, I am about to deliver my people from the east country: and from the west country, <sup>8</sup> and I will bring them, and they will dwell in the midst of Jerusalem; and they will be to me for a people, and I will be to them for God, in truth and in righteousness.

<sup>9</sup> Thus says Jehovah of hosts: Let your hands be strong, ye who hear in these days these words from the mouth of the prophets, since the day when the house of Jehovah of hosts, the temple, was founded in order to be built. <sup>10</sup> For before those days there was no hire for man, nor any hire for cattle; neither was there any peace to him that went out or came in because of the adversary: for I set all men one against another. <sup>11</sup> But now I am not as in former days toward the remnant of this people, it is the oracle of Jehovah of hosts.

<sup>12</sup> For I am sowing the seed of peace; the vine will give her fruit, and the earth will give her increase, and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things. <sup>13</sup> And, as ye have become a curse among the nations, O house of Judah and house of Israel, so I will deliver you, and ye will be a bless-

ing: fear not, let your hands be strong. <sup>14</sup> For thus says Jehovah of hosts: As I thought to do evil to you, because your fathers provoked me to wrath, says Jehovah of hosts, and I did not repent; <sup>15</sup> so again I have thought in these days to do good to Jerusalem and to the house of Judah: fear ye not. <sup>16</sup> These are the things which ye shall do; Speak truth to one another; truth and a judgment of peace practise in your gates: <sup>17</sup> and do not think evil in your hearts against each other; and love not a false oath; for it is all these that I hate, it is the oracle of Jehovah.

<sup>18</sup> And the word of Jehovah of hosts came to me as follows: <sup>19</sup> Thus says Jehovah of hosts: The fast of the fourth [month,] and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, will become to the house of Judah joy and gladness, and cheerful feasts; but love ye truth and peace. <sup>20</sup> Thus says Jehovah of hosts: There will yet come peoples, and the citizens of many cities: <sup>21</sup> And the citizens of one [city] will go to another, saying, Let us go to propitiate Jehovah, and to seek the face of Jehovah of hosts: I will go also. <sup>22</sup> Yea, many peoples and strong nations will come to seek Jehovah of hosts in Jerusalem, and to propitiate Jehovah. <sup>23</sup> Thus says Jehovah of hosts: In those days ten men of all languages of the nations will take hold of the skirt of a Jew, saying, We will go with you, for we have heard that God is with you.

## CHAPTER IX

<sup>1</sup> Oracle.

The word of Jehovah is upon the land of Hadrach, And Damascus is its resting-place:

VIII. Ver. 12. I am sowing the seed of peace. A rendering suggested by LXX. The Hebrew has merely "the seed of peace," which is without any connection with its context.



For Jehovah has an eye upon men,  
 And upon all the tribes of Israel,  
<sup>2</sup> And on Hamath which borders  
 upon it;  
 Tyre and Zidon, for they are very  
 wise.  
<sup>3</sup> And Tyre built herself a fortress,  
 And heaped up silver like dust,  
 And fine gold like the dirt of the  
 streets.  
<sup>4</sup> Behold, the Lord will dispossess her,  
 And strike her power into the sea;  
 And she will be devoured with fire.  
<sup>5</sup> Ashkelon will see and will fear;  
 And Gaza will writhe in anguish;  
 And Ekron for her confidence will  
 be put to shame;  
 And the king will perish from Gaza,  
 And Ashkelon will be uninhabited.  
<sup>6</sup> And the bastard will dwell in Ash-  
 dod,  
 And I will cut off the pride of the  
 Philistines.  
<sup>7</sup> And I will take away their blood  
 from their mouth,  
 And their abominations from between  
 their teeth;  
 And even they will be left over for  
 our God,  
 And will be like a clan in Judah,  
 And Ekron will be as the Jebusite.  
<sup>8</sup> And I will encamp about my house  
 as a guard, so that none may pass  
 through or return:  
 And no oppressor shall pass through  
 them any more:  
 For now I regard it with my eyes.  
<sup>9</sup> Rejoice greatly, O daughter of Zion;  
 Shout, O daughter of Jerusalem:  
 Behold, thy king comes to thee:  
 He is just, and having victory;  
 Meek, and riding on an ass,  
 Even on a colt the foal of an ass.  
<sup>10</sup> And I will cut off the chariot from  
 Ephraim,  
 And the horse from Jerusalem,  
 And the battle bow will be cut off;  
 And he will speak peace to the na-  
 tions:  
 And his dominion will be from sea to  
 sea,

And from the River to the ends of  
 the earth.  
<sup>11</sup> As for thee also, by thy covenant  
 blood I will set free thy prisoners  
 from the pit.  
<sup>12</sup> Return to the stronghold, ye pris-  
 oners of hope;  
 To-day do I declare that I will return  
 double to thee.  
<sup>13</sup> For I have bent Judah for me as a  
 bow, I have filled Ephraim;  
 And I will stir up thy sons, O Zion,  
 against thy sons, O Greece,  
 And will make thee like the sword of  
 a mighty man.  
<sup>14</sup> And Jehovah will appear above  
 them,  
 And his arrow will go forth like the  
 lightning:  
 And the Lord Jehovah will blow the  
 trumpet,  
 And will march in the tempests of the  
 south.  
<sup>15</sup> Jehovah of hosts will defend them;  
 And they will devour, and will tread  
 down the sling stones;  
 And they will drink their blood like  
 wine,  
 And be filled with it like bowls, like  
 the corners of an altar.  
<sup>16</sup> And Jehovah their God will give  
 them victory on that day as the  
 flock of his people:  
 For they are stones of a diadem, glit-  
 tering upon his land.  
<sup>17</sup> For how good it is, and how fair!  
 Grain will make young men flourish,  
 and new wine maidens.

## CHAPTER X

<sup>1</sup> Ask from Jehovah rain in the time  
 of the latter rain,  
 Jehovah prepares the lightnings;  
 And he will give them showers of rain,  
 To every one grass in the field.  
<sup>2</sup> For the teraphim speak vanity,  
 And the diviners see lies;  
 And false dreams they tell  
 And they comfort in vain:  
 Therefore they go their way like  
 sheep,

They are afflicted, because there is no shepherd.

<sup>3</sup> My anger is kindled against the shepherds,

And upon the he-goats, I will make visitation;

For Jehovah of hosts will visit his flock the house of Judah,

And will make them as his stately horse in the battle.

<sup>4</sup> From him will come the corner-stone,

From him the nail, from him the battle bow,

From him every officer together.

<sup>5</sup> And they will trample down heroes like the dirt of the streets in battle;

And they will fight, because Jehovah is with them:

And the riders on horses will be put to confusion.

<sup>6</sup> And I will strengthen the house of Judah,

And I will deliver the house of Joseph,

And I will cause them to return, for I have mercy on them;

And they will be as though I had not cast them off:

For I am Jehovah their God, and I will answer them.

<sup>7</sup> And Ephraim will be like heroes, And their heart will rejoice as with wine:

And their children will see it, and rejoice;

And their heart will be glad in Jehovah.

<sup>8</sup> I will hiss for them, and gather them in;

For I have redeemed them:

And they will be as numerous as they were.

<sup>9</sup> And I scattered them among the nations;

But they will remember me in far countries:

And they will live with their children, and will return.

<sup>10</sup> And I will bring them again from the land of Egypt,

And from Assyria I will gather them;

And I will bring them into the land of Gilead and Lebanon;

And it will not be found sufficient for them.

<sup>11</sup> And they will pass through the sea of affliction,

And he will smite the waves in the sea,

And all the depths of the Nile will be dried up:

And the pride of Assyria will be brought down,

And the sceptre of Egypt will depart,

<sup>12</sup> And their strength will be in Jehovah;

And in his name they will boast themselves,

It is the oracle of Jehovah.

## CHAPTER XI

<sup>1</sup> Open, O Lebanon, thy doors, That the fire may consume thy cedars.

<sup>2</sup> Wail, O cypress, for the cedar is fallen,

Because the glorious ones are laid waste:

Wail ye oaks of Bashan,

Because the impenetrable forest is fallen down.

<sup>3</sup> Hark! the wailing of shepherds! Because their glory is laid waste:

Hark! the roaring of lions!

Because the pride of Jordan is laid waste.

<sup>4</sup> Thus said Jehovah my God: Feed the flock destined for slaughter;

<sup>5</sup> whose buyers slay them—without suffering the penalty; and whose sellers say, Blessed be Jehovah,

for I am rich: and whose own shepherds spare them not. <sup>6</sup> For I

X. Ver. 6. And I will cause them to return. A slight change from the Massoretic text which reads, And I will cause them to dwell.

Ver. 12. They will boast themselves. So in LXX. The Hebrew has, "they will walk."

XI. Ver. 6. His shepherd. A change of pointing from the Massoretic text which reads, "of the flock."



will no longer spare the inhabitants of the land, it is the oracle of Jehovah; but, behold, I will deliver men every one into the hand of his shepherd, and into the hand of his king: and they shall smite the land, and I will not deliver from their hand.

<sup>7</sup> So I fed the flock destined for slaughter, for the sheep merchants. And I took to myself two staves; the one I called "Grace," and the other, "Union;" and I fed the flock. <sup>8</sup> And I destroyed the three shepherds in one month; for my soul was vexed with them, and their soul was weary of me.

<sup>9</sup> Then I said, I will no longer feed you: what dies, let it die; and what is to perish, let it perish; and those who are left, let them eat each other's flesh. <sup>10</sup> And I took my staff "Grace," and I broke it, in order to annul my covenant which I had made with all the peoples.

<sup>11</sup> When it was broken on that day, then the sheep-merchants who watched me realized that it was the word of Jehovah.

<sup>12</sup> And I said to them, If it is good in your sight, give me my hire; but if not, let it go. Then they weighed for my hire thirty shekels of silver.

<sup>13</sup> And Jehovah said to me, Cast it into the treasury (the precious price at which I was valued by them!) And I took the thirty shekels of silver, and cast them into the treasury, in the house of Jehovah. <sup>14</sup> Then I broke my second staff, "Union," in order to destroy the brotherhood between Judah and Israel.

<sup>15</sup> And Jehovah said to me, Take again to thee the instruments of a worthless shepherd. <sup>16</sup> For behold, I am about to appoint a shepherd in the land, who will not go after the lost, heal the wounded; nor will he support the sound, but the flesh of the

fat he will eat, and he will tear their hoofs in pieces.

<sup>17</sup> Woe to the worthless shepherd who forsakes the flock!

The sword be on his arm, and on his right eye!

His arm will be utterly withered, And his right eye will be utterly blinded.

## CHAPTER XII

<sup>1</sup> Oracle. The word of Jehovah concerning Israel. Oracle of Jehovah who stretched out the heavens, and founded the earth, and formed the spirit of man within him:

<sup>2</sup> Behold, I am about to make Jerusalem a cup of reeling to all the peoples round about, and Judah also will be in the siege against Jerusalem. <sup>3</sup> And on that day I will make Jerusalem a stone of burden to all the peoples; and all who lift it will indeed wound themselves; and all the nations of the earth will gather together against it. <sup>4</sup> On that day, it is the oracle of Jehovah, I will smite every horse with panic, and his rider with madness; but my eyes I will open upon the house of Judah, and every horse of the peoples I will smite with blindness. <sup>5</sup> And the chieftains of Judah will say in their heart, The inhabitants of Jerusalem are a means of strength to me through Jehovah of hosts their God.

<sup>6</sup> On that day I will make the chieftains of Judah like a pen of fire in the midst of wood, and like a burning torch among sheaves; and they will devour, on the right and on the left, all the peoples round about: but Jerusalem will still abide in her own place, even in Jerusalem. <sup>7</sup> And Jehovah will first deliver the tents of Judah, so that the fame of the house of David and the fame of the inhabitants of Jerusalem may not be

Ver. 11. The sheep merchants. The same reading as in Ver. 7.

Ver. 13. The treasury. So in the Syriac and Targum; the Hebrew has "the moulder"; cf. Matt. 27 : 3f.

too great in contrast with that of Judah.

<sup>8</sup> On that day Jehovah will protect the inhabitants of Jerusalem; and the lame one among them in that day will be like David; and the house of David will be like God, like the angel of Jehovah before them.

<sup>9</sup> And on that day, I will seek to destroy all the nations which have come against Jerusalem.

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they will look to him whom they have pierced: and they will mourn for him, as one mourns for an only son, and they will grieve for him as with grief for a firstborn.

<sup>11</sup> In that day the mourning of Jerusalem will be as great as the mourning for Hadadrimmon in the valley of Megiddon.

<sup>12</sup> And the land will mourn, every family by itself;  
The family of the house of David by itself, and their wives by themselves;

The family of the house of Nathan by itself and their wives by themselves;

<sup>13</sup> The family of the house of Levi by itself, and their wives by themselves;

The family of Shimei by itself, and their wives by themselves;

<sup>14</sup> All the families who are left every family by itself, and their wives by themselves.

## CHAPTER XIII

<sup>1</sup> In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. <sup>2</sup> And in that day, it is the oracle of Jehovah of hosts, I will cut off the names of the idols from the land, and they will not be remembered any more: and I will dismiss the prophets and the un-

clean spirit from the land. <sup>3</sup> And if any man prophesy again, then his father and his mother who begat him will say to him, Thou mayest not live; for thou speakest lies in the name of Jehovah. And his father and his mother who begat him will thrust him through if he prophesies.

<sup>4</sup> And on that day the prophets will be ashamed each one of his vision, when he prophesies; and they will not put on the hairy mantle in order to deceive: <sup>5</sup> and one will say, I am no prophet, a tiller of the ground am I; for the ground has been my possession from my youth.

<sup>6</sup> And they will say to him, What are these wounds in thy hands? And he will say, Those with which I was wounded in the house of my lovers.

<sup>7</sup> Awake, O sword, against my shepherd, and against the man of my fellowship, it is the oracle of Jehovah of hosts: smite the shepherd, that the sheep may be scattered; and I will turn my hand against the little ones.

<sup>8</sup> And in all the land, it is the oracle of Jehovah, two-thirds will be cut off in it and die; but a third will be left in it. <sup>9</sup> And I will bring the third into the fire, and will smelt them as silver is smelted, and I will try them as gold is tried: and they will call on my name, and I will hear them: and I will say, It is my people; and they will say, Jehovah my God!

## CHAPTER XIV

<sup>1</sup> Behold, a day is coming for Jehovah and thy spoil will be divided within thee. <sup>2</sup> And I will gather all the nations against Jerusalem for battle; and the city will be taken, and the houses plundered, and the women ravished: and half of the city will go into captivity, and the rest of the people will not be cut off from the city.



<sup>3</sup> And Jehovah will go forth, and fight with those nations as in the day when he fought, in the day of trouble.

<sup>4</sup> And his feet will stand in that day on the mount of Olives, which is in front of Jerusalem on the east, and the mount of Olives will be divided into two halves from east to west by a very great valley; and half of the mountain will move northwards, and half southwards.

<sup>5</sup> And ye will flee to the valley of my mountains; for the valley of the mountains will reach to Azel: yea, ye will flee, as ye fled before the earthquake in the days of Uzziah king of Judah: and Jehovah my God will come, and all the holy ones with him. <sup>6</sup> And in that day, there will be no light, the stars veiling themselves; <sup>7</sup> and it will be one day which is known to Jehovah; neither day nor night: and at the time of evening there will be light. <sup>8</sup> And on that day living waters will go forth from Jerusalem; half of them to the eastern sea, and half of them to the western sea: in summer and in winter it will be.

<sup>9</sup> And Jehovah will be king over all the earth: on that day Jehovah will be one, and his name one.

<sup>10</sup> All the land will be changed to plain, from Geba to Rimmon south of Jerusalem; and she will be lifted up, and will dwell in her place, from the gate of Benjamin to the place of the first gate, to the corner gate, and from the tower of Hananel to the king's winepresses.

<sup>11</sup> And men will dwell in her, and there will be no more curse and Jerusalem will dwell safely. <sup>12</sup> And this will be the plague with which Jehovah will smite all the peoples who have warred against Jerusalem: he will make their flesh rot while they yet stand upon their feet, and

their eyes will decay in their sockets, and their tongue will decay in their mouth. <sup>13</sup> And on that day, the discomfiture from Jehovah will be among them; and they will grasp every man the hand of his neighbor, and his hand will rise up against the hand of his neighbor.

<sup>14</sup> And even Judah will fight against Jerusalem; and the wealth of all the nations round about will be swept up, gold, and silver, and garments, in great measure. <sup>15</sup> And so will be the plague on horses, mules, camels, asses, and all the beasts which are in those camps, like this plague.

<sup>16</sup> And every one who is left of all the nations which came against Jerusalem will go up from year to year to worship the king, Jehovah of hosts, and to keep the feast of tabernacles. <sup>17</sup> And whoever of the families of the earth does not go up to Jerusalem to worship the king, Jehovah of hosts, upon them there will be no rain.

<sup>18</sup> And if the family of Egypt do not go up and do not come, upon them will come the plague, with which Jehovah smites the nations that go not up to keep the feast of tabernacles. <sup>19</sup> This will be the punishment of Egypt, and the punishment of all the nations who do not go up to keep the feast of tabernacles.

<sup>20</sup> In that day there will be on the bells of the horses, Holy to Jehovah; and the pots in Jehovah's house will be like the bowls before the altar. <sup>21</sup> Yea, every pot in Jerusalem and in Judah will be holy to Jehovah of hosts: and all they who sacrifice will come and take of them, and cook in them; and in that day there will no longer be a trafficker in the house of Jehovah of hosts.

XIV. Ver. 5. With him. So in LXX and Syriac. The Hebrew reads, "with thee".

Ver. 18. Upon them. So in LXX and Syriac. The Hebrew reads, "and not upon them".

# MALACHI

## CHAPTER I

<sup>1</sup> Oracle. The word of Jehovah to Israel through Malachi.

<sup>2</sup> I have loved you, says Jehovah. And yet ye say, Wherein hast thou loved us?

Was not Esau Jacob's brother? it is the oracle of Jehovah:

Yet I loved Jacob,<sup>3</sup> and Esau I hated; I have made his mountains a desolation,

And have given his heritage to the jackals of the wilderness.

<sup>4</sup> If Edom should say, We are impoverished,

But we will build again the waste places:

Thus says Jehovah of hosts, They may build, but I will throw down:

And men will call them, The border of wickedness,

And The people with whom Jehovah is angry forever.

<sup>5</sup> And your eyes will see, and you yourselves will say,

Great is Jehovah beyond the border of Israel.

<sup>6</sup> A son honors a father, and a servant his master:

But if I am father, where is my honor?

And if I am lord, where is the reverence due me?

Says Jehovah of hosts to you, O priests, who despise my name.

And ye say, Wherein have we despised thy name?

<sup>7</sup> Ye are bringing polluted food to my altar.

And ye say, Wherein have we polluted thee?

In saying, The table of Jehovah is despised.

<sup>8</sup> And when ye offer a blind beast for sacrifice, It is no evil!

And when ye offer a lame or a sick one, It is no evil!

Present it now to thy governor; will he be pleased with thee?

Or will he accept thy person? says Jehovah of hosts.

<sup>9</sup> But now, I beseech you, propitiate God, that he may be gracious to us:

When such things come from your hands, can he accept your persons?

Says Jehovah of hosts.

<sup>10</sup> Oh, that there were some one among you to shut the doors,

That ye might not kindle my altar in vain! I have no pleasure in you, says Jehovah of hosts,

And I will not accept an offering from your hand.

<sup>11</sup> For from the rising of the sun even to its setting

My name is great among the nations; And in every place incense is offered to my name, and a pure offering:

For great is my name among the nations,

Says Jehovah of hosts.

<sup>12</sup> But ye are profaning it,

In that ye think that the table of Jehovah is polluted,

And its food is contemptible.

<sup>13</sup> And ye say, Behold, what a weariness, and you sniff at it,

Says Jehovah of hosts;

And when you bring what was stolen, And the lame and the sick—

Yea, when you bring such an offering,

Can I accept it from your hand? says Jehovah.

<sup>14</sup> And cursed be the deceiver, in whose flock is a male,

And he vows it, and he sacrifices to the Lord a wretched beast:

For I am a great king, says Jehovah of hosts,



And my name is feared among the nations.

## CHAPTER II

<sup>1</sup> And now, to you comes this commandment, O ye priests.

<sup>2</sup> If ye hear not,  
And lay it not to heart,  
To give glory to my name,  
Says Jehovah of hosts,  
Then I will send upon you the curse  
And I will curse your blessings;  
Yea, I have cursed them already,  
For none of you lays it to heart.

<sup>3</sup> Behold, I am about to rebuke posterity for your sake,  
And I will scatter dung on your faces, the dung of your feasts;  
And ye will be taken away with it.

<sup>4</sup> And ye will know that I have sent to you this commandment  
To be my covenant with Levi, says Jehovah of hosts.

<sup>5</sup> My covenant was with him life and peace;  
And I gave them to him that he might fear,  
And he feared me, and he trembled at my name.

<sup>6</sup> The law of truth was in his mouth,  
And wickedness was not found on his lips:  
He walked with me in peace and in integrity,  
And he turned many away from iniquity.

<sup>7</sup> For the lips of a priest should guard knowledge,  
And men should seek instruction at his mouth:  
For he is the angel of Jehovah of hosts.

<sup>8</sup> But ye are turned aside from the way,  
Ye have caused many to stumble in the law;  
Ye have spoiled the covenant of Levi,  
Says Jehovah of hosts.

<sup>9</sup> Therefore have I also made you contemptible  
And common to all peoples,

According as ye have not kept my ways,

But have had respect of persons in teaching the law.

<sup>10</sup> Have we not all one father?  
Has not one God created us?

Why are we unfaithful to one another,  
Profaning the covenant of our fathers?

<sup>11</sup> Judah has dealt treacherously,  
And abomination has been committed in Israel and in Jerusalem;  
For Judah has profaned the sanctuary of Jehovah which he loves,  
And has married the daughter of a strange god.

<sup>12</sup> May Jehovah cut off from the man who does this  
Witness and answerer from the tents of Jacob,  
And the offerer of sacrifices to Jehovah of hosts.

<sup>13</sup> And this again ye do:  
Ye cover with tears the altar of Jehovah, with weeping, and with sighing,  
Because he no longer has regard for the offering,

And does not receive it with good will from your hand.

<sup>14</sup> And ye say, Why?  
Because Jehovah has been witness between thee

And the wife of thy youth, with whom thou hast broken faith,  
Though she is thy companion, and thy wife by covenant.

<sup>15</sup> And not one has done this who had a remnant of the spirit in him;  
And now did the one do it? In seeking a divine seed.

So take heed to your spirit,  
And be not unfaithful to the wife of thy youth.

<sup>16</sup> For I hate divorce, says Jehovah, the God of Israel,  
And that a man should cover his garment with cruelty,  
Says Jehovah of hosts:

So take heed in your spirit, and deal not faithlessly.

<sup>17</sup> Ye have wearied Jehovah with your words.  
 Yet ye say, In what have we wearied him?  
 In that ye say, Every one who does evil is good in the sight of Jehovah,  
 And he delights in them; or where is the God of judgment?

## CHAPTER III

<sup>1</sup> Behold, I am about to send my messenger, and he will prepare the way before me:  
 And suddenly the Lord, whom ye seek, will come to his temple;  
 And the messenger of the covenant, whom ye delight in,  
 Behold, he comes, says Jehovah of hosts.  
<sup>2</sup> But who may abide the day of his coming?  
 And who will stand when he appears?  
 For he is like the smelter's fire, and the fuller's soap:  
<sup>3</sup> And he will sit like a smelter and a purifier of silver,  
 And he will purify the sons of Levi,  
 And purge them like gold and silver;  
 And they will offer to Jehovah offerings in righteousness.  
<sup>4</sup> Then will the offering of Judah and Jerusalem be pleasant to Jehovah,  
 As in the days of old, and as in ancient years.  
<sup>5</sup> And I will come near to you to judgment;  
 And I will be a swift witness  
 Against the sorcerers, and the adulterers, and false swearers;  
 And against those who wrong the hireling in his wages,  
 The widow, and the orphan, and those who oppress the stranger,  
 And fear not me, says Jehovah of hosts.  
<sup>6</sup> For I Jehovah do not change,  
 And ye, O sons of Jacob, have not finished.

<sup>7</sup> From the days of your fathers ye have turned from my statutes, and have not kept them.  
 Return to me, and I will return to you, says Jehovah of hosts.  
 But ye say, How then shall we return?  
<sup>8</sup> Can a man rob God? yet ye are robbing me.  
 But ye say, How have we robbed thee?  
 In the tithe and the tribute.  
<sup>9</sup> With a curse ye are cursed; for it is me ye are robbing, the whole nation of you.  
<sup>10</sup> Bring in the whole tithe to the storehouse,  
 That there may be food in my house,  
 And now prove me in this, says Jehovah of hosts—  
 Whether I will not open for you the windows of heaven,  
 And pour blessings upon you, until there is no more need.  
<sup>11</sup> And I will rebuke the devourer for your sakes,  
 And he will not destroy the fruits of your ground;  
 And your vine will not miscarry in the field.  
 Says Jehovah of hosts.  
<sup>12</sup> And all nations will call you happy:  
 For ye will be a land of delight,  
 Says Jehovah of hosts.  
<sup>13</sup> Your words are hard against me, says Jehovah.  
 Yet ye say, What have we spoken against thee?  
<sup>14</sup> Ye have said, It is vain to serve God:  
 And what profit does it bring to have observed his ordinance  
 And to have walked in mourning apparel before Jehovah of hosts?  
<sup>15</sup> And now we congratulate the arrogant,  
 Yea, workers of wickedness are fortified;  
 Yea, they tempt God, and are rescued.



<sup>16</sup> Such things those who feared Jehovah spoke one with another; And Jehovah gave attention, and heard,  
And a book of remembrance was written before him,  
About those who feared Jehovah, and those who think upon his name.  
<sup>17</sup> And they will be my own possessions,  
Says Jehovah of hosts,  
In the day which I determine;  
And I will spare them, as a man spares  
His own son who serves him.  
<sup>18</sup> Then ye will once more discern between the righteous and the wicked,  
Between him who serves God and him who serves him not.

## CHAPTER IV

<sup>1</sup> For, behold, the day comes which shall burn like a furnace;  
And all the proud, and all that work wickedness, will be stubble:  
And the day that is coming will devour them,

Says Jehovah of hosts,  
So that there may not be left to them either root or branch.  
<sup>2</sup> But to you who fear my name the sun of righteousness will arise with healing in his wings;  
And ye will go forth, and gambol like calves of the stall.  
<sup>3</sup> And ye shall tread down the wicked;  
For they will be ashes under the soles of your feet  
In the day that I determine, says Jehovah of hosts.  
<sup>4</sup> Remember ye the law of Moses my servant,  
Which I commanded to him In Horeb for all Israel,  
Even statutes and judgments.  
<sup>5</sup> Behold, I am about to send you Elijah the prophet  
Before the coming of the great and terrible day of Jehovah.  
<sup>6</sup> And he will turn the heart of the fathers to the children,  
And the heart of the children to their fathers;  
Lest I come and smite the earth with a curse.

THE END OF THE OLD TESTAMENT.

THE  
NEW TESTAMENT

IN THE  
LORD AND SAVIOUR JESUS CHRIST

THE NEW TESTAMENT



# THE NEW TESTAMENT

# THE NEW TESTAMENT

OF OUR  
LORD AND SAVIOUR JESUS CHRIST

AMERICAN BIBLE UNION VERSION

AN IMPROVED EDITION

REVISED AND CORRECTED 1912

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PHILADELPHIA  
AMERICAN BAPTIST PUBLICATION SOCIETY  
1701-1703 Chestnut Street

1913



# THE NEW TESTAMENT

OF THE

LORD AND SAVIOUR JESUS CHRIST

AMERICAN BIBLE SOCIETY

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## PREFATORY NOTE

The New Testament in this volume is the Bible Union version, fourth edition.

The American Bible Union published a Revised version of the New Testament, in three small volumes, in 1862, 1863, and 1864 respectively, and the whole in one volume in the last named year. Some questions having been left unsettled, a second revision, so denominated on the title-page, was issued in 1865. This is the well-known, widely used, and highly commended "Bible Union New Testament." Both editions were prepared by a final committee, consisting of those able and devout scholars, Thomas J. Conant, D. D., Horatio B. Hackett, D. D., and Asahel C. Kendrick, D. D. Probably the greater part of the actual work was done by Doctor Conant, but in consultation with his associates. This version had a world-wide influence in promoting and enriching other revisions, especially the Anglo-American or Canterbury. After some years, a third revision was projected, with a view of attaining as nearly as possible to perfection, especially in the matter of English expression; but this project was not carried out, owing to unfavorable circumstances, until after the Saratoga Bible Convention of 1883. The American Baptist Publication Society then proceeded to arrange for the prosecution of the work on the Old Testament; and appointed Alvah Hovey, D. D., John A. Broadus, D. D., and Henry G. Weston, D. D., to prepare an improved edition of the Revised New Testament. This was issued in 1891, and has been pronounced by competent judges the best version of the New Testament existent in our language.

And now that the work on the Old Testament has been completed, and the Society is about to publish the whole Bible, it has been thought desirable again to review the New Testament, in order to secure uniformity and consistency of rendering more completely and to make some further improvements, largely of a minor description, so that without changing its character a very excellent version may be made at least a little better. This work has been done with great pains and minute care. The publishers appreciatively acknowledge in connection therewith the services of Rev. J. W. Willmarth, D. D., who likewise aided in reading and correcting the proof.

It is no part of a translation pure and simple, to supply a commentary; but some notes are indispensable. Such as appear are, for the most part, explanatory of the text and are not expository.

To meet different views as to the transference or translation of "baptizein" the "Improved Edition" was issued in two forms, one using the word "immerse," and the other "baptize." It has been deemed inexpedient to follow this plan in publishing the whole Bible in two forms. Therefore, wherever these words occur, as descriptive of baptism, the com-



## PREFATORY NOTE

monly used Anglicized form "baptize," etc., is given, followed by the exact translation in parentheses ("immerse"). Both forms are to be regarded as parts of the text of this version, and either or both may be used.

The sacred writers used the current style of the languages in which they wrote. A version filled with archaic forms and obsolete or obsolescent words, may be deemed to exhibit a "sacred style," but it misrepresents the manner of the inspired penmen. King James's version, with all its great excellencies, is in its style in marked contrast with present usage. It is the aim of the Improved Edition, while seeking to avoid undignified or newly coined words and phrases, to give the word of God in intelligible and current English. It is believed that, on account of this feature, the word of life in this version will come home to the heart and mind of the reader with increased force and a more impressive reality.

And now this version of the New Testament is commended to the favor of God and of his people, in the hope that it will enable the English reader, more accurately than in any other, to read "in his own tongue wherein he was born, the wonderful works of God."

PHILADELPHIA, May, 1912.

# THE BOOKS OF THE NEW TESTAMENT IN THEIR ORDER

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# THE BOOK OF THE NEW TESTAMENT IN THEIR ORDER

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THE GOSPEL ACCORDING TO

# MATTHEW

## CHAPTER I

<sup>1</sup> The book of the genealogy of Jesus Christ, son of David, son of Abraham.

<sup>2</sup> Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers; <sup>3</sup> and Judah begot Perez and Zerah, of Tamar; and Perez begot Hezron; and Hezron begot Ram; <sup>4</sup> and Ram begot Amminadab; and Amminadab begot Nahshon; and Nahshon begot Salmon; <sup>5</sup> and Salmon begot Boaz, of Rahab; and Boaz begot Obed, of Ruth; and Obed begot Jesse; <sup>6</sup> and Jesse begot David the king:

And David begot Solomon, of her that had been the wife of Uriah; <sup>7</sup> and Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa; <sup>8</sup> and Asa begot Jehoshaphat; and Jehoshaphat begot Joram; and Joram begot Uzziah; <sup>9</sup> and Uzziah begot Jotham; and Jotham begot Ahaz; and Ahaz begot Hezekiah; <sup>10</sup> and Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah; <sup>11</sup> and Josiah begot Jeconiah and his brothers, at the time of the removal to Babylon:

<sup>12</sup> And after the removal to Babylon, Jeconiah begot Shealtiel; and Shealtiel begot Zerubbabel; <sup>13</sup> and Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; <sup>14</sup> and Azor begot Zadok; and Zadok begot Achim; and Achim begot Eliud; <sup>15</sup> and Eliud begot

Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; <sup>16</sup> and Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

<sup>17</sup> All the generations, therefore, from Abraham to David are fourteen generations; and from David to the removal to Babylon, fourteen generations; and from the removal to Babylon to the Christ, fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was after this manner. His mother Mary having been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. <sup>19</sup> And Joseph her husband, being a righteous man, yet not willing to expose her to shame, purposed to put her away privately. <sup>20</sup> But when he was thinking on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to thee Mary thy wife; for that which is begotten in her is of the Holy Spirit. <sup>21</sup> And she will bring forth a son, and thou shalt call his name Jesus; for he is the One who will save his people from their sins.

<sup>22</sup> Now all this has come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

<sup>23</sup> Behold, the virgin will be with child,

And will bring forth a son,

Ver. 1. Jesus signifies Divine Saviour. Christ, The Anointed One, the same as Messiah in Hebrew; see John 4:25,26.



And they will call his name Immanuel; which is, being interpreted, God with us.

<sup>24</sup> And Joseph, arising from sleep, did as the angel of the Lord directed him, and took to him his wife; <sup>25</sup> and he knew her not until she brought forth a son; and he called his name Jesus.

## CHAPTER II

<sup>1</sup> And Jesus having been born in Bethlehem of Judæa, in the days of Herod the king, behold, Wise men from the East came to Jerusalem, <sup>2</sup> saying, Where is he that is born King of the Jews? For we saw his star in the East, and we came to do him homage. <sup>3</sup> And the king, Herod, hearing it, was troubled, and all Jerusalem with him. <sup>4</sup> And assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. <sup>5</sup> And they said to him, In Bethlehem of Judæa; for thus it is written through the prophet,

<sup>6</sup> And thou Bethlehem, land of Judah,  
Art by no means least among the governors of Judah;  
For out of thee shall come forth a Governor,  
Who shall shepherd my people Israel.

<sup>7</sup> Then Herod, having privately called the Wise men, learned from them exactly the time of the star that appeared. <sup>8</sup> And he sent them to Bethlehem, and said, Go and inquire exactly concerning the child; and when ye have found him, bring me word, that I also may come and do him homage. <sup>9</sup> And having heard the king, they went on their way; and lo, the star, which they saw in

the East, went before them, till it came and stood over where the child was. <sup>10</sup> And seeing the star, they rejoiced with exceeding great joy. <sup>11</sup> And coming into the house, they saw the child with Mary his mother, and fell down, and did homage to him; and opening their treasures, they offered to him gifts, gold and frankincense and myrrh. <sup>12</sup> And being divinely instructed in a dream, not to return to Herod, they withdrew into their own country by another way.

<sup>13</sup> And when they had withdrawn, behold, an angel of the Lord appears to Joseph in a dream, saying, Arise, and take the child and his mother, and flee into Egypt, and be there until I tell thee; for Herod is about to seek the child to destroy him. <sup>14</sup> And he arose and took the child and his mother by night and withdrew into Egypt, <sup>15</sup> and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt I called my son.

<sup>16</sup> Then Herod, seeing that he was mocked by the Wise men, was full of wrath; and he sent, and slew all the male children that were in Bethlehem, and in all its borders, from two years old and under, according to the time which he had exactly learned from the Wise men. <sup>17</sup> Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

<sup>18</sup> A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children;  
And she would not be comforted,  
because they are not.

<sup>19</sup> But when Herod was dead, behold, an angel of the Lord appears

Ver. 1,7. Wise men: Or, Magi.  
Ver. 16. Wise men: Or, Magi.

in a dream to Joseph in Egypt,<sup>20</sup> saying, Arise and take the child and his mother, and go into the land of Israel; for they are dead who sought the child's life.<sup>21</sup> And he arose and took the child and his mother and came into the land of Israel.<sup>22</sup> But hearing that Archelaus was reigning over Judæa instead of his father Herod, he was afraid to go thither; and being divinely instructed in a dream, he withdrew into the region of Galilee,<sup>23</sup> and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets: He will be called a Nazarene.

### CHAPTER III

<sup>1</sup> In those days comes John the Baptist preaching in the wilderness of Judæa, <sup>2</sup> saying, Repent, for the kingdom of heaven is at hand. <sup>3</sup> For this is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,

Prepare ye the way of the Lord,  
Make straight his paths.

<sup>4</sup> And he, John, had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

<sup>5</sup> Then went out to him Jerusalem, and all Judæa, and all the region round about the Jordan; <sup>6</sup> and they were baptized (immersed) by him in the Jordan, confessing their sins. <sup>7</sup> But seeing many of the Pharisees and Sadducees coming to his baptism (immersion), he said to them, Brood of vipers, who warned you to flee from the coming wrath? <sup>8</sup> Produce therefore fruit worthy of repentance; <sup>9</sup> and think not to say within your-

selves, We have Abraham for our father; for I say to you, that God is able out of these stones to raise up children to Abraham. <sup>10</sup> And already the axe is lying at the root of the trees; every tree therefore that does not produce good fruit is cut down, and cast into the fire. <sup>11</sup> I indeed baptize (immerse) you in water unto repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to bear; he will baptize (immerse) you in the Holy Spirit and fire; <sup>12</sup> whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and he will gather his wheat into the garner, but the chaff he will burn up with fire unquenchable.

<sup>13</sup> Then comes Jesus from Galilee to the Jordan, to John, to be baptized (immersed) by him. <sup>14</sup> But John sought to prevent him, saying, I have need to be baptized (immersed) by thee, and dost thou come to me? <sup>15</sup> And Jesus answering said to him, Permit it now; for thus it becomes us to fulfil all righteousness. Then he permits him. <sup>16</sup> And having been baptized (immersed), Jesus came up straightway from the water; and lo, the heavens were opened to him, and he saw the Spirit of God descending, as a dove, and coming upon him. <sup>17</sup> And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

### CHAPTER IV

<sup>1</sup> Then Jesus was led up by the Spirit into the wilderness, to be tempted by the Devil. <sup>2</sup> And having fasted forty days and forty nights, he was afterwards hungry. <sup>3</sup> And

Ver. 23. Nazarene: inhabitant of Nazareth.

III. Ver. 1. Baptist: Gr., Immerser, so called from his administering immersion. The name Baptist is retained, as a well known historic appellation.

Ver. 5. Baptize is the Greek word transferred. Immerse is the Greek word translated and is to be regarded as part of the text.

Ver. 6. Many ancient documents read, In the river Jordan.

Ver. 7. Or, the wrath that is about to be.



coming to him, the tempter said, If thou art God's Son, command that these stones become loaves of bread.

<sup>4</sup> But he answering said, It is written, Not on bread alone shall man live, but on every word that proceeds out of the mouth of God.

<sup>5</sup> Then the Devil takes him into the holy city, and sets him on the pinnacle of the temple, <sup>6</sup> and says to him, If thou art God's Son, cast thyself down; for it is written,

He will command his angels concerning thee;

And on their hands they will bear thee up,

Lest perhaps thou dash thy foot against a stone.

<sup>7</sup> Jesus said to him, Again it is written, Thou shalt not try the Lord thy God.

<sup>8</sup> Again the Devil takes him into an exceedingly high mountain, and shows him all the kingdoms of the world, and the glory of them; <sup>9</sup> and says to him, All these things I will give thee, if thou fall down and worship me. <sup>10</sup> Then Jesus says to him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

<sup>11</sup> Then the Devil leaves him; and behold, angels came and ministered to him.

<sup>12</sup> And hearing that John was delivered up, he withdrew into Galilee.

<sup>13</sup> And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali; <sup>14</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>15</sup> The land of Zebulun and the land of Naphtali,

By the way of the sea, beyond the Jordan,

Galilee of the Gentiles,

IV. Ver. 5. Pinnacle: or, wing.

Ver. 7. Try: or put to the test.

<sup>16</sup> The people sitting in darkness, saw a great light,

And to those sitting in the region and shadow of death light arose.

<sup>17</sup> From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. <sup>18</sup> And walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. <sup>19</sup> And he says to them, Come after me, and I will make you fishers of men. <sup>20</sup> And straightway they left the nets and followed him.

<sup>21</sup> And going on thence he saw other two brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. <sup>22</sup> And straightway they left the boat and their father, and followed him.

<sup>23</sup> And Jesus went about in all Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing every kind of disease and every kind of infirmity among the people. <sup>24</sup> And the report of him went forth into all Syria; and they brought to him all that were sick, seized with many kinds of diseases and torments, demoniacs and epileptics and paralytics; and he healed them. <sup>25</sup> And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

## CHAPTER V

<sup>1</sup> And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came to him. <sup>2</sup> And he opened his mouth, and taught them, saying,

<sup>3</sup> Happy the poor in spirit; for theirs is the kingdom of heaven.

<sup>4</sup> Happy they that mourn; for they shall be comforted.

<sup>5</sup> Happy the meek; for they shall inherit the earth.

<sup>6</sup> Happy they that hunger and thirst after righteousness; for they shall be satisfied.

<sup>7</sup> Happy the merciful; for they shall obtain mercy.

<sup>8</sup> Happy the pure in heart; for they shall see God.

<sup>9</sup> Happy the peacemakers; for they shall be called sons of God.

<sup>10</sup> Happy those who have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.

<sup>11</sup> Happy are ye, when they reproach you, and persecute you, and say all kinds of evil against you falsely, for my sake. <sup>12</sup> Rejoice, and exult; because great is your reward in heaven, for so they persecuted the prophets that were before you.

<sup>13</sup> Ye are the salt of the earth; but if the salt become tasteless, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot by men.

<sup>14</sup> Ye are the light of the world. A city set on a hill can not be hid. <sup>15</sup> Nor do they light a lamp and put it under the bushel, but on the lampstand; and it shines to all that are in the house. <sup>16</sup> Thus let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

<sup>17</sup> Think not that I came to destroy the law, or the prophets; I came not to destroy, but to complete. <sup>18</sup> For verily I say to you, till heaven and earth pass away, one jot or one tittle shall by no means pass away from the law until all things come to pass. <sup>19</sup> Whoever therefore shall break one of these least commandments, and

shall teach men so, shall be called least in the kingdom of heaven; but whoever shall do and teach them, he shall be called great in the kingdom of heaven.

<sup>20</sup> For I say to you, that unless your righteousness shall exceed that of the scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

<sup>21</sup> Ye have heard that it was said to those of old, Thou shalt not kill; and whoever kills shall be in danger of the judgment. <sup>22</sup> But I say to you, that every one who is angry with his brother, shall be in danger of the judgment; and whoever says to his brother, Raca! shall be in danger of the Sanhedrin; and whoever says, Thou fool! shall be in danger of hell-fire. <sup>23</sup> If therefore thou art offering thy gift at the altar, and there rememberest that thy brother has aught against thee, <sup>24</sup> leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, while thou art with him in the way; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say to thee, thou shalt by no means come out thence, till thou hast paid the last farthing.

<sup>27</sup> Ye have heard that it was said, Thou shalt not commit adultery. <sup>28</sup> But I say to you, that every one who looks on a woman, to lust after her, has already committed adultery with her in his heart. <sup>29</sup> And if thy right eye is causing thee to stumble, pluck it out and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy

Ver. 15. Bushel: a measure probably not much larger than a peck.

Verse 22. Many ancient documents add, (after the words, angry with his brother,) without cause. Raca: a term of angry reproach. Sanhedrin: the great council and highest court of the Jews.

Ver. 26. Farthing: a coin worth one-fourth as much as the penny. See Matt. 10:29.



whole body be cast into hell. <sup>30</sup> And if thy right hand is causing thee to stumble, cut it off and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy whole body go away into hell.

<sup>31</sup> And it was said, Whoever puts away his wife, let him give her a bill of divorce. <sup>32</sup> But I say to you, that every one who puts away his wife, except for the cause of fornication, maketh her an adulteress; and whoever marries her when [so] put away, commits adultery.

<sup>33</sup> Again, ye have heard that it was said to those of old, Thou shalt not swear falsely, but shalt perform to the Lord thine oaths. <sup>34</sup> But I say to you, swear not at all; not by the heaven, because it is God's throne; <sup>35</sup> nor by the earth, because it is his footstool; nor by Jerusalem, because it is the great King's city. <sup>36</sup> Nor shalt thou swear by thy head; because thou canst not make one hair white or black. <sup>37</sup> But let your word be, Yea, yea, Nay, nay; and that which is more than these is from the evil one.

<sup>38</sup> Ye have heard that it was said, Eye for eye, and tooth for tooth.

<sup>39</sup> But I say to you, resist not the evil man; but whoever smites thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any man wishes to go to law with thee, and take thy coat, let him have thy cloak also. <sup>41</sup> And whoever shall impress thee to go one mile, go with him two. <sup>42</sup> Give to him that asks thee, and from him that wishes to borrow of thee turn not away.

<sup>43</sup> Ye have heard that it was said, Thou shalt love thy neighbor, and shalt hate thine enemy. <sup>44</sup> But I say to you, love your enemies, and pray

for those who persecute you; <sup>45</sup> that ye may be sons of your Father who is in heaven; for he causes his sun to rise on evil men and good, and sends rain on righteous and unrighteous. <sup>46</sup> For if ye love those who love you, what reward have ye? Do not even the publicans the same? <sup>47</sup> And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? <sup>48</sup> Ye therefore shall be perfect, as your heavenly Father is perfect.

## CHAPTER VI

<sup>1</sup> Take heed that ye do not your righteousness before men, to be seen by them; otherwise ye have no reward with your Father who is in heaven.

<sup>2</sup> When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Verily I say to you, they receive in full their reward. <sup>3</sup> But when thou doest alms, let not thy left hand know what thy right hand is doing; <sup>4</sup> that thine alms may be in secret; and thy Father who sees in secret will recompense thee.

<sup>5</sup> And when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say to you, they receive in full their reward. <sup>6</sup> But thou, when thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father who is in secret; and thy Father who sees in secret will recompense thee.

<sup>7</sup> And in praying use not vain repetitions, as the Gentiles do; for they

Ver. 37. The evil one; Or, evil.

Ver. 39. The evil man; Or, evil.

Ver. 46. Publicans: collectors or renters of taxes for the Roman government. Greatly hated and despised by the Jews.

think that they shall be heard for their much speaking. <sup>8</sup> Be not therefore like them; for your Father knows what things ye have need of, before ye ask him. <sup>9</sup> Do ye therefore pray after this manner: Our Father who art in heaven, hallowed be thy name. <sup>10</sup> Thy kingdom come; thy will be done, as in heaven, so on earth. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we also have forgiven our debtors. <sup>13</sup> And bring us not into temptation, but deliver us from the evil one. <sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will forgive you also; <sup>15</sup> but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> And when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to be fasting. Verily I say to you, they have received in full their reward. <sup>17</sup> But thou, when thou fastest, anoint thy head, and wash thy face; <sup>18</sup> that thou appear not to men to be fasting, but to thy Father who is in secret; and thy Father who sees in secret will recompense thee.

<sup>19</sup> Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal. <sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through nor steal. <sup>21</sup> For where thy treasure is, there will thy heart be also.

<sup>22</sup> The lamp of the body is the eye. If therefore thine eye be single, thy whole body will be light; <sup>23</sup> but if thine eye be evil, thy whole body will

be dark. If therefore the light that is in thee is darkness, how great the darkness! <sup>24</sup> No man can serve two masters; for either he will hate the one, and love the other; or he will hold to one, and despise the other. Ye can not serve God and mammon.

<sup>25</sup> Therefore I say to you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? <sup>26</sup> Behold the birds of the air, that they sow not, nor reap, nor gather into barns; and your heavenly Father feeds them. Are not ye of much more value than they? <sup>27</sup> And which of you by being anxious can add one cubit to his age? <sup>28</sup> And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow. They toil not, nor spin; <sup>29</sup> and I say to you, that not even Solomon in all his glory was arrayed like one of these. <sup>30</sup> And if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith? <sup>31</sup> Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? <sup>32</sup> For after all these things do the Gentiles seek; for your heavenly Father knows that ye have need of all these. <sup>33</sup> But seek first his kingdom, and his righteousness; and all these things shall be added to you. <sup>34</sup> Be not therefore anxious for the morrow; for the morrow will have its own anxiety. Sufficient for the day is its evil.

Ver. 10. Be done: Or, come to pass.

Ver. 13. The doxology, For thine is the kingdom, and the power, and the glory, forever. Amen, is wanting in most of the ancient documents, though found in some with variations.

Ver. 13. The evil one; Or, evil.

Ver. 24. Mammon: A Syriac or Aramaic word meaning riches, personified.

Ver. 27. Cubit: about eighteen inches. Age: Or, stature.



CHAPTER VII

<sup>1</sup> Judge not, that ye be not judged. <sup>2</sup> For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you. <sup>3</sup> And why seest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>4</sup> Or how wilt thou say to thy brother, Let me take the mote out of thine eye; and lo, the beam is in thine own eye? <sup>5</sup> Hypocrite! take first the beam out of thine own eye; and then thou wilt see clearly to take the mote out of thy brother's eye.

<sup>6</sup> Give not that which is holy to dogs, nor cast your pearls before swine; lest they trample them with their feet, and turn and rend you.

<sup>7</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. <sup>8</sup> For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. <sup>9</sup> Or what man is there of you, who if his son shall ask a loaf, will give him a stone? <sup>10</sup> Or if he shall ask a fish, will give him a serpent? <sup>11</sup> If ye then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him.

<sup>12</sup> All things therefore whatever ye wish that men should do to you, so do ye also to them; for this is the law and the prophets.

<sup>13</sup> Enter ye in through the narrow gate; because wide is the gate, and broad the way, that leads to destruction, and many are those who enter in through it. <sup>14</sup> Because narrow is the gate, and straitened the way, that leads to life, and few are those who find it.

<sup>15</sup> Beware of false prophets, who

come to you in sheep's clothing, but within are ravening wolves. <sup>16</sup> From their fruits ye will know them. Do men gather grapes from thorns, or figs from thistles? <sup>17</sup> So every good tree bears good fruit; but the corrupt tree bears evil fruit. <sup>18</sup> A good tree can not bear evil fruit, nor can a corrupt tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down, and cast into the fire. <sup>20</sup> So then, from their fruits ye will know them.

<sup>21</sup> Not every one that says to me, Lord, Lord, will enter into the kingdom of heaven; but he that does the will of my Father who is in heaven.

<sup>22</sup> Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many miracles? <sup>23</sup> And then will I profess to them, I never knew you; depart from me, ye who work iniquity.

<sup>24</sup> Every one, therefore, who hears these words of mine, and does them, shall be likened to a wise man, who built his house on the rock. <sup>25</sup> And the rain descended, and the streams came, and the winds blew, and fell on that house; and it did not fall, for it was founded on the rock. <sup>26</sup> And every one who hears these words of mine, and does them not, shall be likened to a foolish man, who built his house on the sand. <sup>27</sup> And the rain descended, and the streams came, and the winds blew, and beat on that house, and it fell; and great was its fall.

<sup>28</sup> And it came to pass, when Jesus completed these words, the multitudes were astonished at his teaching. <sup>29</sup> For he was teaching them as one having authority, and not as their scribes.

Ver. 14. Because narrow: In many ancient documents, How narrow.

CHAPTER VIII

<sup>1</sup> When he had come down from the mountain, great multitudes followed him. <sup>2</sup> And, behold, there came to him a leper and bowed down to him, saying, Lord, if thou wilt, thou canst cleanse me. <sup>3</sup> And stretching forth his hand, he touched him, saying, I will; be cleansed. And straightway his leprosy was cleansed. <sup>4</sup> And Jesus says to him, See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses directed, for a testimony to them.

<sup>5</sup> And when he entered into Capernaum, there came to him a centurion, beseeching him, <sup>6</sup> and saying, Lord, my servant lies at home paralyzed, grievously tormented. <sup>7</sup> And he says to him, I will come and heal him. <sup>8</sup> The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant will be healed. <sup>9</sup> For I also am a man under authority, having under myself soldiers, and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. <sup>10</sup> And Jesus hearing it wondered, and said to those who followed, Verily I say to you, Not even in Israel have I found so great faith. <sup>11</sup> And I say to you, that many will come from the east and the west, and will recline at table, with Abraham, and Isaac, and Jacob, in the kingdom of heaven; <sup>12</sup> but the sons of the kingdom will be cast into the outer darkness. There will be the weeping, and the gnashing of teeth! <sup>13</sup> And Jesus said to the centurion, Go on thy way; as thou didst believe, so be it

done to thee. And the servant was healed in that hour.

<sup>14</sup> And Jesus coming into the house of Peter, saw his mother-in-law lying sick with fever. <sup>15</sup> And he touched her hand, and the fever left her; and she arose, and ministered to him. <sup>16</sup> When evening was come, they brought to him many demoniacs; and he cast out the spirits with a word, and healed all that were sick; <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying, He himself took our infirmities, and bore our diseases.

<sup>18</sup> And Jesus, seeing great multitudes about him, commanded to depart to the other side. <sup>19</sup> And a scribe came, and said to him, Teacher, I will follow thee whithersoever thou mayest go. <sup>20</sup> And Jesus says to him, Foxes have holes and birds of the air have haunts; but the Son of man has not where he may lay his head. <sup>21</sup> And another of the disciples said to him, Lord, permit me first to go and bury my father. <sup>22</sup> But Jesus says to him, Follow me, and leave the dead to bury their own dead.

<sup>23</sup> And when he had entered into a boat, his disciples followed him. <sup>24</sup> And, behold, there arose a great tempest in the sea, so that the boat was being covered by the waves; but he was sleeping. <sup>25</sup> And they came to him, and awoke him, saying, Lord, save; we are perishing. <sup>26</sup> And he says to them, Why are ye fearful, O ye of little faith? Then rising, he rebuked the winds and the sea; and there was a great calm. <sup>27</sup> And the men wondered, saying, What manner of man is this, that even the winds and the sea obey him!

Ver. 5. Centurion: captain of a company in the Roman army, of about one hundred men.

Ver. 6. The word commonly translated servant means a bond-servant or slave.

Ver. 8. The word: Gr., with a word.

Ver. 20. Haunts: Or, roosts.

Ver. 26. Fearful: Or, cowardly.



<sup>28</sup> And when he had come to the other side, into the country of the Gadarenes, there met him two demons, coming out of the tombs, exceedingly fierce, so that no one was able to pass by that way. <sup>29</sup> And, behold, they cried out, saying, What have we to do with thee, Son of God? Didst thou come here to torment us before the time? <sup>30</sup> Now there was afar off from them a herd of many swine feeding. And the demons besought him, saying, <sup>31</sup> If thou cast us out, send us away into the herd of swine. <sup>32</sup> He said to them, Go. And coming out they went away into the swine; and, behold, the whole herd rushed down the steep into the sea, and died in the waters. <sup>33</sup> And they that fed them fled, and went away into the city, and told every thing, and what had befallen the demons. <sup>34</sup> And, behold, all the city came out to meet Jesus; and seeing him, they besought him to depart from their borders.

## CHAPTER IX

<sup>1</sup> And entering into a boat he crossed over, and came into his own city.

<sup>2</sup> And behold, they brought to him a paralytic, lying on a bed. And Jesus, seeing their faith, said to the paralytic, Be of good cheer, child; thy sins are forgiven. <sup>3</sup> And behold, some of the scribes said within themselves, This man blasphemeth. <sup>4</sup> And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? <sup>5</sup> For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? <sup>6</sup> But that ye may know that the Son of man has authority on earth to forgive sins, (then he says to the paralytic,) Arise,

and take up thy bed, and go to thy house. <sup>7</sup> And rising up he went away to his house. <sup>8</sup> And seeing it the multitudes feared, and glorified God, who gave such authority to men.

<sup>9</sup> And Jesus, passing on thence, saw a man called Matthew, sitting at the tax-office; and he says to him, Follow me. And he rose up and followed him. <sup>10</sup> And it came to pass that, as he reclined at table in the house, behold, many publicans and sinners came and reclined at table with Jesus and his disciples. <sup>11</sup> And the Pharisees seeing it, said to his disciples, Why does your teacher eat with the publicans and sinners? <sup>12</sup> And hearing it he said, Those who are well need not a physician, but those who are sick. <sup>13</sup> But go, and learn what this means, I wish for mercy and not sacrifice; for I did not come to call righteous men, but sinners.

<sup>14</sup> Then come to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not? <sup>15</sup> And Jesus said to them, Can the sons of the bride-chamber mourn, so long as the bridegroom is with them? But there will come days when the bridegroom is taken away from them, and then they will fast. <sup>16</sup> And no one puts a piece of unfulled cloth on an old garment; for that which fills it up takes from the garment, and a worse rent is made. <sup>17</sup> Nor do they put new wine into old skins; else the skins burst, and the wine runs out, and the skins perish. But they put new wine into fresh skins, and both are preserved together.

<sup>18</sup> While he was speaking these things to them, behold, there came a

Ver. 28. Gadarenes: Many documents read Gergesenes, some, Gerasenes.

IX. Ver. 10. See note Matt. 5:46.

Ver. 15. Sons of the bridechamber; (better), companions of the bridegroom. See Judges

ruler, and bowed down to him, saying, My daughter just now died; but come and lay thy hand on her, and she will live. <sup>19</sup> And Jesus arose and was following him, he and his disciples. <sup>20</sup> And behold, a woman who had a flow of blood twelve years, came behind, and touched the fringe of his garment. <sup>21</sup> For she said within herself, If I only touch his garment, I shall be saved. <sup>22</sup> But Jesus turning and seeing her said, Be of good cheer, daughter; thy faith has saved thee. <sup>23</sup> And the woman was saved from that hour. And Jesus, coming into the house of the ruler, and seeing the flute-players, and the crowd making a tumult, said, <sup>24</sup> Withdraw; for the damsel has not died, but is sleeping. And they laughed at him. <sup>25</sup> But when the crowd was put forth, he went in, and took hold of her hand, and the damsel arose. <sup>26</sup> And the fame of this went forth into all that land.

<sup>27</sup> And as Jesus passed on thence, two blind men followed him, crying out, and saying, Have mercy on us, Son of David. <sup>28</sup> And when he had come into the house, the blind men came to him. And Jesus says to them, Believe ye that I am able to do this? They say to him, Yea, Lord. <sup>29</sup> Then he touched their eyes, saying, According to your faith be it done to you. <sup>30</sup> And their eyes were opened. And Jesus sternly charged them, saying, Take heed, let no one know it. <sup>31</sup> But they went out and spread abroad his fame in all that land.

<sup>32</sup> And as they were going out, behold, they brought to him a dumb man, a demoniac. <sup>33</sup> And when the demon was cast out, the dumb man spoke. And the multitudes won-

dered, saying, It was never so seen in Israel. <sup>34</sup> But the Pharisees said, Through the prince of the demons he casts out the demons.

<sup>35</sup> And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the good news of the kingdom, and healing every kind of disease and every kind of infirmity. <sup>36</sup> And seeing the multitudes, he was moved with compassion for them, because they were harassed, and scattered, as sheep having no shepherd. <sup>37</sup> Then he says to his disciples, The harvest is great, but the workers are few. <sup>38</sup> Pray therefore the Lord of the harvest, that he send forth workers into his harvest.

## CHAPTER X

<sup>1</sup> And calling to him his twelve disciples, he gave them authority over unclean spirits, so as to cast them out, and to heal every kind of disease and every kind of infirmity.

<sup>2</sup> Now the names of the twelve apostles are these: The first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddeus; <sup>4</sup> Simon the Cananæan, and Judas Iscariot, who also betrayed him.

<sup>5</sup> These twelve Jesus sent forth, and charged them, saying, Go not into a way of the Gentiles, and into a city of the Samaritans enter not. <sup>6</sup> But go rather to the lost sheep of the house of Israel. <sup>7</sup> And as ye go, preach, saying, The kingdom of heaven is at hand. <sup>8</sup> Heal the sick, raise the dead, cleanse lepers, cast out demons. As a gift ye received, as a gift impart. <sup>9</sup> Take not gold,

Ver. 34. Through: Or, In.

X. Ver. 4. Cananæan, i. e. (as some suppose,) Zelotes i. e. a zealot for Jewish independence of the heathen. Betrayed him: Or, delivered him up.

Ver. 8. As a gift: Or, gratuitously. Some ancient documents omit, raise the dead.



nor silver, nor brass in your girdles; <sup>10</sup> nor bag for the journey, nor two coats, nor sandals, nor staff; for the workman is worthy of his food. <sup>11</sup> And into whatever city or village ye enter, search out who in it is worthy; and there abide until ye depart. <sup>12</sup> And as ye enter the house, salute it. <sup>13</sup> And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. <sup>14</sup> And whoever does not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet. <sup>15</sup> Verily I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

<sup>16</sup> Behold, I send you forth as sheep in the midst of wolves; become therefore wary as serpents, and guileless as doves. <sup>17</sup> But beware of men; for they will deliver you up to councils, and in their synagogues they will scourge you; <sup>18</sup> and before governors also and kings will ye be brought for my sake, for a testimony to them and to the Gentiles. <sup>19</sup> But whenever they deliver you up, be not anxious how or what to speak; for it will be given you in that hour what to speak. <sup>20</sup> For it is not ye that speak, but the Spirit of your Father that speaks in you. <sup>21</sup> And brother will deliver up brother to death, and father child; and children will rise up against parents, and put them to death. <sup>22</sup> And ye will be hated by all, for my name's sake; but he that endures to the end is the one that will be saved. <sup>23</sup> But when they persecute you in this city, flee into the next; for verily I say to you, ye will not finish the cities of Israel, until the Son of man come.

<sup>24</sup> A disciple is not above the teacher, nor a servant above his lord.

<sup>25</sup> It is enough for the disciple to become as his teacher, and the servant as his lord. If they called the master of the house Beelzebul, how much more those of his household! <sup>26</sup> Fear them not therefore; for there is nothing covered that will not be revealed, and hid that will not be known. <sup>27</sup> What I say to you in the darkness, speak ye in the light; and what ye hear in the ear, preach on the housetops. <sup>28</sup> And fear not those who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a penny? And not one of them shall fall on the ground without your Father. <sup>30</sup> But the very hairs of your head are all numbered. <sup>31</sup> Fear not therefore; ye are of more value than many sparrows. <sup>32</sup> Every one, therefore, who shall confess me before men, him will I also confess before my Father who is in heaven. <sup>33</sup> But whoever denies me before men, him will I also deny before my Father who is in heaven. <sup>34</sup> Think not that I came to send peace on the earth; I came not to send peace, but a sword. <sup>35</sup> For I came to set a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law; <sup>36</sup> and a man's foes will be those of his household. <sup>37</sup> He that loves father or mother more than me, is not worthy of me; and he that loves son or daughter more than me, is not worthy of me. <sup>38</sup> And he that does not take his cross and follow after me, is not worthy of me. <sup>39</sup> He that finds his life will lose it; and he that loses his life for my sake will find it. <sup>40</sup> He that receives you receives me; and he that receives me receives him who sent

Ver. 29. Penny: a copper coin about one cent.

Ver. 34. Send: Gr. cast, (twice).

me. <sup>41</sup> He that receives a prophet in the name of a prophet will receive a prophet's reward; and he that receives a righteous man in the name of a righteous man will receive a righteous man's reward. <sup>42</sup> And whoever gives to drink a cup of cold water only to one of these little ones, in the name of a disciple, verily I say to you, he will by no means lose his reward.

## CHAPTER XI

<sup>1</sup> And it came to pass, when Jesus finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

<sup>2</sup> Now John, having heard in the prison the works of the Christ, sent by his disciples, <sup>3</sup> and said to him, Art thou the Coming One, or are we to look for another? <sup>4</sup> And Jesus answering said to them, Go and report to John what ye hear and see. <sup>5</sup> Blind men receive sight and lame walk, lepers are cleansed and deaf hear, and dead are raised, and poor men have good news preached to them. <sup>6</sup> And happy is he, whoever finds no occasion of stumbling in me.

<sup>7</sup> And as these were going Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? <sup>8</sup> But what went ye out to see? A man clothed in soft raiment? Behold, those who wear soft raiment are in kings' houses. <sup>9</sup> But why went ye out? To see a prophet? Yea, I say to you, and much more than a prophet. <sup>10</sup> This is he of whom it is written, Behold, I send my messenger before thy face,

Who will prepare thy way before thee.

<sup>11</sup> Verily I say to you, among those that are born of women, there has not risen a greater than John the Baptist. But the least in the kingdom of heaven is greater than he.

<sup>12</sup> And from the days of John the Baptist, until now, the kingdom of heaven suffers violence, and men of violence seize on it. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if ye are willing to receive it, he is Elijah that was about to come. <sup>15</sup> He that has ears, let him hear. <sup>16</sup> But to what shall I liken this generation? It is like children sitting in the market places, who calling to their fellows <sup>17</sup> say, We piped to you, and ye did not dance; we wailed, and ye did not beat the breast. <sup>18</sup> For John came neither eating nor drinking, and they say, He has a demon. <sup>19</sup> The Son of man came eating and drinking, and they say, Behold a glutton and a wine-drinker, a friend of publicans and sinners. Yet wisdom is justified by her works.

<sup>20</sup> Then began he to upbraid the cities in which most of his miracles were done, because they repented not. <sup>21</sup> Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment, than for you. <sup>23</sup> And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt go down to the underworld. For if the miracles that were done in thee had been done in Sodom, it would have remained until

Ver. 11. Baptist: See note on Chap. 3:1.

Ver. 14. It: Or, him.

Ver. 19. Is justified: Or, was justified.

Ver. 23. Underworld: the abode of the dead, represented (as in the Old Testament), as underneath, in contrast with heaven above. See Philipians 2:10; Rev. 5:13,13; Luke 16:23.



this day. <sup>24</sup> Nevertheless I say to you, that it will be more tolerable for the land of Sodom in the day of judgment, than for thee.

<sup>25</sup> At that season Jesus answered and said, I thank thee, Father, Lord of heaven and earth, that thou didst hide these things from wise and discerning men, and reveal them to babes; <sup>26</sup> yea, Father, that so it was well-pleasing in thy sight! <sup>27</sup> All things were delivered to me by my Father; and no one knows the Son except the Father; nor does any one know the Father except the Son, and he to whom the Son is pleased to reveal him.

<sup>28</sup> Come to me all ye that labor and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke on you, and learn from me; because I am meek and lowly in heart; and ye shall find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light.

## CHAPTER XII

<sup>1</sup> At that season Jesus went on the sabbath through the grain-fields; and his disciples were hungry, and began to pluck ears of grain, and to eat.

<sup>2</sup> But the Pharisees seeing it said to him, Behold, thy disciples are doing that which it is not lawful to do on the sabbath. <sup>3</sup> And he said to them, Have ye not read what David did, when he was hungry, and those that were with him; <sup>4</sup> how he entered into the house of God, and ate the show-bread, which it was not lawful for him to eat, nor for those that were with him, but for the priests alone?

<sup>5</sup> Or have ye not read in the law, that on the sabbath the priests in the temple profane the sabbath, and are guiltless? <sup>6</sup> But I say to you, that one greater than the temple is here.

<sup>7</sup> But if ye had known what this

means, I wish for mercy and not sacrifice, ye would not have condemned the guiltless. <sup>8</sup> For the Son of man is Lord of the sabbath.

<sup>9</sup> And departing thence, he went into their synagogue. <sup>10</sup> And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him. <sup>11</sup> And he said to them, What man will there be of you, that shall have one sheep, and if this fall into a pit on the sabbath, will not lay hold of it, and raise it up? <sup>12</sup> Of how much more value then is a man than a sheep! So that it is lawful to do good on the sabbath. <sup>13</sup> Then he says to the man, Stretch forth thy hand. And he stretched it forth; and it was restored to health as the other.

<sup>14</sup> But the Pharisees went out, and held a consultation against him, how they might destroy him. <sup>15</sup> But Jesus, knowing it, withdrew thence; and many followed him, and he healed them all. <sup>16</sup> And he charged them that they should not make him known; <sup>17</sup> that it might be fulfilled which was spoken through Isaiah the prophet, saying,

<sup>18</sup> Behold my servant, whom I chose,

My beloved, in whom my soul is well pleased.

I will put my Spirit upon him, And he will declare judgment to the Gentiles.

<sup>19</sup> He will not strive, nor cry aloud;

Nor will any one hear his voice in the streets.

<sup>20</sup> A bruised reed he will not break, And smoking flax he will not quench,

Until he send forth judgment unto victory.

XII. Ver. 6. One greater; Gr., a greater thing, or, something greater.

Ver. 18. Is: Or, was.

<sup>21</sup> And in his name will Gentiles hope.

<sup>22</sup> Then was brought to him a demoniac, blind, and dumb; and he healed him, so that the dumb man spoke and saw. <sup>23</sup> And all the multitudes were amazed, and said, Can this be the Son of David? <sup>24</sup> But the Pharisees hearing it said, This man does not cast out the demons, except through Beelzebul, prince of the demons. <sup>25</sup> And knowing their thoughts he said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself will not stand. <sup>26</sup> And if Satan cast out Satan, he is divided against himself: how then will his kingdom stand? <sup>27</sup> And if I through Beelzebul cast out the demons, through whom do your sons cast them out? Therefore they shall be your judges. <sup>28</sup> But if I through the Spirit of God cast out the demons, then is the kingdom of God come upon you. <sup>29</sup> Or how can one enter into the strong man's house, and seize on his goods, unless he first bind the strong man? and then he will plunder his house. <sup>30</sup> He that is not with me is against me; and he that gathers not with me scatters.

<sup>31</sup> Therefore I say to you, every sin and blasphemy will be forgiven to men; but the blasphemy against the Spirit will not be forgiven. <sup>32</sup> And whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

<sup>33</sup> Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for from the fruit the tree is known.

<sup>34</sup> Brood of vipers! How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaks. <sup>35</sup> The good man out of his good treasure brings forth good things; and the evil man out of his evil treasure brings forth evil things. <sup>36</sup> And I say to you, that every idle word that men shall speak, they will give account of it in the day of judgment. <sup>37</sup> For from thy words thou wilt be justified, and from thy words thou wilt be condemned.

<sup>38</sup> Then some of the scribes and Pharisees answered him saying, Teacher, we wish to see a sign from thee. <sup>39</sup> But he answering said to them, An evil and adulterous generation seeks after a sign; and no sign shall be given to it, but the sign of Jonah the prophet. <sup>40</sup> For as Jonah was three days and three nights in the belly of the great fish, so will the Son of man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will rise up in the judgment with this generation, and will condemn it; because they repented at the preaching of Jonah, and behold, one greater than Jonah is here. <sup>42</sup> The queen of the south will rise in the judgment with this generation, and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, one greater than Solomon is here.

<sup>43</sup> But when the unclean spirit has gone out from the man, it goes through waterless places seeking rest, and finds none. <sup>44</sup> Then it says, I will return into my house whence I came out; and coming it finds it empty and swept and set in order. <sup>45</sup> Then it goes, and takes with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man

Ver. 24, 27, 28. Through: Or, in.

Ver. 39. Adulterous: faithless to God, as often in the Old Testament.

Ver. 41, 42. One greater: Gr. more.



becomes worse than the first. So shall it be also to this wicked generation.

<sup>40</sup> While he was yet speaking to the multitudes, behold, his mother and his brothers were standing without, seeking to speak to him. <sup>48</sup> But he answering said to him that told him, Who is my mother, and who are my brothers? <sup>49</sup> And stretching forth his hand toward his disciples, he said, Behold, my mother and my brothers! <sup>50</sup> For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother.

### CHAPTER XIII

<sup>1</sup> On that day Jesus went out of the house, and sat by the sea-side.

<sup>2</sup> And there were gathered to him great multitudes, so that he entered into a boat and sat down; and all the multitude was standing on the beach.

<sup>3</sup> And he spoke to them many things in parables, saying,

<sup>4</sup> Behold, the sower went forth to sow. And as he sowed, some seeds fell by the way-side, and the birds came and devoured them. <sup>5</sup> And others fell on the rocky places, where they had not much earth; and straightway they sprang up, because they had no depth of earth. <sup>6</sup> And when the sun rose they were scorched and because they had no root, they withered away. <sup>7</sup> And others fell on the thorns; and the thorns came up, and choked them. <sup>8</sup> And other fell on the good ground, and yielded fruit, some a hundred-fold, some sixty, some thirty. <sup>9</sup> He that has ears, let him hear.

<sup>10</sup> And the disciples came and said to him, Why dost thou speak to them in parables? <sup>11</sup> And he answering said to them, To you it is given to

know the mysteries of the kingdom of heaven; but to them it is not given. <sup>12</sup> For whoever has, to him will be given, and he shall have abundance; but whoever has not, even what he has shall be taken from him. <sup>13</sup> Therefore I speak to them in parables; because seeing they see not, and hearing they hear not, nor understand. <sup>14</sup> And to them is fulfilled the prophecy of Isaiah, which says,

With hearing ye will hear, and will not understand;

And seeing ye will see, and will not perceive.

<sup>15</sup> For the heart of this people is become gross.

And their ears are dull of hearing, And their eyes they have closed; Lest they should see with their eyes,

And hear with their ears,

And understand with their heart, And turn, and I should heal them.

<sup>16</sup> But happy are your eyes, because they see; and your ears, because they hear. <sup>17</sup> For verily I say to you, that many prophets and righteous men desired to see what ye are seeing, and did not see, and to hear what ye are hearing, and did not hear.

<sup>18</sup> Hear then the parable of the sower. <sup>19</sup> When any one hears the word of the kingdom and understands not, then comes the evil one and snatches away what has been sown in his heart. This is the one that was sown by the way-side.

<sup>20</sup> And the one that was sown on the rocky places, this is he that hears the word, and straightway with joy receives it; <sup>21</sup> yet he has not root in himself, but is only for a season; and when tribulation or persecution

Ver. 46. Many documents add Ver. 47. And one said to him, Behold, thy mother and thy brothers are standing without, seeking to speak to thee. See Luke 8:20.

XIII. Ver. 11. Or, Because to you. Mysteries: Mystery means in the New Testament not a thing that cannot be understood, but a thing, unknown until it is revealed by God.

arises because of the word, straightway he stumbles. <sup>22</sup> And the one that was sown among the thorns, this is he that hears the word, and the anxiety of the age and the deceitfulness of riches choke the word, and it becomes unfruitful. <sup>23</sup> And the one that was sown on the good ground, this is he that hears the word and understands; who bears fruit, and produces, some a hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable he set before them, saying, The kingdom of heaven is to be likened to a man that sowed good seed in his field. <sup>25</sup> But while men slept, his enemy came and sowed darnel in the midst of the wheat, and went away. <sup>26</sup> And when the blade sprang up and produced fruit, then appeared the darnel also. <sup>27</sup> And the servants of the householder came and said to him, Sir, didst thou not sow good seed in thy field? Whence then has it darnel? <sup>28</sup> He said to them, An enemy did this. The servants said to him, Dost thou wish us then to go and gather them up? <sup>29</sup> He said, Nay, lest while ye gather up the darnel, ye root up the wheat with them. <sup>30</sup> Let both grow together until the harvest. And in the season of harvest I will say to the reapers, Gather up first the darnel, and bind them in bundles to burn them; but gather the wheat into my barn.

<sup>31</sup> Another parable he put forth to them, saying, The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field: <sup>32</sup> which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches.

<sup>33</sup> Another parable he spoke to them: The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, until it was all leavened.

<sup>34</sup> All these things Jesus spoke to the multitudes in parables; and without a parable he spoke nothing to them; <sup>35</sup> that it might be fulfilled which was spoken through the prophet, saying,

I will open my mouth in parables;  
I will utter things hidden from the foundation of the world.

<sup>36</sup> Then leaving the multitudes, he went into the house. And his disciples came to him, saying, Explain to us the parable of the darnel of the field. <sup>37</sup> And answering he said to them, He that sows the good seed is the Son of man. <sup>38</sup> The field is the world. The good seed, these are the sons of the kingdom; but the darnel are the sons of the evil one, <sup>39</sup> and the enemy that sowed them is the devil. The harvest is the end of the age; and the reapers are angels. <sup>40</sup> As therefore the darnel are gathered up and are burned with fire, so will it be in the end of the age. <sup>41</sup> The Son of man will send forth his angels, and they will gather out of his kingdom all things that cause stumbling, and those who do iniquity, <sup>42</sup> and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth! <sup>43</sup> Then will the righteous shine forth as the sun in the kingdom of their Father. He that has ears, let him hear.

<sup>44</sup> Again, the kingdom of heaven is like a treasure hidden in the field, which a man found and hid, and in his joy he goes and sells all that he has, and buys that field.

Ver. 22. The age: i. e., the present age. Compare Ch. 12 : 32.

Ver. 25. Darnel: a noxious weed, closely resembling wheat until it heads out.

Ver. 32. Lodge: Or, roost.

Ver. 33. Measure: Nearly a peck and a half.

Ver. 40. End of the age: Or, consummation of the age.



CHAPTER XIV

<sup>45</sup> Again, the kingdom of heaven is like a merchant seeking goodly pearls; <sup>46</sup> and having found one pearl of great price, he went and sold all that he had, and bought it.

<sup>47</sup> Again, the kingdom of heaven is like a net, cast into the sea, and gathering together of every kind.

<sup>48</sup> Which, when it was filled, they drew up on the beach, and sat down and gathered the good into vessels, but cast the bad away. <sup>49</sup> So will it be in the end of the age. The angels will go forth, and will separate the wicked from the midst of the righteous, <sup>50</sup> and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth!

<sup>51</sup> Did ye understand all these things? They say to him, Yea.

<sup>52</sup> And he said to them, Therefore every scribe, who has been disciplined to the kingdom of heaven is like a householder, who brings forth out of his treasure new things and old.

<sup>53</sup> And it came to pass, when Jesus completed these parables, he departed thence.

<sup>54</sup> And coming into his own country, he taught them in their synagogue; so that they were astonished, and said, Whence has this man this wisdom, and the miracles? Is not this the carpenter's son? <sup>55</sup> Is not his mother called Mary, and his brothers, James, and Joseph, and Simon, and Judas? <sup>56</sup> And his sisters, are they not all with us? Whence then has this man all these things? <sup>57</sup> And they were made to stumble because of him. But Jesus said to them, A prophet is not without honor, except in his own country, and in his own house. <sup>58</sup> And he did not many miracles there, because of their unbelief.

<sup>1</sup> At that season Herod the tetrarch heard the report concerning Jesus, <sup>2</sup> and said to his servants, This is John the Baptist; he is risen from the dead, and therefore do these powers work in him.

<sup>3</sup> For Herod laid hold of John, and bound him and put him in prison, for the sake of Herodias, the wife of Philip, his brother. <sup>4</sup> For John said to him, It is not lawful for thee to have her. <sup>5</sup> And wishing to kill him, he feared the multitude, because they held him to be a prophet. <sup>6</sup> But when Herod's birthday came, the daughter of Herodias danced before them, and pleased Herod. <sup>7</sup> Whereupon he promised with an oath, to give her whatever she should ask. <sup>8</sup> And, being urged on by her mother, she says, Give me here on a dish, the head of John the Baptist. <sup>9</sup> And the king was grieved; but for the sake of his oaths, and of those who reclined at table with him, he commanded it to be given. <sup>10</sup> And he sent, and beheaded John in the prison. <sup>11</sup> And his head was brought on a dish, and given to the damsel; and she brought it to her mother. <sup>12</sup> And his disciples came and took up the corpse and buried it; and they went and reported it to Jesus.

<sup>13</sup> And hearing it Jesus withdrew thence in a boat, into a desert place apart. And the multitudes hearing of it, followed him on foot from the cities. <sup>14</sup> And coming forth he saw a great multitude, and had compassion on them, and healed their sick.

<sup>15</sup> And when evening came, the disciples came to him, saying, The place is desert, and the time is already passed away; dismiss the multitudes, that they may go away into the vil-

Ver. 49. End of the age: Or, consummation of the age.

XIV. Ver. 2. These powers: Or, the powers.

lages, and buy themselves food. <sup>16</sup> But Jesus said to them, They need not go away; do ye give them to eat. <sup>17</sup> And they say to him, We have here but five loaves, and two fishes. <sup>18</sup> And he said, Bring them here to me. <sup>19</sup> And he commanded the multitudes to recline on the grass; and he took the five loaves and the two fishes, and looking up to heaven he blessed, and broke, and gave the loaves to the disciples, and the disciples to the multitudes. <sup>20</sup> And they all ate, and were satisfied; and they took up of that which remained over of the pieces, twelve traveling-baskets full. <sup>21</sup> And those who ate were about five thousand men, besides women and children.

<sup>22</sup> And straightway he constrained the disciples to enter into the boat and to go before him to the other side, until he should dismiss the multitudes. <sup>23</sup> And having dismissed the multitudes, he went up into the mountain apart to pray; and when evening was come, he was there alone. <sup>24</sup> But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. <sup>25</sup> And in the fourth watch of the night he came to them, walking on the sea. <sup>26</sup> And the disciples, seeing him walking on the sea, were troubled, saying, It is a specter. And they cried out for fear. <sup>27</sup> But straightway Jesus spoke to them, saying, Be of good cheer; it is I, fear not. <sup>28</sup> And Peter answering him said, Lord, if it is thou, bid me come to thee on the water. <sup>29</sup> And he said, Come. And stepping down from the boat, Peter walked on the water, and came to Jesus. <sup>30</sup> But seeing the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me! <sup>31</sup> And straightway Jesus stretching forth his hand took hold

of him, and says to him, O thou of little faith, why didst thou doubt? <sup>32</sup> And when they had entered into the boat the wind ceased. <sup>33</sup> And those who were in the boat worshipped him, saying, Truly, thou art God's Son.

<sup>34</sup> And crossing over, they came into the land of Gennesaret. <sup>35</sup> And the men of that place, knowing him, sent into all that region round about, and brought to him all that were sick; <sup>36</sup> and they besought him that they might only touch the fringe of his garment; and as many as touched were made well.

## CHAPTER XV

<sup>1</sup> Then there come to Jesus from Jerusalem Pharisees and scribes, saying, <sup>2</sup> Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. <sup>3</sup> And answering he said to them, Why do ye also transgress the commandment of God, for the sake of your tradition? <sup>4</sup> For God said, Honor thy father and thy mother; and he that speaks evil of father or mother, let him surely die. <sup>5</sup> But ye say, Whoever says to his father or his mother, It is a gift to God, whatever thou mightest be profited with from me, <sup>6</sup> he shall not honor his father; and ye made void the word of God, for the sake of your tradition. <sup>7</sup> Hypocrites! Well did Isaiah prophesy concerning you, saying,

<sup>8</sup> This people honor me with their lips,

But their heart is far from me.

<sup>9</sup> But in vain they worship me, Teaching as doctrines precepts of men.

<sup>10</sup> And calling to him the multitude, he said to them, Hear, and understand: <sup>11</sup> Not that which enters

Ver. 20. Traveling-baskets: such as the Jews used.



into the mouth defiles the man; but that which proceeds out of the mouth, this defiles the man.

<sup>12</sup> Then come to him the disciples, and say to him, Knowest thou that the Pharisees, when they heard the saying, were made to stumble?

<sup>13</sup> And he answering said, Every plant which my heavenly Father planted not, shall be rooted up.

<sup>14</sup> Let them alone; they are blind guides; and if a blind man guide a blind man, both will fall into a pit.

<sup>15</sup> And Peter answering said to him, Explain to us this parable.

<sup>16</sup> And he said, Are ye also even yet without understanding?

<sup>17</sup> Do ye not perceive that whatever goes into the mouth passes into the belly, and is cast out into the drain?

<sup>18</sup> But the things that proceed out of the mouth come forth out of the heart; and it is these that defile the man.

<sup>19</sup> For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false-witnessings, blasphemies. <sup>20</sup> These are the things that defile the man; but to eat with unwashed hands defiles not the man.

<sup>21</sup> And Jesus, going forth thence, withdrew into the region of Tyre and Sidon.

<sup>22</sup> And behold, a woman of Canaan, coming out from those borders, cried to him, saying, Have mercy on me, O Lord, Son of David, my daughter is grievously possessed with a demon. <sup>23</sup> But he answered her not a word.

And his disciples came and besought him saying, Dismiss her; because she cries after us.

<sup>24</sup> But he answering said, I was not sent except to the lost sheep of the house of Israel. <sup>25</sup> But she came and worshiped him, saying, Lord, help me.

<sup>26</sup> And he answering said, It is not good to take the children's bread,

and cast it to the dogs. <sup>27</sup> And she said, Yea, Lord; for even the dogs eat of the crumbs that fall from their masters' table. <sup>28</sup> Then Jesus, answering said to her, O woman, great is thy faith; be it done to thee as thou dost wish.

And her daughter was healed from that hour.

<sup>29</sup> And departing thence, Jesus came near to the sea of Galilee; and going up into the mountain, he sat there. <sup>30</sup> And there came to him great multitudes, having with them lame, blind, dumb, maimed, and many others, and laid them down at his feet, and he healed them;

<sup>31</sup> so that the multitudes wondered, when they saw dumb men speaking, maimed whole, and lame walking, and blind seeing; and they glorified the God of Israel.

<sup>32</sup> And Jesus calling to him his disciples said, I have compassion on the multitude, because they have been with me now three days, and have nothing to eat; and I am not willing to dismiss them fasting, lest they faint in the way.

<sup>33</sup> And the disciples say to him, Whence should we have so many loaves in the wilderness, as to satisfy so great a multitude?

<sup>34</sup> And Jesus says to them, How many loaves have ye? And they said, Seven, and a few little fishes.

<sup>35</sup> And he commanded the multitudes to recline on the ground. <sup>36</sup> And he took the seven loaves and the fishes, and gave thanks, and broke, and gave to the disciples, and the disciples to the multitude.

<sup>37</sup> And they all ate, and were satisfied. And they took up that which remained over of the pieces seven market-baskets full.

<sup>38</sup> And they who ate were four thousand men, besides women and children. <sup>39</sup> And dismissing the

Ver. 25. Worshiped him: Or, bowed down to him.

Ver. 26, 27. Dogs: Gr. little dogs, i. e. domestic dogs. Most dogs were wild and were disliked; they served as scavengers.

Ver. 37. Market-baskets: Or, grain-baskets—larger than the traveling-baskets of Ch. 14:20.

multitudes, he entered into the boat, and came into the borders of Magadan.

## CHAPTER XVI

<sup>1</sup> And the Pharisees and Sadducees came and, trying him, asked him to show them a sign from heaven. <sup>2</sup> And he answering said to them, <sup>3</sup> An evil and adulterous generation seeks after a sign; and no sign shall be given to it, except the sign of Jonah. And he left them, and departed.

<sup>4</sup> And coming to the other side, his disciples forgot to take bread. <sup>5</sup> And Jesus said to them, Take heed, and beware of the leaven of the Pharisees and Sadducees. <sup>6</sup> And they reasoned among themselves, saying, We took no bread! <sup>7</sup> And Jesus knowing it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? <sup>8</sup> Do ye not yet perceive nor remember the five loaves of the five thousand, and how many traveling-baskets ye took up? <sup>9</sup> Nor the seven loaves of the four thousand, and how many market-baskets ye took up? <sup>10</sup> How is it that ye do not perceive that I spoke not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees! <sup>11</sup> Then they understood, that he did not bid them beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

<sup>12</sup> And having come into the region of Caesarea Philippi, Jesus asked his disciples, saying, Who do men say that the Son of man is?

<sup>13</sup> They said, Some, John the Baptist; others, Elijah; and others, Jeremiah, or one of the prophets.

<sup>14</sup> He says to them, But who do ye say that I am? <sup>15</sup> And Simon Peter, answering said, Thou art the Christ, the Son of the living God. <sup>16</sup> And Jesus answering said to him, Happy art thou, Simon Bar-jonah; for flesh and blood did not reveal it to thee, but my Father who is in heaven. <sup>17</sup> And I also say to thee, that thou art Peter, and on this rock I will build my church; and the gates of the underworld shall not prevail against it. <sup>18</sup> I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth will be bound in heaven; and whatever thou shalt loose on earth will be loosed in heaven. <sup>19</sup> Then he charged the disciples, that they should tell no one that he was the Christ.

<sup>20</sup> From that time, began Jesus Christ to show to his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised up. <sup>21</sup> And Peter taking him aside began to rebuke him, saying, Be it far from thee, Lord; this shall not be to thee. <sup>22</sup> But he turned and said to Peter, Get thee behind me, Satan; thou art a stumbling-block to me; for thou art not thinking the things of God, but those of men.

<sup>23</sup> Then Jesus said to his disciples, If any one wishes to come after me, let him deny himself, and take up his cross, and follow me. <sup>24</sup> For who-

XVI. Ver. 2. Adulterous: See note on Ch. 12:39. Many documents, some ancient, add after, An evil and adulterous generation seeks after a sign: When it is evening ye say, Fair weather, for the sky is red. And in the morning, A storm to-day! for the sky is red and lowering. Ye know how to discern the face of the sky, and can ye not the signs of the times? See Luke 12:54.

Ver. 13. In many ancient copies: that I the Son of man am.

Ver. 17. Bar-jonah i. e. son of Jonah.

Ver. 18. Peter: i. e. Rock. The underworld: See note on Chap. 11: 23.

Ver. 21. Many ancient documents omit Christ.

Ver. 22. Literally, [God] be merciful to thee, Lord.

Ver. 24. Deny: Or, renounce.



ever wishes to save his life shall lose it; and whoever loses his life for my sake, shall find it. <sup>26</sup> For what will a man be profited, if he gain the whole world, and forfeit his soul? Or what will a man give as an exchange for his soul? <sup>27</sup> For the Son of man is going to come in the glory of his Father, with his angels; and then he will render to each one according to his actions. <sup>28</sup> Verily I say to you, there are some of those that stand here, who will not taste death, until they see the Son of man coming in his kingdom.

## CHAPTER XVII

<sup>1</sup> And after six days Jesus takes with him Peter, and James, and John his brother, and brings them up into a high mountain apart. <sup>2</sup> And he was transfigured before them; and his face shone as the sun, and his garments became white as the light. <sup>3</sup> And behold, there appeared to them Moses and Elijah talking with him. <sup>4</sup> And Peter answering said to Jesus, Lord, it is good for us to be here. If it please thee, let us make here three booths; one for thee, and one for Moses, and one for Elijah. <sup>5</sup> While he was yet speaking, behold, a bright cloud overshadowed them. And behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. <sup>6</sup> And the disciples hearing it fell on their face, and were exceedingly afraid. <sup>7</sup> And Jesus came to them and touching them said, Arise, and be not afraid. <sup>8</sup> And lifting up their eyes, they saw no one except Jesus alone.

<sup>9</sup> And as they were coming down out of the mountain, Jesus commanded them, saying, Tell no one

the vision, until the Son of man is risen from the dead. <sup>10</sup> And his disciples asked him, saying, Why then say the scribes that Elijah must first come? <sup>11</sup> And answering he said, Elijah indeed comes, and will restore all things. <sup>12</sup> But I say to you, that Elijah has already come, and they knew him not, but did with him whatever they wished. So also is the Son of man about to suffer by them. <sup>13</sup> Then the disciples understood that he spoke to them concerning John the Baptist.

<sup>14</sup> And when they had come to the multitude, there came to him a man, kneeling to him, and saying, <sup>15</sup> Lord, have mercy on my son; for he is epileptic and suffers grievously; for often he falls into the fire, and often into the water. <sup>16</sup> And I brought him to thy disciples, and they could not heal him. <sup>17</sup> And Jesus answering said, O generation without faith and perverse, how long shall I be with you? How long shall I bear with you? Bring him hither to me. <sup>18</sup> And Jesus rebuked him; and the demon went out from him, and the boy was healed from that hour.

<sup>19</sup> Then the disciples coming to Jesus apart, said, Why could not we cast it out? <sup>20</sup> And he said to them, Because of your little faith. For verily I say to you, if ye have faith as a grain of mustard, ye will say to this mountain, Remove hence to yonder place, and it will remove; and nothing will be impossible to you.

<sup>22</sup> And while they were gathering themselves together in Galilee, Jesus said to them, The Son of man is about to be delivered into the hands of men; <sup>23</sup> and they will kill him, and on the third day he will be raised up. And they were exceedingly grieved.

Ver. 26. Soul: The same Greek word, in ver. 25, is translated life.

XVII. Ver. 5. Am: Or. was.

Ver. 20. Many documents add ver. 21: But this kind comes not out except by prayer and fasting. See Mark 9:29.

Ver. 22. Were gathering themselves together: Many documents read, were sojourning.

<sup>24</sup> And when they had come to Capernaum, those who received the half-shekel came to Peter, and said, Does not your teacher pay the half-shekel? <sup>25</sup> He says, Yes. And when he entered the house, Jesus anticipated him, saying, What thinkest thou, Simon? The kings of the earth, from whom do they receive tax or tribute? From their sons, or from others? <sup>26</sup> When he said, From others, Jesus said to him, So then the sons are free. <sup>27</sup> But that we may not cause them to stumble, go to the sea and cast a hook, and draw up the fish that first comes up; and opening its mouth thou wilt find a shekel; that take, and give to them for me and thee.

## CHAPTER XVIII

<sup>1</sup> At that time came the disciples to Jesus, saying, Who then is greatest in the kingdom of heaven? <sup>2</sup> And calling a little child to him, he placed it in the midst of them, <sup>3</sup> and said, Verily I say to you, if ye do not turn and become as the little children, ye shall by no means enter into the kingdom of heaven. <sup>4</sup> Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. <sup>5</sup> And whoever receives one such little child, in my name, receives me. <sup>6</sup> But whoever causes one of these little ones that believe on me to stumble, it is profitable for him that a great mill-stone should be hanged about his neck, and he should be sunk in the depth of the sea.

<sup>7</sup> Woe to the world, because of stumbling-blocks! For it must needs be that stumbling-blocks come; but woe to that man, through whom the stumbling-block comes! <sup>8</sup> But if thy

hand or thy foot is causing thee to stumble, cut it off, and cast it from thee. It is good for thee to enter into life lame or maimed, rather than having two hands or two feet to be cast into the eternal fire. <sup>9</sup> And if thine eye is causing thee to stumble, pluck it out and cast it from thee. It is good for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

<sup>10</sup> See that ye despise not one of these little ones; for I say to you, that their angels in heaven continually behold the face of my Father who is in heaven.

<sup>12</sup> What think ye? If any one has a hundred sheep, and one of them goes astray, does he not leave the ninety and nine and go to the mountains and seek that which is going astray? <sup>13</sup> And if it be that he find it, verily I say to you, he rejoices over it more than over the ninety and nine that have not gone astray. <sup>14</sup> Even so it is not the will of your Father who is in heaven, that one of these little ones perish.

<sup>15</sup> But if thy brother sin, go show him his fault between thee and him alone. If he hear thee, thou hast gained thy brother. <sup>16</sup> But if he hear not, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he refuse to hear them, tell it to the church; and if he neglect to hear the church also, let him be to thee as the Gentile and the publican. <sup>18</sup> Verily I say to you, whatever ye bind on earth shall be bound in heaven; and whatever ye loose on earth shall be loosed in heaven.

<sup>19</sup> Again I say to you, that if two of you agree on earth, concerning

Ver. 24. Half-shekel: See Exodus 30:13,15.  
XVIII. Ver. 10. Many documents add ver. 11: For the Son of man came to save that which was lost. See Luke 19:10.  
Ver. 15. After, sin: Many documents add: against thee. See ver. 21.



any thing that they ask, it shall be done for them by my Father who is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

<sup>21</sup> Then Peter came and said to him, Lord, how often shall my brother sin against me, and I forgive him? Until seven times? <sup>22</sup> Jesus says to him, I say not to thee, until seven times, but until seventy times seven.

<sup>23</sup> Therefore is the kingdom of heaven to be likened to a king, who wished to make a reckoning with his servants. <sup>24</sup> And when he had begun to reckon, there was brought to him one, who owed ten thousand talents. <sup>25</sup> But as he was not able to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down and prostrated himself before him, saying, Have patience with me, and I will pay thee all. <sup>27</sup> And the lord of that servant, moved with compassion, released him, and forgave him the debt. <sup>28</sup> But that servant went out, and found one of his fellow-servants, who owed him a hundred denaries; and laying hold of him he began to choke him, saying, Pay what thou owest. <sup>29</sup> So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. <sup>30</sup> And he would not; but went and cast him into prison, until he should pay that which was due. <sup>31</sup> So his fellow-servants, seeing what was done, were exceedingly grieved, and came and stated to their lord all that was done.

<sup>32</sup> Then calling him to him, his lord says to him, Thou wicked servant! I forgave thee all the debt, because thou besoughtest me. <sup>33</sup> Shouldest not thou also have had pity on thy fellow-servant, as I too had pity on thee? <sup>34</sup> And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. <sup>35</sup> So also will my heavenly Father do to you, if ye forgive not every one his brother from your hearts.

## CHAPTER XIX

<sup>1</sup> And it came to pass, when Jesus finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan. <sup>2</sup> And great multitudes followed him, and he healed them there.

<sup>3</sup> And there came to him Pharisees, trying him and saying, Is it lawful for a man to put away his wife for every cause? <sup>4</sup> And he answering said to them, Have ye not read, that he who made them from the beginning made them male and female, <sup>5</sup> and said, For this cause shall a man leave his father and mother, and shall cleave to his wife, and the two shall be one flesh? <sup>6</sup> So that they are no longer two, but one flesh. What therefore God joined together, let not man put asunder.

<sup>7</sup> They say to him, Why then did Moses command to give a bill of divorce, and to put her away? <sup>8</sup> He says to them, Moses for your hardness of heart permitted you to put away your wives; but from the be-

Ver. 22. Or, seventy-seven times.

Ver. 24. The talent was probably worth about \$1000. When we remember that the purchasing power of money has decreased several fold since then, the value of the debt is enormous. A denary was about sixteen cents and in purchasing power might be fairly compared to our dollar.

Ver. 28. Literally, If thou owest anything.

XIX. Ver. 4. Made: some ancient documents read, created.

ginning it has not been so. <sup>9</sup> And I say to you, Whoever puts away his wife, except for fornication, and marries another, commits adultery. And he that marries her when she is [so] put away commits adultery.

<sup>10</sup> The disciples say to him, If the case of the man is so with his wife, it is not expedient to marry. <sup>11</sup> But he said to them, Not all men can receive this saying, but those to whom it is given. <sup>12</sup> For there are eunuchs, who were so born from the mother's womb; and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive it, let him receive it.

<sup>13</sup> Then were brought to him little children, that he might put his hands on them and pray; and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer the little children, and forbid them not to come to me; for to such belongs the kingdom of heaven. <sup>15</sup> And he put his hands on them, and departed thence.

<sup>16</sup> And behold, one came to him and said, Teacher, what good shall I do, that I may have eternal life?

<sup>17</sup> He said to him, Why dost thou ask me concerning good? One is the Good. But if thou wishest to enter into life, keep the commandments. <sup>18</sup> He says to him, Which? And Jesus said, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; <sup>19</sup> Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. <sup>20</sup> The young man says to him, All these things I have observed; what lack I yet? <sup>21</sup> Jesus said to him, If

thou wishest to be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. <sup>22</sup> But when the young man heard the saying, he went away grieved; for he was one that had great possessions.

<sup>23</sup> And Jesus said to his disciples, Verily I say to you, It is difficult for a rich man to enter into the kingdom of heaven. <sup>24</sup> And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup> And the disciples, hearing it, were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus, looking on them, said to them, With men this is impossible; but with God all things are possible.

<sup>27</sup> Then Peter answering said to him, Behold, we left all, and followed thee; what then shall we have?

<sup>28</sup> And Jesus said to them, Verily I say to you, that ye who followed me, in the renovation, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one who left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive manifold more, and shall inherit eternal life. <sup>30</sup> But many first will be last, and last first.

## CHAPTER XX

<sup>1</sup> For the kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. <sup>2</sup> And having agreed with the laborers for a denary a day, he sent them into his vineyard. <sup>3</sup> And he went out about the

Ver. 9. Some ancient documents omit the words, And he that marries her, etc.

Ver. 14. Suffer: Or, permit.

Ver. 28. Renovation: Gr. regeneration. See Rev. 21:5.

XX. Ver. 2. A denary: About one-third more than the daily pay of a Roman soldier. See Note on 18: 24.



third hour, and saw others standing in the market-place idle. <sup>4</sup> And to them he said, Go ye also into the vineyard, and whatever is right I will give you. And they went. <sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup> And about the eleventh he went out, and found others standing, and says to them, Why stand ye here all the day idle? <sup>7</sup> They say to him, Because no one hired us. He says to them, Go ye also into the vineyard. <sup>8</sup> When evening came, the lord of the vineyard says to his steward, Call the laborers, and pay them the wages, beginning from the last to the first. <sup>9</sup> Those that were hired about the eleventh hour came, and received every man a denary. <sup>10</sup> But when the first came, they supposed that they should receive more; and they also received each one a denary. <sup>11</sup> And on receiving it, they murmured against the householder, <sup>12</sup> saying, These last made one hour, and thou madest them equal to us, who bore the burden of the day, and the burning heat. <sup>13</sup> But he answering said to one of them, Friend, I do thee no wrong. Didst thou not agree with me for a denary? <sup>14</sup> Take what is thine, and go. But it is my will to give to this last, even as to thee. <sup>15</sup> Is it not lawful for me to do what I will with mine own? Or is thine eye evil, because I am good? <sup>16</sup> So will the last be first, and the first last.

<sup>17</sup> And as Jesus was going up to Jerusalem, he took with him the twelve disciples, and in the way he said to them, <sup>18</sup> Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, <sup>19</sup> and will

deliver him to the Gentiles to mock and scourge and crucify; and on the third day he will be raised up.

<sup>20</sup> Then came to him the mother of the sons of Zebedee, with her sons, bowing down and asking a certain thing of him. <sup>21</sup> He said to her, What dost thou wish? She says to him, Command that these my two sons sit, one on thy right hand, and one on thy left, in thy kingdom. <sup>22</sup> But Jesus answering said, Ye know not what ye are asking. Are ye able to drink of the cup that I am about to drink? They say to him, We are able. <sup>23</sup> He says to them, Of my cup indeed ye shall drink; but to sit on my right hand, and on my left, is not mine to give, but is for those for whom it has been prepared by my Father. <sup>24</sup> And the ten, hearing it, were much displeased about the two brothers. <sup>25</sup> But Jesus called them to him and said, Ye know that the rulers of the Gentiles lord it over them, and those that are great exercise authority over them. <sup>26</sup> Not so shall it be among you; <sup>27</sup> but whoever wishes to become great among you, shall be your minister; and whoever wishes to be first among you, shall be your servant; <sup>28</sup> even as the Son of man came not to be ministered to, but to minister, and give his life a ransom for many.

<sup>29</sup> And as they were going forth from Jericho, a great multitude followed him. <sup>30</sup> And behold, two blind men sitting by the way-side, hearing that Jesus was passing by, cried, saying, Lord, have mercy on us, Son of David. <sup>31</sup> And the multitude rebuked them, that they should be silent. But they cried the more, saying, Lord, have mercy on us, Son of David. <sup>32</sup> And Jesus stood still, and called them, and said, What do ye wish me to do for you? <sup>33</sup> They

say to him, Lord, that our eyes may be opened. <sup>24</sup> And Jesus, moved with compassion, touched their eyes; and straightway they received their sight; and they followed him.

## CHAPTER XXI

<sup>1</sup> And when they drew near to Jerusalem, and came to Bethphage, to the mount of Olives, Jesus sent two disciples, <sup>2</sup> saying to them, Go into the village that is over against you, and straightway ye will find an ass tied, and a colt with her; loose them and bring them to me. <sup>3</sup> And if any one say aught to you, ye shall say, The Lord has need of them; and straightway he will send them. <sup>4</sup> Now all this has come to pass, that it might be fulfilled which was spoken through the prophet, saying,

<sup>5</sup> Say to the daughter of Zion, Behold, thy King comes to thee, Meek, and riding on an ass, And on a colt, the foal of a beast of burden.

<sup>6</sup> And the disciples went and did as Jesus directed them, <sup>7</sup> and brought the ass, and the colt, and put on them their garments; and he sat thereon. <sup>8</sup> And most of the multitude spread their own garments in the way; others cut branches from the trees, and spread them in the way. <sup>9</sup> And the multitudes that went before him and that followed, cried, saying, Hosanna to the Son of David, Blessed is he who comes in the name of the Lord, Hosanna in the highest. <sup>10</sup> And when he entered into Jerusalem, all the city was shaken, saying, Who is this? <sup>11</sup> The multitudes said, This is the prophet Jesus, from Nazareth of Galilee.

<sup>12</sup> And Jesus entered into the temple, and put out all that sold and bought in the temple, and overturned

the tables of the money-changers, and the seats of those who sold the doves. <sup>13</sup> And he says to them, It is written,

My house shall be called a house of prayer;

But ye are making it a robbers' den.

<sup>14</sup> And blind and lame came to him in the temple; and he healed them.

<sup>15</sup> But the chief priests and the scribes, seeing the wonders that he did, and the children that were crying in the temple, and saying, Hosanna to the Son of David, were much displeased, <sup>16</sup> and said to him, Dost thou hear what these are saying? Jesus says to them, Yea; did ye never read, From the mouth of babes and sucklings thou hast perfected praise? <sup>17</sup> And leaving them, he went forth out of the city to Bethany, and lodged there.

<sup>18</sup> In the morning, returning to the city, he was hungry. <sup>19</sup> And seeing a fig-tree by the way, he came to it, and found nothing thereon but leaves only. And he says to it, No more shall fruit come from thee forever. And immediately the fig-tree withered away. <sup>20</sup> And seeing it the disciples wondered, saying, How the fig-tree did immediately wither away!

<sup>21</sup> And Jesus answering said to them, Verily I say to you, if ye have faith, and do not doubt, not only shall ye do what is done to the fig-tree, but even if ye say to this mountain, Be thou taken up and cast into the sea, it shall be done. <sup>22</sup> And all things whatever ye ask in prayer, believing, ye shall receive.

<sup>23</sup> And when he came into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority art thou doing these things? and

Ver. 9. Hosanna: i. e. Save now!

Ver. 12. Many documents read, temple of God:



who gave thee this authority?

<sup>24</sup> And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I too will tell by what authority I am doing these things.

<sup>25</sup> The baptism (immersion) of John, whence was it? from heaven, or from men? And they reasoned with themselves, saying, If we say, From heaven, he will say to us, Why then did ye not believe him? <sup>26</sup> But if we say, From men, we fear the multitude; for all hold John to be a prophet. <sup>27</sup> And they answered Jesus, saying, We do not know. He also said to them, Neither do I tell you, by what authority I am doing these things.

<sup>28</sup> But what think ye? A man had two children; and he came to the first, and said, Child, go work to-day in the vineyard. <sup>29</sup> And he answering said, I will not; but afterward he regretted, and went. <sup>30</sup> And he came to the second, and said likewise. And he answering said, I go, sir; and went not. <sup>31</sup> Which of the two did the father's will? They say, The first. Jesus says to them, Verily I say to you, that the publicans and the harlots go into the kingdom of God before you. <sup>32</sup> For John came to you in the way of righteousness, and ye did not believe him; but the publicans and the harlots believed him; and ye, when ye saw it, did not even regret afterward, that ye might believe him.

<sup>33</sup> Hear another parable. There was a man that was a householder, who planted a vineyard, and put a hedge around it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went abroad. <sup>34</sup> And when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits. <sup>35</sup> And the husbandmen taking his servants, beat one, and killed an-

other, and stoned another. <sup>36</sup> Again he sent other servants, more than the first; and they did to them likewise. <sup>37</sup> But afterward he sent to them his son, saying, They will reverence my son. <sup>38</sup> But the husbandmen, upon seeing the son, said among themselves, This is the heir; come, let us kill him, and have his inheritance. <sup>39</sup> And taking him, they thrust him forth out of the vineyard, and killed him. <sup>40</sup> When therefore the lord of the vineyard comes, what will he do to those husbandmen? <sup>41</sup> They say to him, He will miserably destroy those miserable men, and will let out the vineyard to other husbandmen, who will deliver over to him the fruits in their seasons.

<sup>42</sup> Jesus says to them, Did ye never read in the Scriptures,

The stone which the builders rejected,

The same is become the head of the corner;

This was from the Lord,

And it is wonderful in our eyes?

<sup>43</sup> Therefore I say to you, The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof. <sup>44</sup> And he that falls on this stone will be broken; but on whomsoever it falls, it will scatter him as dust.

<sup>45</sup> And the chief priests and Pharisees, hearing his parables, knew that he spoke of them. <sup>46</sup> And while seeking to lay hold of him, they feared the multitudes, since they held him to be a prophet.

## CHAPTER XXII

<sup>1</sup> And Jesus answering spoke to them again in parables, saying,

<sup>2</sup> The kingdom of heaven is to be likened to a king, who made a marriage feast for his son. <sup>3</sup> And he sent his servants to call those who were invited to the marriage feast; and

they would not come. <sup>4</sup> Again he sent other servants, saying, Tell those who are invited, Behold, I have prepared my breakfast; my oxen and my fatlings are killed, and all things are ready; come to the marriage feast. <sup>5</sup> But they made light of it, and went away; one to his own farm, another to his merchandise; <sup>6</sup> and the rest laid hold of his servants, and insulted and killed them. <sup>7</sup> And the king was angry; and sending his soldiers, he destroyed those murderers, and burned their city. <sup>8</sup> Then he says to his servants, The wedding is ready, but they who were invited were not worthy. <sup>9</sup> Go therefore into the partings of the highways, and as many as ye find, invite to the marriage feast. <sup>10</sup> And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the bridal hall was filled with guests.

<sup>11</sup> And the king, coming in to behold the guests, saw there a man not clothed with a wedding garment; <sup>12</sup> and he says to him, Friend, how camest thou in here, not having a wedding garment? And he was speechless. <sup>13</sup> Then the king said to the attendants, Bind him hand and foot, and thrust him forth into the outer darkness. There will be the weeping and the gnashing of teeth! <sup>14</sup> For many are called, but few chosen.

<sup>15</sup> Then the Pharisees went and held a consultation, how they might ensnare him in speech. <sup>16</sup> And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men. <sup>17</sup> Tell us therefore, What thinkest thou? Is it lawful to give tribute to Cæsar, or

not? <sup>18</sup> But Jesus, perceiving their wickedness, said, Why do ye try me, hypocrites! <sup>19</sup> Show me the tribute money. And they brought to him a denary. <sup>20</sup> And he says to them, Whose is this image and inscription? <sup>21</sup> They say to him, Cæsar's. Then says he to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. <sup>22</sup> And hearing it they wondered, and left him and went away.

<sup>23</sup> On that day there came to him Sadducees, who say that there is no resurrection, and asked him, saying, <sup>24</sup> Teacher, Moses said, If any one die having no children, his brother shall marry his wife, and raise up seed to his brother. <sup>25</sup> Now there were with us seven brothers; and the first married and died, and having no seed left his wife to his brother. <sup>26</sup> Likewise the second also, and the third, to the seventh. <sup>27</sup> And after them all the woman died. <sup>28</sup> In the resurrection therefore, whose wife will she be of the seven? For they all had her. <sup>29</sup> But Jesus answering said to them, Ye err, not knowing the Scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven. <sup>31</sup> But concerning the resurrection of the dead, have ye not read that which was spoken to you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of dead men, but of living men. <sup>33</sup> And the multitudes hearing it were astonished at his teaching.

<sup>34</sup> But the Pharisees, hearing that he had silenced the Sadducees, collected together; <sup>35</sup> and one of them, a lawyer, asked, trying him, <sup>36</sup> Teacher, what commandment is great in

Ver. 19. Denary: A Roman coin. See Matt. 18:24.



the law? <sup>37</sup> And he said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup> This is the great and first commandment. <sup>39</sup> A second is like it, Thou shalt love thy neighbor as thyself. <sup>40</sup> On these two commandments hang all the law, and the prophets.

<sup>41</sup> Now while the Pharisees were collected together, Jesus asked them, saying, <sup>42</sup> What think ye concerning the Christ? Whose son is he? They say to him, David's. <sup>43</sup> He says to them, How then does David in the Spirit call him Lord, saying,

"The Lord said to my Lord,  
Sit on my right hand,

Until I put thine enemies under thy feet?

<sup>45</sup> If then David calls him Lord, how is he his son? <sup>46</sup> And no one was able to answer him a word; nor dared any one from that day question him any more.

## CHAPTER XXIII

<sup>1</sup> Then Jesus spoke to the multitudes and to his disciples, <sup>2</sup> saying, The scribes and the Pharisees sit on Moses' seat. <sup>3</sup> All, therefore, whatever they bid you, do and observe; but do not according to their works, for they say and do not. <sup>4</sup> They bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves are not willing to move them with their finger. <sup>5</sup> But all their works they do to be seen by men; for they make broad their phylacteries, and enlarge the fringes; <sup>6</sup> and love the first place at feasts, and the first seats in the synagogues; <sup>7</sup> and the salutations in

the market places, and to be called by men, Rabbi.

<sup>8</sup> But be not ye called Rabbi; for one is your Teacher, and all ye are brethren. <sup>9</sup> Call no one your Father on the earth; for one is your Father, he who is in heaven. <sup>10</sup> Neither be called Guides; for one is your Guide, the Christ. <sup>11</sup> But the greatest of you shall be your servant. <sup>12</sup> And whoever shall exalt himself will be humbled; and whoever shall humble himself will be exalted.

<sup>13</sup> But woe unto you, scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven against men; for ye go not in, nor suffer those who are entering to go in.

<sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! because ye compass sea and land to make one proselyte, and when he has become so, ye make him twofold more a son of hell than yourselves.

<sup>16</sup> Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound.

<sup>17</sup> Ye fools and blind; for which is greater, the gold, or the temple that has sanctified the gold? <sup>18</sup> And, Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is bound. <sup>19</sup> Ye blind; for which is greater, the gift, or the altar that sanctifies the gift?

<sup>20</sup> He therefore who swears by the altar, swears by it and by all things thereon. <sup>21</sup> He that swears by the temple, swears by it, and by him who dwells therein. <sup>22</sup> And he that swears by heaven, swears by the throne of God, and by him who sits thereon.

<sup>23</sup> Woe unto you scribes and Phari-

Ver. 5. Phylacteries: See Deut. 6:8; 11:18.

Ver. 7. Rabbi: My Master, or Teacher, a Jewish title of respect.

Ver. 13. Many documents here add ver. 14: Woe to you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretense ye make long prayers: therefore ye shall receive greater condemnation. See Mark 12:40; Luke 20:47.

sees, hypocrites! because ye pay tithe of mint and dill and cumin, and have omitted the weightier things of the law, judgment, and mercy, and faith; but these ought ye to have done, and not to have left those undone. <sup>24</sup> Blind guides! straining out the gnat, and swallowing the camel.

<sup>25</sup> Woe to you, scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and of the dish, but within they are full of rapacity and excess. <sup>26</sup> Blind Pharisee! Cleanse first the inside of the cup and of the dish that its outside also may become clean.

<sup>27</sup> Woe to you, scribes and Pharisees, hypocrites! because ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness. <sup>28</sup> So ye also outwardly indeed appear righteous to men, but within ye are full of hypocrisy and iniquity.

<sup>29</sup> Woe to you, scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, and say, <sup>30</sup> If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. <sup>31</sup> So then ye testify to yourselves, that ye are sons of those who killed the prophets; <sup>32</sup> fill ye up the measure of your fathers! <sup>33</sup> Serpents! Brood of vipers! How shall you escape the judgment of hell? <sup>34</sup> Therefore, behold, I send to you prophets, and wise men, and scribes; some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute from city to city; <sup>35</sup> that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of

Barachiah, whom ye slew between the temple and the altar. <sup>36</sup> Verily I say to you, All these things shall come on this generation.

<sup>37</sup> O Jerusalem, Jerusalem, that killest the prophets, and stonest those who are sent to her; how often did I wish to gather thy children together, as a hen gathers her chickens under her wings, and ye would not! <sup>38</sup> Behold, your house is abandoned to you. <sup>39</sup> For I say to you, Ye shall not see me henceforth, till ye shall say, Blessed is he that comes in the name of the Lord.

## CHAPTER XXIV

<sup>1</sup> And Jesus went out from the temple, and was going on his way; and his disciples came to him, to show him the buildings of the temple. <sup>2</sup> But he answering said to them, See ye not all these things? Verily I say to you, There will not be left here one stone on another, that will not be thrown down.

<sup>3</sup> And as he sat on the mount of Olives, the disciples came to him privately, saying, Tell us, when will these things be, and what is the sign of thy coming and of the end of the age? <sup>4</sup> And Jesus answering said to them, Take heed, that no one lead you astray. <sup>5</sup> For many will come in my name, saying, I am the Christ; and will lead many astray. <sup>6</sup> And ye will hear of wars, and rumors of wars. Take heed, be not troubled; for it must come to pass; but not yet is the end! <sup>7</sup> For nation will rise against nation, and kingdom against kingdom; and there will be famines and earthquakes in various places. <sup>8</sup> But all these are a beginning of birth-pangs. <sup>9</sup> Then will they deliver you up to affliction, and will kill you; and ye will be hated by all nations for my name's sake. <sup>10</sup> And then



many will be caused to stumble, and will deliver up one another, and will hate one another. <sup>11</sup> And many false prophets will arise, and will lead many astray. <sup>12</sup> And because iniquity is multiplied, the love of the many will become cold. <sup>13</sup> But he that endures to the end is the one that shall be saved. <sup>14</sup> And this good news of the kingdom shall be preached in all the inhabited earth, for a testimony to all the nations; and then will come the end.

<sup>15</sup> When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that reads understand) <sup>16</sup> then let those in Judæa flee to the mountains; <sup>17</sup> he that is on the house-top, let him not go down to take the things out of his house; <sup>18</sup> and he that is in the field, let him not turn back to take his garment. <sup>19</sup> But alas for those who are with child, and for those who give suck in those days! <sup>20</sup> And pray that your flight be not in winter, nor on a sabbath. <sup>21</sup> For then will be great tribulation, such as has not been from the beginning of the world until now, no nor shall be. <sup>22</sup> Unless those days had been shortened, no flesh would have been saved; but for the sake of the elect, those days will be shortened. <sup>23</sup> Then if any one say to you, Behold, here is the Christ, or, Here, believe it not. <sup>24</sup> For there will arise false Christs, and false prophets, and will show great signs and wonders; so as, if possible, to lead astray even the elect. <sup>25</sup> Behold, I have told you beforehand. <sup>26</sup> If therefore they say to you, Behold, he is in the wilderness; go not forth: Behold, he is in the secret chambers; believe it not. <sup>27</sup> For as

the lightning comes from the east, and shines even to the west, so will be the coming of the Son of man. <sup>28</sup> Wherever the carcass is, there will the vultures be gathered together.

<sup>29</sup> But straightway, after the affliction of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken. <sup>30</sup> And then will appear the sign of the Son of man in heaven; and then will all the tribes of the earth mourn, and they will see the Son of man coming on the clouds of heaven, with power and great glory. <sup>31</sup> And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of heaven to the other.

<sup>32</sup> And learn the parable from the fig-tree: When its branch is already become tender, and puts forth leaves, ye know that the summer is near.

<sup>33</sup> So also ye, when ye see all these things, know that he is near, at the doors. <sup>34</sup> Verily I say to you, this generation will not pass away, until all these things come to pass.

<sup>35</sup> Heaven and earth will pass away; but my words will not pass away.

<sup>36</sup> But concerning that day and hour no one knows, not even the angels of heaven, but the Father only. <sup>37</sup> But as the days of Noah, so will be the coming of the Son of man. <sup>38</sup> For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, <sup>39</sup> and they knew not until the flood came, and took all away; so will be the coming of the Son of man.

<sup>40</sup> Then will there be two men in the field, one is taken, and one is left; <sup>41</sup> two women grinding at the mill,

Ver. 33. He: Or, it.

Ver. 36. After, angels of heaven, some ancient documents add, nor even the Son. See Mark 13:32.

one is taken; and one is left.  
<sup>42</sup> Watch therefore; for ye know not in what day your Lord comes.  
<sup>43</sup> But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. <sup>44</sup> Therefore be ye also ready; for in an hour that ye think not, the Son of man comes.

<sup>45</sup> Who then is the faithful and wise servant, whom his lord set over his household, to give them their food in due season? <sup>46</sup> Happy that servant, whom his lord when he comes shall find so doing! <sup>47</sup> Verily I say to you, that he will set him over all that he has. <sup>48</sup> But if that evil servant shall say in his heart, My lord delays his coming; <sup>49</sup> and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; <sup>50</sup> the lord of that servant will come in a day when he looks not for it, and in an hour when he knows not; <sup>51</sup> and will cut him asunder, and appoint his portion with the hypocrites. There will be the weeping and the gnashing of teeth!

## CHAPTER XXV

<sup>1</sup> Then shall the kingdom of heaven be likened to ten virgins, who took their lamps, and went out to meet the bridegroom. <sup>2</sup> Five of them were foolish, and five wise. <sup>3</sup> The foolish, taking their lamps, took no oil with them; <sup>4</sup> but the wise took oil in their vessels with their lamps. <sup>5</sup> And as the bridegroom delayed, they all slumbered and slept. <sup>6</sup> But at midnight there is a cry, Behold, the bridegroom! Come out to meet him. <sup>7</sup> Then all those virgins arose, and trimmed their lamps. <sup>8</sup> And the foolish said to the wise,

Give us of your oil, for our lamps are going out. <sup>9</sup> But the wise answered, saying, Perhaps there will not be enough for us and you; go rather to those who sell and buy for yourselves. <sup>10</sup> While they were going away to buy, the bridegroom came; and those who were ready went in with him to the marriage feast; and the door was shut. <sup>11</sup> Afterward came also the rest of the virgins, saying, Lord, Lord, open to us. <sup>12</sup> But he answering said, Verily I say to you, I know you not. <sup>13</sup> Watch therefore; because ye know not the day, nor the hour!

<sup>14</sup> For [it is] as a man going abroad [who] called his own servants, and delivered to them his goods; <sup>15</sup> to one he gave five talents, to another two, and to another one, to each according to his own ability; and went abroad. <sup>16</sup> Straightway he that received the five talents went and traded with them, and gained other five talents. <sup>17</sup> Likewise he also that received the two gained other two. <sup>18</sup> But he that received the one went away and dug in the earth, and hid his lord's money. <sup>19</sup> Now after a long time the lord of those servants comes, and makes a reckoning with them. <sup>20</sup> He that received the five talents came and brought other five talents, saying, Lord, thou deliveredst to me five talents; behold, I gained other five talents. <sup>21</sup> His lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy lord. <sup>22</sup> He also that received the two talents came and said, Lord, thou deliveredst to me two talents; behold, I gained other two talents. <sup>23</sup> His lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy

Ver. 42. Watch, in the New Testament means, keep awake.



lord. <sup>24</sup> And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. <sup>25</sup> And fearing, I went away and hid thy talent in the earth. Lo, thou hast thine own. <sup>26</sup> But his lord answering said to him, Wicked and slothful servant! Thou knewest that I reap where I did not sow, and gather where I did not scatter? <sup>27</sup> Thou oughtest therefore to have put my money to the bankers; and I at my coming should have received my own with interest. <sup>28</sup> Take away therefore the talent from him, and give it to him that has the ten talents. <sup>29</sup> For to every one that has shall be given, and he shall have abundance; but from him that has not, even what he has shall be taken away. <sup>30</sup> And cast out the unprofitable servant into the outer darkness. There will be the weeping and the gnashing of teeth.

<sup>31</sup> When the Son of man comes in his glory, and all the angels with him, then will he sit on the throne of his glory. <sup>32</sup> Before him will be gathered all the nations; and he will separate them one from another, as the shepherd separates the sheep from the goats. <sup>33</sup> The sheep he will set on his right hand, but the goats on the left. <sup>34</sup> Then will the king say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; <sup>36</sup> naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. <sup>37</sup> Then will the righteous answer him, saying, Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink? <sup>38</sup> When saw we

thee a stranger and took thee in, or naked and clothed thee? <sup>39</sup> When saw we thee sick, or in prison, and came to thee? <sup>40</sup> And the King will answer and say to them, Verily I say to you, in so far as ye did it to one of the least of these my brethren, ye did it to me. <sup>41</sup> Then will he say also to those on the left hand, Depart from me, ye accursed, into the eternal fire, prepared for the Devil and his angels; <sup>42</sup> for I was hungry, and ye did not give me to eat; I was thirsty, and ye did not give me drink; <sup>43</sup> I was a stranger, and ye did not take me in; naked, and ye did not clothe me; sick, and in prison and ye did not visit me. <sup>44</sup> Then will they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? <sup>45</sup> Then will he answer them, saying, Verily I say to you, In so far as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup> And these shall go away into eternal punishment, but the righteous into eternal life.

## CHAPTER XXVI

<sup>1</sup> And it came to pass, when Jesus finished all these words, he said to his disciples, <sup>2</sup> Ye know that after two days the passover comes, and the Son of man is delivered up to be crucified.

<sup>3</sup> Then were gathered together the chief priests, and the elders of the people, into the court of the high priest, who was called Caiaphas; <sup>4</sup> and they consulted together that they might take Jesus by craft and kill him. <sup>5</sup> But they said, Not during the feast, lest an uproar arise among the people.

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper,

<sup>7</sup> there came to him a woman having an alabaster flask of very costly ointment, and poured it on his head as he reclined at table. <sup>8</sup> But the disciples seeing it were much displeased, saying, To what purpose is this waste? <sup>9</sup> For this might have been sold for much, and given to the poor. <sup>10</sup> But Jesus perceiving it, said to them, Why trouble ye the woman? For she wrought a good work on me. <sup>11</sup> For the poor ye have always with you; but me ye have not always. <sup>12</sup> For she, in pouring this ointment on my body, did it to prepare me for burial. <sup>13</sup> Verily I say to you, wherever this gospel shall be preached in all the world, that also which this woman did shall be told, for a memorial of her.

<sup>14</sup> Then one of the twelve who was called Judas Iscariot, went to the chief priests, <sup>15</sup> and said, What are ye willing to give me, and I will deliver him up to you? And they weighed for him thirty pieces of silver. <sup>16</sup> And from that time he sought opportunity to deliver him up.

<sup>17</sup> And on the first day of the unleavened bread the disciples came to Jesus, saying, Where dost thou wish us to prepare for thee to eat the passover? <sup>18</sup> And he said, Go into the city to such a man, and say to him, The Teacher says, My time is at hand; I am to keep the passover at thy house with my disciples. <sup>19</sup> And the disciples did as Jesus directed them, and prepared the passover.

<sup>20</sup> And when evening was come, he reclined at table with the twelve. <sup>21</sup> And as they were eating, he said, Verily I say to you, One of you will

betray me. <sup>22</sup> And they were exceedingly sorrowful, and began to say to him, each one, Is it I, Lord?

<sup>23</sup> And he answering said, The one that dipped his hand with me in the dish, he will betray me. <sup>24</sup> The Son of man goes indeed, as it is written concerning him; but woe to that man through whom the Son of man is betrayed! It were good for him, if that man had not been born.

<sup>25</sup> And Judas, he that betrayed him, answering said, Is it I, Rabbi? He says to him, Thou saidst it. <sup>26</sup> And as they were eating, Jesus took a loaf, and blessed, and broke, and gave to his disciples, and said, Take, eat; this is my body. <sup>27</sup> And he took a cup, and gave thanks, and gave to them, saying, Drink of it, all of you.

<sup>28</sup> For this is my blood of the covenant, which is shed for many, unto remission of sins. <sup>29</sup> And I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you, in the kingdom of my Father. <sup>30</sup> And having sung praises, they went out into the mount of Olives.

<sup>31</sup> Then Jesus says to them, All ye will be made to stumble because of me this night. For it is written, I will smite the Shepherd, and the sheep of the flock will be scattered abroad. <sup>32</sup> But after I have been raised up, I will go before you into Galilee. <sup>33</sup> Peter answering said to him, If all shall be made to stumble because of thee, I will never be made to stumble. <sup>34</sup> Jesus said to him, Verily I say to thee, that this night, before the cock crows, thou wilt thrice deny me. <sup>35</sup> Peter says to

Ver. 13. Gospel: the word generally translated good news in the four Gospels, is here translated gospel, as being used in its later, more definite sense. The same rule applies to the word so often translated, preaching good news.

Ver. 25. Thou saidst it: equivalent to, Yes. See note on Ver. 64.

Ver. 28. In some ancient documents, Of the new covenant.

Ver. 28. Shed: Or, poured out.



him, Even if I must die with thee, I will not deny thee. Likewise also said all the disciples.

<sup>36</sup> Then comes Jesus with them to a place called Gethsemane, and says to the disciples, Sit ye here, while I go yonder and pray. <sup>37</sup> And taking with him Peter and the two sons of Zebedee, he began to be sorrowful, and to be greatly distressed. <sup>38</sup> Then says he to them, My soul is exceedingly sorrowful, unto death. Abide ye here, and watch with me. <sup>39</sup> And going forward a little, he fell on his face, praying, and saying, My Father, if it is possible, let this cup pass away from me. Nevertheless, not as I will, but as thou wilt. <sup>40</sup> And he comes to the disciples, and finds them sleeping; and he says to Peter, Were ye thus unable to watch with me one hour? <sup>41</sup> Watch, and pray that ye may not enter into temptation. The spirit indeed is willing, but the flesh is weak. <sup>42</sup> Again a second time, he went away and prayed, saying, My Father, if this cannot pass away, unless I drink it, thy will be done. <sup>43</sup> And coming he again found them sleeping; for their eyes were heavy. <sup>44</sup> And leaving them he went away again, and prayed the third time, saying again the same words. <sup>45</sup> Then he comes to his disciples, and says to them, Do ye sleep the remaining time and take your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going. Behold, he is at hand that betrays me.

<sup>47</sup> While he was yet speaking, behold, Judas, one of the twelve, came; and with him a great multitude with swords and staves, from the chief priests and elders of the people.

<sup>48</sup> Now he that betrayed him gave them a sign, saying, Whomsoever I kiss, that is he; take him. <sup>49</sup> And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. <sup>50</sup> And Jesus said to him, Friend, do that for which thou hast come. Then they came, and laid hands on Jesus, and took him. <sup>51</sup> And, behold, one of those who were with Jesus stretched out his hand and drew his sword, and smiting the servant of the high priest struck off his ear. <sup>52</sup> Then says Jesus to him, Return thy sword into its place; for all those who take the sword will perish by the sword. <sup>53</sup> Or thinkest thou that I cannot beseech my Father, and he will even now send me more than twelve legions of angels? <sup>54</sup> How then are the Scriptures to be fulfilled, that thus it must be? <sup>55</sup> In that hour Jesus said to the multitudes, Did ye come out as against a robber, with swords and staves, to seize me? I sat daily in the temple teaching, and ye did not take me. <sup>56</sup> But all this has come to pass, that the Scriptures of the prophets might be fulfilled. Then the disciples all left him, and fled.

<sup>57</sup> And those who took Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. <sup>58</sup> And Peter followed him afar off, to the court of the high priest; and entering in, he sat with the officers, to see the end.

<sup>59</sup> And the chief priests, and all the Sanhedrin, were seeking false testimony against Jesus, that they might put him to death; <sup>60</sup> and they found none, though many false witnesses came. But afterward came two, <sup>61</sup> and said, This man said, I am able

Ver. 36. A place: (better), an enclosed piece of ground.

Ver. 41. Or, watch and pray, that ye may not.

Ver. 45. Or, sleep on the remaining time and take your rest.

Ver. 49. Gr., kissed him much, i. e. affectionately.

Ver. 50. Friend: Gr. comrade or companion.

to destroy the temple of God, and to build it after three days. <sup>62</sup> And the high priest arose, and said to him, Answerest thou nothing? What do these testify against thee? <sup>63</sup> But Jesus remained silent. And the high priest said to him, I put thee on oath by the living God, that thou tell us whether thou art the Christ, the Son of God. <sup>64</sup> Jesus says to him, Thou saidst it. Nevertheless I say to you, Hereafter ye shall see the Son of man sitting on the right hand of Power, and coming on the clouds of heaven. <sup>65</sup> Then the high priest rent his garments, saying, He blasphemed. What further need have we of witnesses? Behold, ye have now heard his blasphemy. <sup>66</sup> What think ye? And they answering said, He deserves death. <sup>67</sup> Then they spit in his face, and buffeted him; and others smote him with the palms of their hands, <sup>68</sup> Saying, Prophecy to us, O Christ, who is the one that struck thee?

<sup>69</sup> Now Peter was sitting without, in the court. And a maid-servant came to him, saying, Thou also wast with Jesus the Galilæan. <sup>70</sup> But he denied before them all, saying, I know not what thou art saying. <sup>71</sup> And when he had gone out into the porch, another maid saw him, and says to those who were there, This man also was with Jesus the Nazarene. <sup>72</sup> And again he denied, with an oath, I do not know the man. <sup>73</sup> After a little while those who stood by came and said to Peter, Truly thou also art one of them; for even thy speech makes thee manifest. <sup>74</sup> Then he began to invoke curses and to swear, I do not know the man. And straightway the cock crowed. <sup>75</sup> And Peter remembered the word of Jesus when he said, Be-

fore the cock crows, thou wilt thrice deny me. And he went out, and wept bitterly.

## CHAPTER XXVII

<sup>1</sup> When morning came, all the chief priests and the elders of the people held a consultation against Jesus, to put him to death. <sup>2</sup> And having bound him, they led him away, and delivered him up to Pilate the governor.

<sup>3</sup> Then Judas, who betrayed him, when he saw that he was condemned, regretted and brought back the thirty pieces of silver to the chief priests and elders, <sup>4</sup> saying, I sinned in betraying innocent blood. But they said, What is that to us? Look thou to it. <sup>5</sup> Throwing the pieces of silver into the temple, he withdrew; and he went away and hanged himself. <sup>6</sup> And the chief priests took the pieces of silver and said, It is not lawful to cast them into the treasury, since it is the price of blood. <sup>7</sup> And they held a consultation, and bought with them the potter's field, to bury strangers in. <sup>8</sup> Wherefore that field was called the field of blood, unto this day. <sup>9</sup> Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

And they took the thirty pieces of silver,

The price of him that was priced,  
Whom some of the sons of Israel priced,

<sup>10</sup> And gave them for the potter's field, as the Lord directed me.

<sup>11</sup> Now Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him, Thou sayest it. <sup>12</sup> And when he was

Ver. 64. Thou saidst it: means Yes, or what thou hast said is true. So elsewhere.

Ver. 67. Palms of their hands: Or, rods.

XXVII. Ver. 3. Betrayed him: Or, delivered him up.



accused by the chief priests and elders, he made no answer. <sup>13</sup> Then says Pilate to him, Hearest thou not how many things they testify against thee? <sup>14</sup> And he made him no answer, not even to one word; so that the governor greatly wondered. <sup>15</sup> Now at the feast the custom of the governor was to release to the multitude one prisoner, the one whom they wished. <sup>16</sup> And they had then a prisoner of note, called Barabbas. <sup>17</sup> When therefore they were gathered together, Pilate said to them, Whom do ye wish me to release to you? Barabbas, or Jesus who is called Christ? <sup>18</sup> For he knew that for envy they delivered him up. <sup>19</sup> And as he sat on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man; for I suffered much this day in a dream because of him. <sup>20</sup> And the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. <sup>21</sup> And the governor answering said to them, Which of the two do ye wish me to release to you? They said, Barabbas. <sup>22</sup> Pilate says to them, What then shall I do to Jesus who is called Christ? They all say, Let him be crucified. <sup>23</sup> And he said, Why, what evil has he done? But they cried exceedingly, saying, Let him be crucified. <sup>24</sup> And Pilate, seeing that it availed nothing, but rather that an uproar was arising, took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man. Look ye to it. <sup>25</sup> And all the people answering said, His blood be on us, and on our children. <sup>26</sup> Then he released to them Barabbas; but Jesus

he scourged and delivered up to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the Prætorium, and gathered to him the whole cohort. <sup>28</sup> And they stripped him, and put on him a scarlet cloak. <sup>29</sup> And having platted a crown of thorns, they put it on his head, and a reed in his right hand; and kneeling down before him, they mocked him, saying, Hail, King of the Jews! <sup>30</sup> And they spit upon him, and took the reed, and smote him on the head. <sup>31</sup> And when they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

<sup>32</sup> And as they came out they found a man of Cyrene, Simon by name; him they impressed to bear his cross. <sup>33</sup> And having come to a place called Golgotha (that is to say, Place of a skull), <sup>34</sup> they gave him wine to drink, mingled with gall; and tasting it, he would not drink. <sup>35</sup> And having crucified him, they divided his garments among them, casting lots. <sup>36</sup> And sitting down, they watched him there. <sup>37</sup> And they put over his head his accusation written: THIS IS JESUS THE KING OF THE JEWS.

<sup>38</sup> Then are there crucified with him two robbers, one on the right hand, and one on the left. <sup>39</sup> And those who passed by railled at him, wagging their heads, <sup>40</sup> and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou art God's Son, come down from the cross. <sup>41</sup> Likewise also the chief priests mocking, with the scribes and elders, said, <sup>42</sup> Others he saved, himself he can not save. He is King of Israel; let him now come

Ver. 27. Prætorium: the head-quarters of the Roman military governor, wherever he happened to be; at Jerusalem, the new palace built by Herod the Great, (the King named in Ch. 2) was so used. Cohort: about three hundred to six hundred men, or more; ten cohorts making a legion, much like a modern battalion.

down from the cross, and we will believe on him. <sup>43</sup> He trusts on God; let him now deliver him, if he delights in him; for he said, I am God's Son. <sup>44</sup> And the robbers also, who were crucified with him, reproached him with the same thing.

<sup>45</sup> Now from the sixth hour, there came darkness over all the land, unto the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why didst thou forsake me? <sup>47</sup> And some of those standing there, hearing it said, This man calls for Elijah. <sup>48</sup> And straightway one of them ran and took a sponge, and having filled it with vinegar and put it on a reed, gave him to drink. <sup>49</sup> But the rest said, Let alone; let us see whether Elijah is coming to save him.

<sup>50</sup> And Jesus, again crying with a loud voice, yielded up his spirit. <sup>51</sup> And behold, the vail of the temple was rent in two from the top to the bottom; and the earth quaked, and the rocks were rent; <sup>52</sup> and the tombs were opened, and many bodies of the saints who had fallen asleep were raised, <sup>53</sup> and coming forth out of the tombs after his resurrection entered into the holy city, and appeared to many. <sup>54</sup> And the centurion, and those that with him were watching Jesus, on seeing the earthquake, and the things that were taking place, were exceedingly afraid, saying, Truly, this was God's Son. <sup>55</sup> And many women were there, beholding afar off, who followed Jesus from Galilee, ministering to him; <sup>56</sup> among whom was Mary the Magdalene, and Mary the mother of James and Josés, and the mother of the sons of Zebedee.

<sup>57</sup> And when evening had come,

there came a rich man from Arimathæa, named Joseph, who also himself was a disciple of Jesus. <sup>58</sup> This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. <sup>59</sup> And taking the body, Joseph wrapped it in clean linen, <sup>60</sup> and laid it in his own new tomb, which he had hewed out in the rock. And having rolled a great stone to the door of the tomb, he departed. <sup>61</sup> And Mary the Magdalene was there, and the other Mary, sitting over against the sepulchre.

<sup>62</sup> Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together to Pilate, <sup>63</sup> saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I am to rise again. <sup>64</sup> Command therefore that the sepulchre be made secure until the third day; lest his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error will be worse than the first. <sup>65</sup> Pilate said to them, Ye have a guard; go, make it secure, as ye know how. <sup>66</sup> And they went, and made the sepulchre secure, sealing the stone, in connection with the guard.

## CHAPTER XXVIII

<sup>1</sup> But late on the sabbath day, as it was dawning into the first day of the week, came Mary the Magdalene and the other Mary to behold the sepulchre. <sup>2</sup> And behold, there was a great earthquake. For an angel of the Lord, descending out of heaven, came and rolled away the stone, and sat on it. <sup>3</sup> His appearance was like lightning, and his raiment white as

Ver. 47. Elijah: in their form of address, Elia.

Ver. 48. Vinegar: or, (better), sour wine.

Ver. 56. Magdalene, i. e. female inhabitant of Magdala.



snow; <sup>4</sup> and for fear of him the keepers shook, and became as dead men. <sup>5</sup> And the angel answering said to the women, Do not fear; for I know that ye are seeking Jesus, who was crucified. <sup>6</sup> He is not here; for he is risen, as he said. Come hither, see the place where he lay. <sup>7</sup> And go quickly, and tell his disciples, He is risen from the dead; and behold, he goes before you into Galilee; there ye shall see him. Behold, I told you.

<sup>8</sup> And going out quickly from the tomb, with fear and great joy, they ran to bring his disciples word. <sup>9</sup> And behold, Jesus met them, saying, All hail! And coming to him they took hold of his feet, and worshiped him. <sup>10</sup> Then Jesus says to them, Do not fear; go, bear word to my brethren, to go away into Galilee, and there they shall see me.

<sup>11</sup> And as they were going, behold, some of the guard came into the city, and reported to the chief priests all the things that came to pass. <sup>12</sup> And having gathered together with the elders, and held a consultation, they

gave a large sum of money to the soldiers, <sup>13</sup> saying, Say, His disciples came by night, and stole him away while we slept. <sup>14</sup> And if this comes to a hearing before the governor, we will persuade him, and save you from anxiety. <sup>15</sup> And taking the money, they did as they were taught. And this saying was spread abroad among the Jews until this day.

<sup>16</sup> But the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them. <sup>17</sup> And seeing him, they worshiped him; but some doubted. <sup>18</sup> And Jesus came to them and spoke to them saying, All authority was given to me in heaven and on earth. <sup>19</sup> Go therefore and disciple all the nations, baptizing (immersing) them into the name of the Father, and of the Son, and of the Holy Spirit; <sup>20</sup> teaching them to observe all things whatever I commanded you: and, behold, I am with you all the days, to the end of the age.

Ver. 6. Many documents read, where the Lord lay.

Ver. 19. Into: Or, unto, or in. Baptizing (immersing): See note on Matt. 3: 5.

Ver. 20. End of the age: Or, consummation of the age.

## THE GOSPEL ACCORDING TO

# MARK

## CHAPTER I

<sup>1</sup> The beginning of the gospel of Jesus Christ, God's Son.

<sup>2</sup> As it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall pre-

pare thy way; <sup>3</sup> the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths. <sup>4</sup> John came, he who baptized (immersed) in the wilderness, and preached the baptism (immer-

Ver. 1. Some ancient documents omit, God's Son.

Ver. 1. Gospel: See note on Matt. 26:13.

Ver. 2. Some ancient documents read, in the prophets.

Ver. 4. Or, there came John, who baptized (immersed) in the wilderness, and preached the baptism (immersion), etc.

Ver. 4. Baptized (immersed): The first word is the Greek word transferred; the second, in parenthesis, is the Greek word translated, and is to be regarded as part of the text. So elsewhere.

sion) of repentance unto remission of sins. <sup>5</sup> And there went out to him all the country of Judæa, and all those of Jerusalem; and they were baptized (immersed) by him in the river Jordan, confessing their sins.

<sup>6</sup> And John was clothed with camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey. <sup>7</sup> And he preached, saying, There comes after me one that is mightier than I, the latchet of whose sandals I am not worthy to stoop down and loose. <sup>8</sup> I baptized (immersed) you in water; but he will baptize (immerse) you in the Holy Spirit.

<sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized (immersed) by John in the Jordan. <sup>10</sup> And straightway as he was coming up out of the water, he saw the heavens rent, and the Spirit as a dove descending on him. <sup>11</sup> And there came a voice out of the heavens: Thou art my beloved son; in thee I am well pleased.

<sup>12</sup> And straightway the Spirit drives him forth into the wilderness. <sup>13</sup> And he was in the wilderness forty days tempted by Satan; and he was with the wild beasts; and the angels ministered to him.

<sup>14</sup> And after John was delivered up, Jesus came into Galilee, preaching the good news of God, <sup>15</sup> and saying, The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the good news.

<sup>16</sup> And passing along by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a net in the sea; for they were fishermen. <sup>17</sup> And Jesus said to them, Come after me, and I will make you to become fish-

ers of men. <sup>18</sup> And straightway they left the nets, and followed him. <sup>19</sup> And going a little farther, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. <sup>20</sup> And straightway he called them; and they left their father Zebedee in the boat with the hired servants, and went after him.

<sup>21</sup> And they enter into Capernaum; and straightway on the sabbath he went into the synagogue, and taught. <sup>22</sup> And they were astonished at his teaching; for he taught them as one having authority, and not as the scribes.

<sup>23</sup> And straightway there was in their synagogue a man with an unclean spirit. And he cried out, <sup>24</sup> saying, What have we to do with thee, Jesus, Nazarene! Didst thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>25</sup> And Jesus rebuked it, saying, Hold thy peace, and come out of him. <sup>26</sup> And the unclean spirit, convulsing him, and crying with a loud voice, came out of him. <sup>27</sup> And they were all amazed; so that they questioned among themselves, saying, What is this? A new teaching! with authority he commands even the unclean spirits, and they obey him. <sup>28</sup> And the report of him went out straightway everywhere into all the region of Galilee round about.

<sup>29</sup> And straightway coming out of the synagogue, they came into the house of Simon and Andrew, with James and John. <sup>30</sup> And the mother-in-law of Simon was lying sick with fever; and straightway they tell him concerning her. <sup>31</sup> And he came and raised her up, taking her by the hand; and the fever left her, and she

Ver. 7. Worthy: Gr., sufficient.

Ver. 9. In: Gr., into.

Ver. 11. Am: Or, was.

Ver. 24. Nazarene: inhabitant of Nazareth.



ministered to them. <sup>32</sup> And at evening, when the sun set, they brought to him all that were sick, and the demoniacs. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick with many kinds of diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

<sup>35</sup> And rising very early, by night, he went out, and departed into a desert place, and there prayed. <sup>36</sup> And Simon, and those who were with him, followed after him. <sup>37</sup> And having found him, they say to him, All are seeking thee. <sup>38</sup> And he says to them, Let us go elsewhere, into the neighboring towns, that I may preach there also; for to this end I came forth. <sup>39</sup> And he went into the synagogues, throughout all Galilee, preaching and casting out the demons.

<sup>40</sup> And there comes a leper to him, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst cleanse me. <sup>41</sup> And being moved with compassion, he stretched forth his hand and touched him, and says to him, I will; be cleansed. <sup>42</sup> And straightway the leprosy departed from him, and he was cleansed. <sup>43</sup> And sternly charging him, he straightway sent him away; <sup>44</sup> and says to him, See thou say nothing to any one; but go, show thyself to the priest, and offer for thy cleansing what Moses directed, for a testimony to them. <sup>45</sup> But he, going out, began to publish it much, and to spread abroad the matter; so that Jesus could no longer openly enter into a city, but was without in desert places. And they came to him from every quarter.

## CHAPTER II

<sup>1</sup> And when he entered again into Capernaum after some days, it was heard that he was at home. <sup>2</sup> And many were gathered together, so that there was no longer room, not even about the door; and he spoke the word to them.

<sup>3</sup> And they come bringing to him a paralytic, borne by four. <sup>4</sup> And not being able to bring him to him, because of the crowd, they uncovered the roof where he was; and having dug it out, they let down the bed on which the paralytic lay. <sup>5</sup> And Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven. <sup>6</sup> But there were some of the scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why does this man speak thus? He blasphemeth. Who can forgive sins but one, God? <sup>8</sup> And straightway Jesus perceiving in his spirit that they so reason within themselves, says to them, Why reason ye these things in your hearts? <sup>9</sup> Which is easier, to say to the paralytic, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? <sup>10</sup> But that ye may know that the Son of man has authority on earth to forgive sins, (he says to the paralytic,) <sup>11</sup> I say to thee, Arise, take up thy bed, and go to thy house. <sup>12</sup> And he arose, and straightway taking up the bed went forth before all; so that all were amazed, and glorified God, saying, We never saw it thus.

<sup>13</sup> And he went forth again by the sea-side; and all the multitude came to him, and he taught them.

<sup>14</sup> And passing along, he saw Levi the son of Alphaeus sitting at the tax-office, and he says to him, Follow me. And rising up he followed him. <sup>15</sup> And it came to pass, that he was

Ver. 45. Jesus: Gr., he.

II. Ver. 4. Bed: Or, pallet. So elsewhere.

reclining at table at his house, and many publicans and sinners were reclining with Jesus and his disciples; for there were many, and they followed him. <sup>16</sup> When the scribes of the Pharisees saw that he was eating with the sinners and publicans, they said to his disciples, Why does he eat with the publicans and sinners? <sup>17</sup> And Jesus, hearing it, says to them, Those who are well need not a physician, but those who are sick. I did not come to call righteous men, but sinners.

<sup>18</sup> And John's disciples and the Pharisees were fasting; and they come and say to him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said to them, Can the sons of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they can not fast. <sup>20</sup> But there will come days, when the bridegroom will be taken away from them; and then they will fast in that day. <sup>21</sup> No one sews a piece of unfulled cloth on an old garment; else that which fills it up takes from it, the new from the old, and a worse rent is made. <sup>22</sup> And no one puts new wine into old skins; else the wine will burst the skins, and the wine perishes, and the skins; but [they put] new wine into fresh skins. <sup>23</sup> And it came to pass, that he was passing along through the grain-fields on the sabbath; and his disciples began to make their way, plucking the ears of grain. <sup>24</sup> And the Pharisees said to him, Behold, why are they doing on the sabbath that which is not lawful? <sup>25</sup> And he said to

them, Did ye never read what David did, when he had need and was hungry, himself and those who were with him; <sup>26</sup> how he entered into the house of God, when Abiathar was high priest, and ate the show-bread, which it is not lawful to eat except for the priests, and gave also to those who were with him? <sup>27</sup> And he said to them, The sabbath came into existence for the sake of man, and not man for the sake of the sabbath. <sup>28</sup> So then the Son of man is Lord even of the sabbath.

### CHAPTER III

<sup>1</sup> And he entered again into the synagogue; and there was a man there having a withered hand. <sup>2</sup> And they were watching him, whether he would heal him on the sabbath; that they might accuse him. <sup>3</sup> And he says to the man having the withered hand, Arise, and come into the midst. <sup>4</sup> And he says to them, Is it lawful on the sabbath to do good, or to do harm; to save life, or to kill? But they were silent. <sup>5</sup> And looking round on them with anger, being grieved at the hardness of their heart, he says to the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

<sup>6</sup> And going out, the Pharisees straightway held a consultation with the Herodians against him, how they might destroy him. <sup>7</sup> And Jesus with his disciples withdrew to the sea. And a great multitude from Galilee followed; and from Judæa, <sup>8</sup> and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, as they heard what great things

Ver. 16. Or, He eats with. Many documents read, why does he eat and drink, or he eats and drinks.

Ver. 16. Publicans; collectors or renters of Roman taxes.

Ver. 17. Well: Gr., strong.

Ver. 18. Were fasting: Or, used to fast.

Ver. 19. Sons of the bridechamber: (better), companions of the bridegroom. See Judges 14: 11.



he was doing, came to him. <sup>9</sup> And he spoke to his disciples, that a boat should wait on him because of the crowd, that they might not throng him. <sup>10</sup> For he healed many, so that they pressed on him to touch him; as many as had plagues. <sup>11</sup> And the unclean spirits, whenever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup> And he charged them much that they should not make him manifest.

<sup>13</sup> And he goes up into the mountain, and calls to him whom he himself wished; and they went to him. <sup>14</sup> And he appointed twelve, that they might be with him, and that he might send them forth to preach, <sup>15</sup> and to have authority to cast out demons. <sup>16</sup> And Simon he surnamed Peter; <sup>17</sup> and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, that is, Sons of thunder; <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananæan, <sup>19</sup> and Judas Iscariot, who also betrayed him.

And he comes home. <sup>20</sup> And the multitude comes together again, so that they could not even eat bread. <sup>21</sup> And hearing of it, his kinsmen went out to lay hold on him; for they said, He is beside himself.

<sup>22</sup> And the scribes who came down from Jerusalem said, He has Beelzebub, and through the prince of the demons he casts out the demons. <sup>23</sup> And calling them to him, he said to them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom can not stand. <sup>25</sup> And if a house be divided against itself, that house will not be able to stand.

<sup>26</sup> And if Satan has risen up against himself, and is divided, he can not stand, but has an end. <sup>27</sup> But no one can enter into the strong man's house, and plunder his goods, except he first bind the strong man; and then he will plunder his house. <sup>28</sup> Verily I say to you, All sins will be forgiven the sons of men, and the blasphemies whatever they blaspheme: <sup>29</sup> but whoever blasphemes against the Holy Spirit has no forgiveness forever, but is guilty of an eternal sin: <sup>30</sup> because they said, He has an unclean spirit.

<sup>31</sup> And there came his mother and his brothers; and standing without they sent to him, calling him. <sup>32</sup> And a crowd was sitting about him; and they say to him, Behold, thy mother and thy brothers without are seeking thee. <sup>33</sup> And answering them he says, Who is my mother, and my brothers? <sup>34</sup> And looking round on those who sat about him, he says, Behold, my mother, and my brothers! <sup>35</sup> For whoever does the will of God, he is my brother, and sister, and mother.

## CHAPTER IV

<sup>1</sup> And again he began to teach by the sea-side. And there is gathered to him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. <sup>2</sup> And he taught them many things in parables, and said to them in his teaching, <sup>3</sup> Hearken: behold, the sower went forth to sow. <sup>4</sup> It came to pass, as he sowed, a part fell by the way-side, and the birds came and devoured it. <sup>5</sup> Another part fell on the rocky ground, where it had not much earth; and straightway it sprang up,

Ver. 18. Cananæan: See note on Matt. 10:4.

Ver. 19. Betrayed him: Or, delivered him up.

Ver. 22. Through: Or, in.

because it had not depth of earth. <sup>6</sup> When the sun rose, it was scorched and because it had no root, it withered away. <sup>7</sup> Another part fell among the thorns; and the thorns came up, and choked it, and it yielded no fruit. <sup>8</sup> Another part fell into the good ground, and yielded fruit that came up and grew; and bore thirtyfold, and sixtyfold, and a hundredfold. <sup>9</sup> And he said, He that has ears to hear, let him hear.

<sup>10</sup> And when he was alone, those who were about him with the twelve asked him concerning the parables. <sup>11</sup> He said to them, To you is given the mystery of the kingdom of God, but to those who are without, all things are done in parables; <sup>12</sup> that seeing they may see, and not perceive, and hearing they may hear, and not understand; if perhaps they should turn, and be forgiven.

<sup>13</sup> And he says to them, Know ye not this parable? And how will ye know all the parables? <sup>14</sup> The sower sows the word. <sup>15</sup> These are those by the way-side; where the word is sown, and when they hear, straightway comes Satan, and takes away the word that has been sown in them. <sup>16</sup> These likewise are those that are sown on the rocky places; who, when they hear the word, straightway with joy receive it; <sup>17</sup> and have no root in themselves, but are only for a season; then, when tribulation or persecution arises because of the word, straightway they stumble. <sup>18</sup> Others are those that are sown among the thorns. These are those that heard the word, <sup>19</sup> and the anxieties of the age, and the deceitfulness of riches, and the desires about other things, entering in choke

the word, and it becomes unfruitful. <sup>20</sup> And these are those that were sown on the good ground; such as hear the word, and receive it, and bear fruit, in thirtyfold, and in sixtyfold, and in a hundredfold.

<sup>21</sup> And he said to them, Is the lamp brought that it may be put under the bushel, or under the bed? Is it not, that it may be put on the lamp-stand? <sup>22</sup> For nothing is hidden, except that it should be manifested; nor was made secret, but that it should come to light. <sup>23</sup> If any one has ears to hear, let him hear. <sup>24</sup> And he said to them, Give heed to what ye hear. With what measure ye mete, it shall be measured to you, and more will be added to you. <sup>25</sup> For he that has, to him shall be given; and he that has not, even what he has shall be taken away from him.

<sup>26</sup> And he said, So is the kingdom of God, as if a man casts the seed on the earth; <sup>27</sup> and sleeps and rises night and day, and the seed sprouts and grows up, he knows not how. <sup>28</sup> The earth bears fruit of itself; first a blade, then an ear, then full grain in the ear. <sup>29</sup> But when the fruit permits, straightway he puts forth the sickle, because the harvest is come.

<sup>30</sup> And he said, How shall we liken the kingdom of God, or in what parable shall we set it forth? <sup>31</sup> To a grain of mustard; which, when it is sown on the earth, though it is less than all the seeds that are on the earth, <sup>32</sup> yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches; so that the birds of the air can lodge under its shadow.

<sup>33</sup> And with many such parables he

Ver. 11. Mystery; see note on Matt. 13:11.  
Ver. 19. The age. Compare Matt. 13:22.  
Ver. 21. Bushel; see note on Matt. 5:15.  
Ver. 32. Lodge: Or, roost.



spoke the word to them, as they were able to hear. <sup>34</sup> And without a parable he spoke not to them; and in private to his own disciples he explained all things.

<sup>35</sup> And on that day, when evening came, he says to them, Let us go across to the other side. <sup>36</sup> And leaving the multitude, they take him along, as he was, in the boat. And other boats were with him. <sup>37</sup> And there arises a great storm of wind, and the waves were beating into the boat, so that the boat was now filling. <sup>38</sup> And he himself was in the stern, sleeping on the cushion. And they awake him, and say to him, Teacher, carest thou not that we perish? <sup>39</sup> And awaking, he rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm. <sup>40</sup> And he said to them, Why are ye fearful? Have ye not yet faith? <sup>41</sup> And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

## CHAPTER V

<sup>1</sup> And they came to the other side of the sea, into the country of the Gerasenes. <sup>2</sup> And when he had come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, <sup>3</sup> who had his dwelling in the tombs; and no one could any longer bind him, not even with a chain; <sup>4</sup> because he had often been bound with fetters and chains; and the chains had been torn asunder by him, and the fetters broken in pieces, and no one had strength to tame him. <sup>5</sup> And always, night and day, in the tombs and in the mountains, he was crying

out, and cutting himself with stones. <sup>6</sup> And seeing Jesus afar off, he ran and bowed down to him, <sup>7</sup> and crying with a loud voice, he says, What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God, do not torment me. <sup>8</sup> For he said to him, Come forth, unclean spirit, out of the man. <sup>9</sup> And he asked him, What is thy name; And he says to him, My name is Legion; because we are many. <sup>10</sup> And he besought him much that he would not send them away out of the country.

<sup>11</sup> Now there was there, by the mountain, a great herd of swine feeding. <sup>12</sup> And they besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup> And he gave them leave. And coming out, the unclean spirits entered into the swine. And the herd rushed down the steep into the sea, about two thousand, and were drowned in the sea. <sup>14</sup> And those that fed them fled and reported it in the city and in the country. And they came to see what it was that had come to pass. <sup>15</sup> And they come to Jesus, and behold the demoniac sitting, clothed and in his right mind, him who had had the legion, and they were afraid. <sup>16</sup> And those who saw it recounted to them how it befell the demoniac, and concerning the swine. <sup>17</sup> And they began to beseech him to depart from their borders.

<sup>18</sup> And as he was entering into the boat, he that had been a demoniac besought him that he might be with him. <sup>19</sup> And he permitted him not, but says to him, Go to thy house, to thy own people, and tell them how great things the Lord has done for thee, and how he had pity on thee.

Ver. 39. Peace, be still: Gr., silence, hush.

Ver. 40. Fearful: Or, cowardly.

V. Ver. 1. Many documents read Gadarenes; some Gergasenes.

Ver. 6. Bowed down: Or, worshiped.

Ver. 13. Drowned: Gr., choked.

<sup>20</sup> And he went away, and began to publish in the Decapolis how great things Jesus did for him; and all wondered.

<sup>21</sup> And when Jesus had crossed over again in the boat to the other side, a great multitude was gathered to him; and he was by the sea.

<sup>22</sup> And there comes one of the rulers of the synagogue, Jairus by name. And seeing him, he falls at his feet, <sup>23</sup> and besought him much, saying, My little daughter is at the point of death. I pray thee come, and lay thy hands on her, that she may be saved and live. <sup>24</sup> And he went with him; and a great multitude was following him, and they were thronging him.

<sup>25</sup> And a woman, who had a flow of blood twelve years, <sup>26</sup> and had suffered much by many physicians, and spent all that she had, and was not at all benefited, but rather grew worse, <sup>27</sup> having heard the things [reported] concerning Jesus, came in the crowd behind, and touched his garment. <sup>28</sup> For she said, if I touch even his garments, I shall be saved. <sup>29</sup> And straightway the fountain of her blood was dried up; and she perceived in her body that she was cured of the plague. <sup>30</sup> And straightway Jesus, perceiving in himself that the power from him had gone forth, turned about in the crowd, and said, Who touched my garments? <sup>31</sup> And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

<sup>32</sup> And he looked around to see her who had done this. <sup>33</sup> But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said to her, Daughter, thy faith has

saved thee; go into peace, and be well of thy plague.

<sup>35</sup> While he was yet speaking, they come from the house of the ruler of the synagogue, saying, Thy daughter is dead; why trouble the Teacher any further? <sup>36</sup> And Jesus, overhearing the word spoken, says to the ruler of the synagogue, Fear not; only believe. <sup>37</sup> And he permitted no one to follow with him, except Peter, and James, and John the brother of James. <sup>38</sup> And they come to the house of the ruler of the synagogue; and he beholds an uproar, and people weeping and wailing greatly. <sup>39</sup> And entering in, he says to them, Why do ye make a tumult, and weep? The child is not dead, but is sleeping. <sup>40</sup> And they laughed at him. But he, putting them all out, takes along the father of the child and the mother and those who were with him, and goes in where the child was. <sup>41</sup> And taking the hand of the child, he says to her, Talitha kumi; which is, being interpreted, Damsel, I say to thee, arise. <sup>42</sup> And straightway the damsel arose, and walked; for she was twelve years old. And they were amazed straightway with great amazement. <sup>43</sup> And he charged them much that no one should know this. And he commanded that something should be given her to eat.

## CHAPTER VI

<sup>1</sup> And he went out thence, and comes into his own country. and his disciples follow him. <sup>2</sup> And when the sabbath came, he began to teach in the synagogue. And the many as they heard were astonished, saying, Whence has this man these things? And, What is the wisdom which is given to this man? And, Such miracles are wrought through his hands!



<sup>3</sup> Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? And are not his sisters here with us? And they were made to stumble because of him. <sup>4</sup> And Jesus said to them, A prophet is not without honor, except in his own country, and among his own kindred, and in his own house. <sup>5</sup> And he was not able to do any miracle there, except that he laid his hands on a few sick people, and healed them. <sup>6</sup> And he wondered because of their unbelief. And he went in a circuit about the villages, teaching.

<sup>7</sup> And he called to him the twelve, and began to send them forth by two and two; and gave them authority over the unclean spirits; <sup>8</sup> and charged them that they should take nothing for the way, except a staff only; no bread, no bag, no money in their girdle; <sup>9</sup> but to go shod with sandals; and, Put not on two coats. <sup>10</sup> And he said to them, Wherever ye enter into a house, there abide till ye depart thence. <sup>11</sup> And whatever place does not receive you, and they do not hear you, in going forth thence shake off the dust under your feet for a testimony to them. <sup>12</sup> And they went out, and preached that men should repent. <sup>13</sup> And they cast out many demons, and anointed with oil many sick people, and healed them.

<sup>14</sup> And the king, Herod, heard of it, for his name became well known, and they were saying, John the baptizer (immerser) has risen from the dead, and therefore do these powers work in him; <sup>15</sup> others said, It is Elijah; and others said, It is a prophet,

even as one of the prophets; <sup>16</sup> but Herod hearing of it, said, John, whom I beheaded, he is risen. <sup>17</sup> For Herod himself sent and laid hold of John, and bound him in prison, for the sake of Herodias the wife of Philip, his brother; because he had married her. <sup>18</sup> For John said to Herod, It is not lawful for thee to have thy brother's wife. <sup>19</sup> And Herodias set herself against him, and wished to put him to death; and she could not, <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and preserved him. And when he heard him, he was much perplexed; and he heard him gladly. <sup>21</sup> And a good opportunity having come, when Herod on his birthday made a supper for his nobles, and for the chief captains, and the foremost men of Galilee; <sup>22</sup> and when his daughter Herodias came in and danced, it pleased Herod and those reclining at table with him; and the king said to the damsel, Ask of me whatever thou wishest, and I will give it thee. <sup>23</sup> And he swore to her, Whatever thou askest of me, I will give it thee, unto half of my kingdom. <sup>24</sup> And going out, she said to her mother, What shall I ask? And she said, The head of John the baptizer (immerser). <sup>25</sup> And she came in straightway with haste to the king, and asked, saying I wish that thou forthwith give me, on a dish, the head of John the Baptist. <sup>26</sup> And the king became exceedingly sorrowful; but for the sake of his oaths, and of those that were reclining with him, he would not refuse her. <sup>27</sup> And straightway the king sent one of his guard, and commanded to bring his

Ver. 14. Many documents, some ancient, read, he was saying.

Ver. 20. He was much perplexed: Many documents, some ancient, read, did many things.

Ver. 21. A good opportunity: Or, an opportune day.

Ver. 22. Many documents read, the daughter of Herodias herself.

Ver. 14, 24. The baptizer: Gr., one immersing, the one who immerses; essentially the same as Baptist, i. e., the immerser.

Ver. 26. Refuse: Or, thwart.

head.<sup>28</sup> And he went and beheaded him in the prison,<sup>28</sup> and brought his head on a dish, and gave it to the damsel; and the damsel gave it to her mother.<sup>29</sup> And his disciples hearing of it came and took up his corpse, and laid it in a tomb.

<sup>30</sup> And the apostles gather themselves together to Jesus; and they reported to him all things, whatever they did, and whatever they taught.

<sup>31</sup> And he says to them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no opportunity even to eat.

<sup>32</sup> And they went away into a desert place in the boat apart.<sup>33</sup> And they saw them going on their way, and many knew them, and they ran together there on foot from all the cities, and outwent them.<sup>34</sup> And coming forth he saw a great multitude, and had compassion on them, because they were as sheep having no shepherd; and he began to teach them many things.

<sup>35</sup> And when the day was now far spent, his disciples came to him, and said, The place is desert, and the day is now far spent.<sup>36</sup> Dismiss them, that they may go away into the surrounding fields and villages, and buy themselves something to eat.<sup>37</sup> But he answering said to them, Give ye them to eat. And they said to him, Shall we go and buy two hundred denaries' worth of loaves, and give them to eat?<sup>38</sup> But he says to them, How many loaves have ye? Go and see. And having learned they say, Five, and two fishes.<sup>39</sup> And he commanded them that all should recline by companies on the green grass.<sup>40</sup> And they lay down in ranks, by hundreds, and by fifties.<sup>41</sup> And taking the five loaves and the two fishes, he looked up to heaven

and blessed and broke the loaves, and kept giving to the disciples to set before them; and the two fishes he divided among them all.<sup>42</sup> And they all ate, and were satisfied.<sup>43</sup> And they took up twelve traveling-basketfuls of pieces, and from the fishes.<sup>44</sup> And they who ate the loaves were five thousand men.

<sup>45</sup> And straightway he constrained his disciples to enter into the boat, and to go before to the other side to Bethsaida, while he himself was dismissing the multitude.<sup>46</sup> And having taken leave of them, he went away into the mountain to pray.<sup>47</sup> And when evening came, the boat was in the midst of the sea, and he was alone on the land.<sup>48</sup> And seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them, walking on the sea; and he [made as if he] wished to pass by them;<sup>49</sup> but seeing him walking on the sea, they thought it was a specter, and cried out;<sup>50</sup> for they all saw him, and were troubled. But straightway he talked with them, and says to them, Be of good cheer; it is I, fear not.<sup>51</sup> And he went up to them into the boat; and the wind ceased. And they were greatly amazed in themselves.<sup>52</sup> For they did not understand in the matter of the loaves, but their heart was hardened.

<sup>53</sup> And crossing over, they came to the land to Gennesaret, and anchored there.<sup>54</sup> And when they had come out of the boat, straightway recognizing him<sup>55</sup> they ran around all that region, and began to carry about on beds those who were sick, where they heard he was.<sup>56</sup> And wherever he entered, into villages, or into cities, or into fields, they laid the sick in the market-places, and be-

Ver. 37. Denaries': See note on Matt. 18 : 24.

Ver. 56. Healed: Gr., saved.



sought him that they might touch if it were but the fringe of his garment; and as many as touched were healed.

## CHAPTER VII

<sup>1</sup> And there gather together to him the Pharisees, and some of the scribes, who came from Jerusalem, <sup>2</sup> and who saw some of his disciples, that they ate their bread with defiled, that is, unwashed, hands.—<sup>3</sup> For the Pharisees, and all the Jews, unless they wash their hands diligently, do not eat, holding the tradition of the elders; and <sup>4</sup> coming from the market place, unless they immerse themselves, they do not eat; and there are many other things which they received to hold, immersion of cups, and pots, and brazen vessels, and couches.—<sup>5</sup> And the Pharisees and the scribes ask him, Why do not thy disciples walk according to the tradition of the elders, but eat bread with defiled hands? <sup>6</sup> And he said to them, Well did Isaiah prophesy concerning you hypocrites, as it is written,

This people honor me with their lips,

But their heart is far from me.

<sup>7</sup> But in vain they worship me,

Teaching as doctrines precepts of men.

<sup>8</sup> Leaving the commandment of God, ye hold the tradition of men. <sup>9</sup> And he said to them, Well do ye reject the commandment of God, that ye may keep your tradition! <sup>10</sup> For Moses said, Honor thy father and thy mother; and he that speaks evil

of father or mother, let him surely die. <sup>11</sup> But ye say, If a man say to his father or his mother, It is Corban, that is, a gift to God, whatever thou mightest be profited with from me—; <sup>12</sup> ye no longer permit him to do any thing for his father or his mother; <sup>13</sup> making void the word of God by your tradition, which ye handed down. And many such things ye do.

<sup>14</sup> And again calling to him the multitude, he said to them, Harken to me all of you, and understand: <sup>15</sup> There is nothing from without the man, that going into him can defile him; but the things that proceed out of the man are those that defile the man.

<sup>17</sup> And when he entered into the house from the multitude, his disciples asked him [the meaning of] the parable. <sup>18</sup> And he says to them, Are ye too so without understanding? Do ye not perceive, that whatever from without goes into the man can not defile him? <sup>19</sup> Because it goes not into his heart, but into his belly, and goes out into the drain. [This he said] making all foods clean. <sup>20</sup> And he said, That which proceeds out of the man, that defiles the man. <sup>21</sup> For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, <sup>22</sup> adulteries, covetousnesses, wickednesses, deceit, wantonness, envy, blasphemy, pride, folly: <sup>23</sup> all these evil things proceed from within, and defile the man.

<sup>24</sup> And rising up thence he went away into the borders of Tyre and

VII. Ver. 2. Defiled: Gr., common.

Ver. 3. Diligently: Gr., with the fist.

Ver. 4. Immerse, immersions: The same words elsewhere given in both the transferred and translated forms, e. g., immerse (baptize), etc. Some ancient documents read, sprinkle themselves; and some omit, and couches.

Ver. 11. The conclusion, "he is bound," (by his vow), is left to be inferred from the speaker's silence; compare similar use of this figure of speech in Exod. 32 : 32; Luke 13 : 9; Acts 23 : 9.

Ver. 15. Many ancient documents add ver. 16, If any one has ears to hear, let him hear.

Ver. 22. Envy: Gr., an evil eye.

Sidon; and entering into a house, he wished no one to know it. And he could not be hid. <sup>25</sup> But straightway a woman, whose little daughter had an unclean spirit, hearing of him, came and fell at his feet. <sup>26</sup> Now the woman was a Greek, a Syrophenician by race; and she besought him that he would cast out the demon out of her daughter. <sup>27</sup> And he said to her, Let the children first be satisfied; for it is not good to take the children's bread and cast it to the dogs. <sup>28</sup> But she answered and said to him, Yea, Lord; and yet the dogs under the table eat of the children's crumbs. <sup>29</sup> And he said to her, Because of this word go on thy way; the demon has gone out of thy daughter. <sup>30</sup> And going away to her house, she found the child laid on the bed, and the demon gone out.

<sup>31</sup> And again going out of the borders of Tyre, he came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis. <sup>32</sup> And they bring to him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand on him. <sup>33</sup> And taking him aside from the multitude privately he put his fingers into his ears, and spitting, touched his tongue, <sup>34</sup> and looking up to heaven, he sighed, and says to him, Ephphatha, that is, Be opened. <sup>35</sup> And his ears were opened, and the bond of his tongue was loosed, and he spoke right. <sup>36</sup> And he charged them that they should tell no one. But the more he charged them, the more abundantly they published it. <sup>37</sup> And they were beyond measure astonished, saying, He has done all things well; he makes even the deaf to hear and dumb persons to speak.

## CHAPTER VIII

<sup>1</sup> In those days, when there was again a great multitude, and they had nothing to eat, he called to him his disciples, and says to them, <sup>2</sup> I have compassion on the multitude, because they have been with me now three days, and have nothing to eat; <sup>3</sup> and if I dismiss them fasting to their home, they will faint in the way; and some of them have come from afar. <sup>4</sup> And his disciples answered him, Whence will one be able to satisfy these men with bread, here in a desert place? <sup>5</sup> And he asked them, How many loaves have ye? And they said, Seven. <sup>6</sup> And he commands the multitude to lie down on the ground. And he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set them before the multitude. <sup>7</sup> And they had a few small fishes; and having blessed them, he commanded to set these also before them. <sup>8</sup> And they ate, and were satisfied; and they took up, of pieces that remained over, seven market-baskets. <sup>9</sup> And they were about four thousand. And he dismissed them.

<sup>10</sup> And straightway entering into the boat with his disciples, he came into the region of Dalmanutha. <sup>11</sup> And the Pharisees came out, and began to question with him, seeking of him a sign from heaven, trying him. <sup>12</sup> And sighing deeply in his spirit, he says, Why does this generation seek a sign? Verily I say to you, there shall no sign be given to this generation. <sup>13</sup> And leaving them, he embarked again, and went away to the other side.

<sup>14</sup> And they forgot to take bread; and they had none in the boat with

Ver. 26. Greek: used for Gentile.

Ver. 27, 28. Dogs: The Greek word means little dogs, probably household dogs, or pets. Dogs were generally wild and considered unclean.

VIII. Ver. 8. Market-baskets: Or, grain-baskets, supposed to be used by Gentiles.



them, except one loaf. <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. <sup>16</sup> And they reasoned among themselves, We have no bread! <sup>17</sup> And perceiving it, he says to them, Why reason ye, because ye have no bread? Do ye not yet consider, nor understand? Have ye your heart hardened? <sup>18</sup> Having eyes, do ye not see? And having ears, do ye not hear? And do ye not remember? <sup>19</sup> When I broke the five loaves among the five thousand, how many traveling-baskets full of pieces did ye take up? They say to him, Twelve. <sup>20</sup> And when the seven among the four thousand, how many market-basketfuls of pieces did ye take up? And they said, Seven. <sup>21</sup> And he said to them, How is it that ye do not understand?

<sup>22</sup> And they come to Bethsaida. And they bring to him a blind man, and beseech him to touch him. <sup>23</sup> And taking the blind man by the hand, he brought him out of the village; and spitting in his eyes, and putting his hands on him, he asked him, Seest thou anything? <sup>24</sup> And looking up he said, I see men; because I see them as trees walking. <sup>25</sup> Then again he put his hands on his eyes; and he looked fixedly, and was restored, and saw all things clearly. <sup>26</sup> And he sent him away to his home, saying, Do not even go into the village.

<sup>27</sup> And Jesus went out, and his disciples, into the villages of Cæsarea Philippi. And in the way he asked his disciples, saying to them, Who do men say that I am? <sup>28</sup> And they told

him saying, John the Baptist; and others, Elijah; but others One of the prophets. <sup>29</sup> And he asked them, But who do ye say that I am? Peter answering says to him, Thou art the Christ. <sup>30</sup> And he charged them that they should tell no one concerning him.

<sup>31</sup> And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. <sup>32</sup> And he spoke the saying openly. And Peter, taking him aside, began to rebuke him. <sup>33</sup> But he turning about, and seeing his disciples, rebuked Peter, and says, Get thee behind me, Satan; for thou thinkest not the things of God, but those of men.

<sup>34</sup> And calling to him the multitude, with his disciples, he said to them, If any one wishes to come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For whoever wishes to save his life shall lose it; but whoever shall lose his life for my sake and the gospel's, shall save it. <sup>36</sup> For what does it profit a man, to gain the whole world, and forfeit his soul? <sup>37</sup> Or what is a man to give as an exchange for his soul? <sup>38</sup> For whoever is ashamed of me and of my words, in this adulterous and sinful generation, the Son of man also will be ashamed of him, when he comes in the glory of his Father with the holy angels.

## CHAPTER IX

<sup>1</sup> And he said to them, Verily I say to you, There are some of those

Ver. 16. Or, It is because we have no bread. Some ancient documents read, because they had no bread.

Ver. 20. Market-basketfuls: Or, grain-basketfuls.

Ver. 21. Some documents read, Do ye not yet understand?

Ver. 34. Deny: Or, renounce.

Ver. 35. Gospel's: See note on Matt. 26:13.

Ver. 36, 37. Soul: The same Greek word that in ver. 35 is translated life.

Ver. 38. Adulterous: faithless to God.

standing here, who will not taste of death until they see the kingdom of God already come with power.

<sup>2</sup> And after six days Jesus takes with him Peter, and James, and John, and brings them up into a high mountain apart by themselves. And he was transfigured before them.

<sup>3</sup> And his garments became shining, exceedingly white, such as no fuller on earth can so whiten. <sup>4</sup> And there appeared to them Elijah with Moses; and they were talking with Jesus. <sup>5</sup> And Peter answering says to Jesus, Rabbi, it is good for us to be here; and let us make three booths, one for thee, and one for Moses, and one for Elijah. <sup>6</sup> For he knew not what to answer; for they became afraid. <sup>7</sup> And there came a cloud overshadowing them; and a voice came out of the cloud, This is my beloved Son; hear ye him. <sup>8</sup> And suddenly, looking around, they no longer saw any one, except Jesus alone with themselves.

<sup>9</sup> And as they were coming down from the mountain, he charged them that they should relate what they had seen to no one, except when the Son of man should have risen from the dead. <sup>10</sup> And they kept the saying, questioning among themselves, what is the rising from the dead. <sup>11</sup> And they asked him, saying, Why say the scribes that Elijah must first come? <sup>12</sup> And he said to them, Elijah indeed comes first, and restores all things. And how is it written of the Son of man that he should suffer many things, and be set at naught? <sup>13</sup> But I say to you, that Elijah has both come, and they did to him whatever they wished, as it is written of him.

<sup>14</sup> And coming to the disciples they saw a great multitude about them,

and scribes questioning with them. <sup>15</sup> And straightway all the multitude seeing him were greatly amazed, and running to him saluted him. <sup>16</sup> And he asked them, What question ye with them? <sup>17</sup> And one of the multitude answered him, Teacher, I brought to thee my son, having a dumb spirit. <sup>18</sup> And wherever it lays hold of him, it throws him into convulsions, and he foams, and gnashes his teeth, and he pines away. And I spoke to thy disciples, that they should cast it out; and they were not able. <sup>19</sup> And he answering them says, O generation without faith, how long shall I be with you? How long shall I bear with you? Bring him to me. <sup>20</sup> And they brought him to him. And seeing him, straightway the spirit convulsed him; and he fell on the ground, and wallowed foaming. <sup>21</sup> And he asked his father, How long time is it, that this has befallen him? And he said, From a child. <sup>22</sup> And oftentimes it cast him both into the fire, and into the water, to destroy him. But if thou canst do anything, have compassion on us, and help us. <sup>23</sup> Jesus said to him, If thou canst! All things are possible to him that believes. <sup>24</sup> Straightway the father of the child cried out, and said, I believe; help thou my unbelief. <sup>25</sup> And Jesus, seeing that a multitude came running together, rebuked the unclean spirit, saying to it, Thou dumb and deaf spirit, I command thee, come out of him, and enter into him no more. <sup>26</sup> And after crying out, and convulsing him much, it came out. And he became as one dead; so that most said, He is dead. <sup>27</sup> But Jesus taking him by the hand, raised him, and he stood up.

Ver. 11. Or, How is it that the scribes say, etc.; or, The scribes say, etc.

Ver. 18. Throws him into convulsions; or, dashes him down.



<sup>28</sup> And when he had come into the house, his disciples asked him privately, Why could not we cast it out? <sup>29</sup> And he said to them, This kind can come out by nothing, except by prayer.

<sup>30</sup> And going forth from thence, they were passing along through Galilee; and he did not wish that any one should know it. <sup>31</sup> For he was teaching his disciples, and said to them, The Son of man is delivered up into the hands of men, and they will kill him; and when he is killed, after three days he will rise again. <sup>32</sup> But they understood not the saying, and were afraid to ask him.

<sup>33</sup> And they came to Capernaum. And when he was in the house he asked them, What were ye arguing in the way? <sup>34</sup> But they were silent; for they discussed with one another in the way, who was the greatest. <sup>35</sup> And sitting down, he called the twelve, and says to them, If any one wishes to be first, he shall be last of all, and servant of all. <sup>36</sup> And taking a child, he set it in the midst of them; and folding it in his arms, he said to them, <sup>37</sup> Whoever receives one of such children in my name, receives me; and whoever receives me, receives not me, but him who sent me.

<sup>38</sup> John said to him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. <sup>39</sup> But Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, and be able quickly to speak evil of me. <sup>40</sup> For he that is not against us is for us. <sup>41</sup> For whoever gives you a cup of water to

drink in the name that ye are Christ's, verily I say to you, he shall by no means lose his reward. <sup>42</sup> And whoever causes one of these little ones that believe on me to stumble, it is better for him if a great mill-stone were hanged about his neck, and he were cast into the sea. <sup>43</sup> And if thy hand causes thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having the two hands to go into hell, into the fire that is unquenchable. <sup>44</sup> And if thy foot causes thee to stumble, cut it off; it is good for thee to enter into life lame, rather than having the two feet to be cast into hell. <sup>45</sup> And if thine eye causes thee to stumble, pluck it out; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell-fire; <sup>46</sup> where their worm dies not, and the fire is not quenched. <sup>47</sup> For every one shall be salted with fire. <sup>48</sup> Salt is good; but if the salt becomes saltless, with what will ye season it? Have salt in yourselves, and be at peace with one another.

## CHAPTER X

<sup>1</sup> And rising up thence he comes into the borders of Judæa, and beyond the Jordan. And multitudes come together to him again; and as his custom was, he again taught them.

<sup>2</sup> And there came to him Pharisees and asked him, Is it lawful for a man to put away his wife? trying him.

<sup>3</sup> And he answering said to them, What did Moses command you?

<sup>4</sup> And they said, Moses permitted to write a bill of divorce, and to put her

Ver. 28. Or, How is it that we could not, etc.; or, We could not. etc.

Ver. 29. Many ancient documents add, and fasting.

Ver. 42. Many ancient documents omit, on me.

Ver. 43, 45. (At the end of each): Many documents, some ancient, insert ver. 44 and ver. 46, identical with ver. 48.

Ver. 49. Many documents, some ancient, add, and every sacrifice shall be salted with salt. See Lev. 2:13.

away. <sup>5</sup> But Jesus said to them, For your hardness of heart he wrote you this command. <sup>6</sup> But from the beginning of the creation, male and female made he them. <sup>7</sup> For this cause shall a man leave his father and mother, and the two shall be one flesh; <sup>8</sup> so then they are no longer two, but one flesh. <sup>9</sup> What therefore God joined together, let not man put asunder. <sup>10</sup> And in the house the disciples asked him again concerning this. <sup>11</sup> And he says to them, Who ever puts away his wife, and marries another, commits adultery against her: <sup>12</sup> and if she herself puts away her husband, and marries another, she commits adultery.

<sup>13</sup> And they brought little children to him, that he might touch them; and the disciples rebuked them. <sup>14</sup> But Jesus seeing it, was much displeased, and said to them, Suffer the little children to come to me; forbid them not; for to such belongs the kingdom of God. <sup>15</sup> Verily I say to you, whoever does not receive the kingdom of God as a little child, will by no means enter therein. <sup>16</sup> And he folded them in his arms and blessed them, putting his hands on them.

<sup>17</sup> And as he was going forth into the way, there ran one to him, and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said to him, Why callest thou me good? None is good but one, God. <sup>19</sup> Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. <sup>20</sup> And he said to him, Teacher, all these things I

observed from my youth. <sup>21</sup> And Jesus looking on him loved him, and said to him, One thing thou lackest; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. <sup>22</sup> And his face was darkened at the saying, and he went away grieved; for he was one that had great possessions.

<sup>23</sup> And looking around, Jesus says to his disciples, With what difficulty shall they that have riches enter into the kingdom of God! <sup>24</sup> And the disciples were astonished at his words. But Jesus again answering says to them, Children, how difficult it is to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were exceedingly amazed, saying to him, And who can be saved? <sup>27</sup> Jesus, looking on them, says, With men it is impossible, but not with God; for all things are possible with God. <sup>28</sup> Peter began to say to him, Behold, we left all, and followed thee. <sup>29</sup> Jesus said, Verily I say to you, there is no one who left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake; <sup>30</sup> but he shall receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life. <sup>31</sup> But many first will be last, and the last first.

<sup>32</sup> And they were in the way, going up to Jerusalem; and Jesus was going before them; and they were amazed and those who followed

Ver. 7. Many ancient documents add to the first clause, and shall cleave to his wife. See Gen. 2 : 24; Matt. 19 : 5.

Ver. 14. Suffer: Or, permit.

Ver. 24. Many ancient documents insert, for those who trust in riches, before the words, to enter.

Ver. 29. Gospel's: See Note on Matt. 26 : 13.



were afraid. And again he took with him the twelve, and began to tell them the things that were about to happen to him: <sup>33</sup> Behold, we are going up to Jerusalem; and the Son of man will be delivered up to the chief priests and the scribes; and they will condemn him to death and will deliver him up to the Gentiles; <sup>34</sup> and they will mock him, and will spit on him, and will scourge him, and will kill him; and after three days he will rise again.

<sup>35</sup> And there come to him James and John, the sons of Zebedee, saying to him, Teacher, we wish thee to do for us whatever we ask. <sup>36</sup> And he said to them, What do ye wish me to do for you? <sup>37</sup> And they said to him, Grant to us that we may sit, one on thy right hand, and one on the left, in thy glory. <sup>38</sup> But Jesus said to them, Ye know not what ye are asking. Are ye able to drink of the cup that I am to drink, or to undergo the baptism (immersion) that I am to undergo? <sup>39</sup> And they said to him, We are able. And Jesus said to them, The cup that I am to drink ye will drink; and the baptism (immersion) that I am to undergo ye will undergo; <sup>40</sup> but to sit on my right hand, or on the left, is not mine to give, but is for those for whom it has been prepared. <sup>41</sup> And the ten, hearing it, began to be much displeased with James and John. <sup>42</sup> And Jesus, calling them to him, says to them, Ye know that they who are recognized as rulers over the Gentiles lord it over them; and their great ones exercise authority over them. <sup>43</sup> But it is not to be so among you. But whoever wishes to become great among you, shall be your minister; <sup>44</sup> and who-

ever wishes to become first among you, shall be servant of all. <sup>45</sup> For the Son of man also came not to be ministered to, but to minister, and to give his life a ransom for many.

<sup>46</sup> And they come to Jericho. And as he was going forth from Jericho with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way-side. <sup>47</sup> And hearing that it was Jesus the Nazarene, he began to cry out, and say, Son of David, Jesus, have mercy on me. <sup>48</sup> And many rebuked him, that he should be silent. But he kept crying all the more, Son of David, have mercy on me. <sup>49</sup> And Jesus stood still, and said, Call him. And they call the blind man, saying to him, Be of good cheer; rise, he calls thee. <sup>50</sup> And casting away his garment, he sprang up, and came to Jesus. <sup>51</sup> And Jesus answering him said, What dost thou wish me to do for thee? And the blind man said to him, Rabboni, that I may receive sight. <sup>52</sup> And Jesus said to him, Go thy way; thy faith has saved thee. And straightway he received sight, and followed him in the way.

## CHAPTER XI

<sup>1</sup> And when they come near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sends two of his disciples, <sup>2</sup> and says to them, Go into the village that is over against you; and straightway as ye enter into it, ye will find a colt tied, on which no man ever yet sat; loose him and bring him. <sup>3</sup> And if any one says to you, Why are ye doing this? say, The Lord has need of him; and straightway he will send him back hither. <sup>4</sup> And they went away, and

Ver. 38, 39. Undergo, immersion: Gr., will be immersed, immersion. The words are the same rendered in this version, baptized (immersed) and baptism (immersion).

Ver. 46. Bartimæus, i. e., son of Timæus.

Ver. 51. Rabboni; my master or teacher. Essentially the same as Rabbi.

XI. Ver. 3. Will send: Gr., sends. Back hither; Gr., again.

found a colt tied at the door without, on the road; and they loose him. <sup>5</sup> And some of those who were standing there, said to them, What are ye doing, loosing the colt? <sup>6</sup> And they said to them as Jesus said; and they let them go. <sup>7</sup> And they bring the colt to Jesus, and threw on him their garments; and he sat on him. <sup>8</sup> And many spread their garments in the way, and others branches, cutting them from the fields. <sup>9</sup> And they that went before, and they that followed, cried, Hosanna! Blessed is he that comes in the name of the Lord. <sup>10</sup> Blessed is the coming kingdom of our father David, Hosanna in the highest! <sup>11</sup> And he entered into Jerusalem, into the temple; and having looked around on all things, the hour being now late, he went out to Bethany with the twelve.

<sup>12</sup> And on the morrow, when they had come out from Bethany, he was hungry. <sup>13</sup> And seeing a fig-tree afar off having leaves, he came, if perhaps he might find anything thereon. And coming to it, he found nothing but leaves; for it was not the season of figs. <sup>14</sup> And answering he said to it, May no one eat fruit from thee any more forever. And his disciples heard it.

<sup>15</sup> And they enter into Jerusalem. And entering into the temple, he began to put out those who sold and those who bought in the temple, and overturned the tables of the money changers, and the seats of those who sold doves; <sup>16</sup> and permitted not any one to carry a vessel through the temple. <sup>17</sup> And he taught, and said to them, Is it not written,

My house shall be called a house of prayer for all nations?

But ye make it a robbers' den. <sup>18</sup> And the chief priests and the scribes heard it, and sought how they might destroy him; for they feared him, for all the multitude was astonished at his teaching. <sup>19</sup> And whenever it became late, they went forth out of the city.

<sup>20</sup> And as they passed by in the morning, they saw the fig-tree dried up from the roots. <sup>21</sup> And Peter calling to remembrance says to him, Rabbi, behold, the fig-tree which thou didst curse is withered away. <sup>22</sup> And Jesus answering says to them, Have faith in God. <sup>23</sup> Verily I say to you, Whoever says to this mountain, Be thou taken up and cast into the sea; and does not doubt in his heart, but believes that what he says comes to pass; he shall have it. <sup>24</sup> Therefore I say to you, All things whatever ye pray and ask for, believe that ye receive, and ye shall have them. <sup>25</sup> And whenever ye stand praying, forgive, if ye have ought against any one; that your Father also who is in heaven may forgive you your trespasses.

<sup>27</sup> And they come again into Jerusalem. And as he was walking about in the temple, there come to him the chief priests, and the scribes, and the elders; <sup>28</sup> and they said to him, By what authority art thou doing these things? or who gave thee this authority, to do these things? <sup>29</sup> And Jesus said to them, I will ask you one thing, and answer me, and I will tell you by what authority I am doing these things. <sup>30</sup> The baptism (immersion) of John, was it from heaven, or from men? Answer me. <sup>31</sup> And they reasoned with themselves, saying, <sup>32</sup> If we say, From heaven; he will say, Why then did ye not believe him? But shall we say, From men?

Ver. 9, 10. Hosanna: i. e. Save now!

Ver. 24. Receive: Or, will certainly receive. Gr., received.

Ver. 25. Many ancient documents add ver. 26, But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.



They feared the people; for all held John to be a prophet indeed. <sup>33</sup> And answering they say to Jesus, We do not know. And Jesus says to them, Neither do I tell you, by what authority I am doing these things.

## CHAPTER XII

<sup>1</sup> And he began to speak to them in parables. A man planted a vineyard, and set a hedge about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went abroad. <sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. <sup>3</sup> And they took him and beat him, and sent him away empty. <sup>4</sup> And again he sent to them another servant; and him they wounded in the head, and treated shamefully. <sup>5</sup> And he sent another, and him they killed; and many others, and they beat some, and killed some. <sup>6</sup> He had yet one, a beloved son; he sent him to them last, saying, They will reverence my son. <sup>7</sup> But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance will be ours. <sup>8</sup> And they took, and killed him, and cast him out of the vineyard. <sup>9</sup> What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. <sup>10</sup> Have ye not even read this Scripture,

The stone which the builders rejected,

It became the head of the corner;

<sup>11</sup> This was from the Lord,

And is wonderful in our eyes?

<sup>12</sup> And they sought to lay hold of him; and they feared the people; for they knew that he spoke the para-

ble against them; and they left him, and went away.

<sup>13</sup> And they send to him some of the Pharisees, and of the Herodians, to entrap him in speech. <sup>14</sup> And they come and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but in truth teachest the way of God. Is it lawful to give tribute to Cæsar, or not? <sup>15</sup> Shall we give, or shall we not give? But he, knowing their hypocrisy, said to them, Why do ye try me? Bring me a denary, that I may see it. <sup>16</sup> And they brought it. And he says to them, Whose is this image and inscription? And they said to him, Cæsar's. <sup>17</sup> And Jesus said to them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they wondered exceedingly at him.

<sup>18</sup> And there come to him Sadducees, who say there is no resurrection. And they asked him, saying, <sup>19</sup> Teacher, Moses wrote to us, If a man's brother die, and leave a wife behind, and leave no child, let his brother take the wife, and raise up seed to his brother. <sup>20</sup> There were seven brothers; and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, leaving no seed; and the third likewise. <sup>22</sup> And the seven left no seed. Last of all the woman also died. <sup>23</sup> In the resurrection whose wife shall she be of them? For the seven had her for a wife. <sup>24</sup> Jesus said to them, Is it not on this account that ye err, because ye know not the Scriptures, nor the power of God? <sup>25</sup> For whenever they rise from the dead, they neither marry, nor are given in marriage; but are as angels who are in heaven.

Ver. 13. Herodians: Jews who were partisans of the Herod dynasty and shared its partiality for foreign customs.

Ver. 15. Denary: A Roman coin.

<sup>26</sup> But concerning the dead, that they are raised, have ye not read in the book of Moses, at The Bush, how God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of dead men, but of living men. Ye greatly err.

<sup>28</sup> And one of the scribes came to him, and heard them discussing together, and knowing that he answered them well, asked him, What commandment is first of all? <sup>29</sup> Jesus answered him, The first is, Hear, O Israel; the Lord is our God, the Lord is one; <sup>30</sup> and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. <sup>31</sup> A second is this, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. <sup>32</sup> And the scribe said to him, Well, Teacher; thou saidst truly that he is one, and there is no other beside him; <sup>33</sup> and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as himself, is much more than all the whole burnt offerings and the sacrifices. <sup>34</sup> And Jesus seeing that he answered intelligently said to him, Thou art not far from the kingdom of God. And no one dared any longer to question him.

<sup>35</sup> And Jesus answering said, while teaching in the temple, How say the scribes that the Christ is David's son? <sup>36</sup> David himself said, in the Holy Spirit,

The Lord saith to my Lord,

Sit on my right hand,

Until I put thy enemies underneath thy feet.

<sup>37</sup> David himself calls him Lord; and

whence is he his son? And the great multitude heard him gladly.

<sup>38</sup> And in his teaching he said, Beware of the scribes, who wish to walk about in long robes, and wish for salutations in the market places, <sup>39</sup> and the first seats in the synagogues, and the first places at the feasts; <sup>40</sup> those who devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

<sup>41</sup> And sitting over against the treasury, he was beholding how the people cast money into the treasury; and many that were rich were casting in much. <sup>42</sup> And there came one poor widow, and cast in two mites, that is, a farthing. <sup>43</sup> And calling to him his disciples, he said to them, Verily I say to you, This poor widow cast in more than all who are casting into the treasury. <sup>44</sup> For they all cast in out of their superfluity; but she out of her want, cast in all that she had, her whole living.

## CHAPTER XIII

<sup>1</sup> And as he went forth out of the temple, one of his disciples says to him, Teacher, behold, what manner of stones, and what manner of build-ings! <sup>2</sup> And Jesus said to him, Seest thou these great buildings? There will not be left here one stone upon another, that will not be thrown down.

<sup>3</sup> And as he was sitting on the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> Tell us, when will these things be. And what is the sign when all these things are about to be completed?

<sup>5</sup> And Jesus began to say to them,

Ver. 26. The Bush: the section of the Law of Moses so called.

Ver. 29. Or, the Lord our God, the Lord is one.

Ver. 40. Or, even while for a pretence they make long prayers.

Ver. 42. A mite was about half a farthing. A copper penny, four farthings, was about one cent. But money has decreased severalfold in purchasing power.



Take heed lest any one lead you astray. <sup>6</sup> Many will come in my name, saying, I am the One; and will lead many astray. <sup>7</sup> And whenever ye hear of wars and rumors of wars, be not troubled; they must come to pass; but not yet is the end. <sup>8</sup> For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines; these things are the beginning of birth-pangs.

<sup>9</sup> But do ye take heed to yourselves; they will deliver you up to councils; and in synagogues ye will be beaten; and before governors and kings ye will stand for my sake, for a testimony to them. <sup>10</sup> And the gospel must first be preached to all the nations. <sup>11</sup> And when they lead you away delivering you up, be not anxious beforehand what ye are to speak; but whatever is given you in that hour, that speak; for it is not ye that speak, but the Holy Spirit. <sup>12</sup> And brother will deliver up brother to death, and father child; and children will rise up against parents, and will put them to death. <sup>13</sup> And ye will be hated by all for my name's sake; but he that endures to the end is the one who will be saved.

<sup>14</sup> But when ye see the abomination of desolation standing where it ought not, (let him that reads consider), then let those who are in Judæa flee to the mountains. <sup>15</sup> And he that is on the house-top, let him not go down, nor enter in, to take anything out of his house. <sup>16</sup> And he that is in the field, let him not turn back to take his garment. <sup>17</sup> But alas for those who are with child, and for those who give suck in those days! <sup>18</sup> And pray that it be not in the winter. <sup>19</sup> For those days will be

a time of distress, such as there has not been from the beginning of the creation which God created, until now, and will not be. <sup>20</sup> And unless the Lord had shortened those days, no flesh would have been saved; but for the sake of the elect, whom he chose, he shortened the days. <sup>21</sup> And then if any one say to you, Lo, here is the Christ, or Lo, there, believe it not. <sup>22</sup> For false Christs and false prophets will arise, and will show signs and wonders, in order to lead, if possible, the elect astray. <sup>23</sup> But do ye take heed; I have foretold you all.

<sup>24</sup> But in those days, after that distress, the sun will be darkened, and the moon will not give her light; <sup>25</sup> and the stars will fall from heaven, and the powers that are in heaven will be shaken. <sup>26</sup> And then will they see the Son of man coming in clouds, with great power and glory. <sup>27</sup> And then will he send forth the angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

<sup>28</sup> Now from the fig-tree learn its parable. When its branch is already become tender, and puts forth leaves, ye know that summer is near. <sup>29</sup> So also do ye, when ye see these things coming to pass, know that he is near, at the doors. <sup>30</sup> Verily I say to you, This generation will not pass away until all these things take place. <sup>31</sup> Heaven and earth will pass away; but my words will not pass away.

<sup>32</sup> But concerning that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father. <sup>33</sup> Take heed, watch; for ye know not when the time is. <sup>34</sup> [It is] as a man who is abroad, having left his house, and given authority to his servants, to each one his work, also

XIII. Ver. 6. See Matt. 11:2; John 11:27.  
Ver. 10. Gospel: See note on Matt. 26:13.  
Ver. 29. He: Or, it.

commanded the porter to watch; <sup>35</sup> watch therefore, for ye know not when the master of the house is coming, at evening, or at midnight, or at the cock-crowing, or in the morning; <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say to you, I say to all, Watch.

## CHAPTER XIV

<sup>1</sup> Now two days after, was the passover, and the unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and kill him. <sup>2</sup> For they said, Not during the feast, lest there shall be an uproar of the people.

<sup>3</sup> And while he was in Bethany, in the house of Simon the leper, as he was reclining at table, there came a woman having a flask of ointment of pure spikenard, very costly; and she crushed the flask, and poured it over his head. <sup>4</sup> But there were some that were much displeased among themselves, saying, To what purpose has this waste of the ointment been made? <sup>5</sup> For this ointment could have been sold for about three hundred denaries, and given to the poor. And they angrily rebuked her. <sup>6</sup> But Jesus said, Let her alone; why do ye trouble her? She wrought a good work on me. <sup>7</sup> For the poor ye have always with you, and whenever ye wish ye can do good to them; but me ye have not always. <sup>8</sup> She did what she could; she anointed my body beforehand for the burial. <sup>9</sup> Verily I say to you, wherever the gospel shall be preached in all the world, that also which this woman did shall be spoken of for a memorial of her.

<sup>10</sup> And Judas Iscariot, who was

one of the twelve, went away to the chief priests, that he might deliver him up to them. <sup>11</sup> And when they heard it, they rejoiced, and promised to give him money. And he was seeking a good opportunity to deliver him up.

<sup>12</sup> And on the first day of the unleavened bread, when they sacrificed the passover, his disciples say to him, Where dost thou wish us to go and prepare, that thou mayest eat the passover? <sup>13</sup> And he sends two of his disciples, and says to them, Go into the city, and there will meet you a man carrying a pitcher of water; follow him. <sup>14</sup> And wherever he goes in, say to the master of the house, The Teacher says, Where is my guest-chamber, where I am to eat the passover with my disciples? <sup>15</sup> And he will himself show you a large upper room furnished, ready; and there prepare for us. <sup>16</sup> And the disciples went forth, and came into the city, and found as he said to them; and they prepared the passover.

<sup>17</sup> And when it was evening he comes with the twelve. <sup>18</sup> And as they were reclining at table and eating Jesus said, Verily I say to you, One of you will betray me, a man that is eating with me! <sup>19</sup> They began to be sorrowful, and to say to him one by one, Is it I? <sup>20</sup> And he said to them, It is one of the twelve, one that dips with me in the dish. <sup>21</sup> Because the Son of man goes, as it is written concerning him; but woe to that man through whom the Son of man is betrayed! It were good for him if that man had not been born. <sup>22</sup> And as they were eating, he took a loaf, and blessed and

Ver. 37. Watch, in the New Testament, means keep awake.

XIV. Ver. 3. Pure spikenard: Or, pistic-nard.

Ver. 5. Denaries: See note on Matt. 18: 28 and 20: 2.

Ver. 9. Gospel: See note on Matt. 26: 13.

Ver. 13. Pitcher: Or, jar.



broke, and gave it to them, and said, Take it; this is my body. <sup>23</sup> And taking a cup, he gave thanks, and gave it to them; and they all drank of it. <sup>24</sup> And he said to them, This is my blood of the covenant, which is shed for many. <sup>25</sup> Verily I say to you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

<sup>26</sup> And having sung praises, they went out into the mount of Olives.

<sup>27</sup> And Jesus says to them, All ye will be made to stumble; because it is written, I will smite the shepherd, and the sheep will be scattered.

<sup>28</sup> But after I am raised up, I will go before you into Galilee. <sup>29</sup> But Peter said to him, Though all shall be made to stumble, yet will not I.

<sup>30</sup> And Jesus says to him, Verily I say to thee, that thou to-day, in this night, before the cock crows twice, wilt thrice deny me. <sup>31</sup> But he kept saying most vehemently, If I must die with thee, I will by no means deny thee. And in like manner also said they all.

<sup>32</sup> And they come to a place which was named Gethsemane. And he says to his disciples, Sit ye here, until I pray. <sup>33</sup> And he takes with him Peter and James and John, and began to be greatly amazed, and to be greatly distressed. <sup>34</sup> And he says to them, My soul is exceedingly sorrowful, unto death; abide here, and watch. <sup>35</sup> And going forward a little, he fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

<sup>36</sup> And he said, Abba, Father, all things are possible to thee; take away this cup from me; yet not what I will, but what thou wilt. <sup>37</sup> And he comes, and finds them sleeping.

And he says to Peter, Simôn, sleepest thou? Wast thou not able to watch one hour? <sup>38</sup> Watch, and pray that ye may not enter into temptation. The spirit indeed is willing, but the flesh is weak. <sup>39</sup> And again he went away and prayed, saying the same thing. <sup>40</sup> And returning, he found them again sleeping, for their eyes were very heavy; and they knew not what to answer him.

<sup>41</sup> And he comes the third time, and says to them, Do ye sleep the remaining time, and take your rest? It is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> Arise, let us be going; behold, he that betrays me is at hand.

<sup>43</sup> And straightway, while he was yet speaking, comes Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. <sup>44</sup> Now he that betrayed him gave them a signal, saying, Whomsoever I kiss, that is the one; take him, and lead him away securely. <sup>45</sup> And coming, he goes straightway to him, and says, Rabbi, and kissed him. <sup>46</sup> And they laid their hands on him, and took him. <sup>47</sup> And one of those standing by drew his sword, and smote the servant of the high priest, and struck off his ear.

<sup>48</sup> And Jesus answering said to them, Did ye come out, as against a robber, with swords and staves to seize me? <sup>49</sup> I was daily with you in the temple teaching, and ye did not take me; but that the Scriptures might be fulfilled. <sup>50</sup> And they all left him, and fled.

<sup>51</sup> And a certain young man was following with him, having a linen cloth cast about his naked body; and

Ver. 24. Many documents read, the new covenant. Shed: Or, poured out.

Ver. 38. Or, Watch and pray, that ye may not.

Ver. 41. Or, Sleep on the remaining time and take your rest!

Ver. 45. Kissed: Gr., kissed him much, i. e., effusively.

Ver. 49. Or, let the Scriptures be fulfilled.

they take him. <sup>52</sup> But he left the linen cloth, and fled naked.

<sup>53</sup> And they led Jesus away to the high priest; and there come together with him all the chief priests and the elders and the scribes. <sup>54</sup> And Peter followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself at the fire.

<sup>55</sup> And the chief priests and all the Sanhedrin were seeking for testimony against Jesus, in order to put him to death; and they found none.

<sup>56</sup> For many testified falsely against him, and their testimonies agreed not together. <sup>57</sup> And certain ones rose up, and testified falsely against him, saying, <sup>58</sup> We heard him say, I will destroy this temple that is made with hands, and after three days I will build another made without hands.

<sup>59</sup> And not even so did their testimony agree. <sup>60</sup> And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What do these testify against thee? <sup>61</sup> But he was silent, and answered nothing. Again the high priest asked him, and says to him, Art thou the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of Power, and coming with the clouds of heaven.

<sup>63</sup> And the high priest, rending his clothes, says, What further need have we of witnesses? <sup>64</sup> Ye heard the blasphemy: what think ye? And they all condemned him to be deserving of death. <sup>65</sup> And some began to spit on him, and to cover his face and buffet him, and to say to him, Prophesy. And the officers received him with blows of their hands.

<sup>66</sup> And as Peter was below in the court, there comes one of the maid-

servants of the high priest; <sup>67</sup> and seeing Peter warming himself, she looked at him, and says, Thou also wast with the Nazarene, Jesus.

<sup>68</sup> But he denied, saying, I neither know, nor understand; thou, what art thou saying? And he went out into the fore-court. <sup>69</sup> And the maid-servant, seeing him, began again to say to those who stood by, This is one of them. <sup>70</sup> But he again denied it.

And a little after, they that stood by said again to Peter, Truly thou art one of them; for thou art a Galilæan. <sup>71</sup> But he began to invoke curses, and to swear, I do not know this man of whom ye are speaking.

<sup>72</sup> And straightway the second time the cock crowed. And Peter remembered the word, how Jesus said to him, Before the cock crows twice, thou wilt thrice deny me. And when he thought thereon, he wept.

## CHAPTER XV

<sup>1</sup> And straightway in the morning the chief priests with the elders and the scribes, and the whole Sanhedrin having held a consultation, bound Jesus and carried him away, and delivered him up to Pilate. <sup>2</sup> And Pilate asked him, Art thou the King of the Jews? And he answering says to him, Thou sayest it. <sup>3</sup> And the chief priests accused him of many things. <sup>4</sup> And Pilate again asked him, saying, Answerest thou nothing? Behold how many things they accuse thee of. <sup>5</sup> But Jesus no longer made any answer; so that Pilate wondered.

<sup>6</sup> Now at the feast he was wont to release to them one prisoner, the one whom they asked. <sup>7</sup> And there was the one called Barabbas, bound with the insurgents, who in the insurrec-

Ver. 65. Or, with strokes of rods.

Ver. 68. Many ancient documents add, and the cock crowed.

XV. Ver. 2. Thou sayest it: i. e. Yes, or it is as thou sayest.



tion had committed murder. <sup>8</sup> And coming up, the multitude began to ask him to do as he was wont to do for them. <sup>9</sup> And Pilate answered them, saying, Do you wish me to release to you the King of the Jews? <sup>10</sup> For he was coming to know that for envy the chief priests had delivered him up. <sup>11</sup> But the chief priests stirred up the multitude, that he should rather release to them Barabbas. <sup>12</sup> And Pilate again answering said to them, What then shall I do to him whom ye call the King of the Jews? <sup>13</sup> And they cried again, Crucify him! <sup>14</sup> And Pilate said to them, Why, what evil has he done? But they cried exceedingly, Crucify him! <sup>15</sup> And Pilate, wishing to satisfy the multitude, released to them Barabbas, and delivered up Jesus, after scourging him, to be crucified.

<sup>16</sup> And the soldiers led him away within the court, which is the Prætorium; and they call together the whole cohort. <sup>17</sup> And they clothe him with purple, and having platted a crown of thorns, they put it on him. <sup>18</sup> And they began to salute him, Hail, King of the Jews! <sup>19</sup> And they smote his head with a reed, and spit on him, and kneeling down did homage to him. <sup>20</sup> And when they had mocked him, they took off the purple from him, and put on him his own garments. And they lead him out to crucify him.

<sup>21</sup> And they impress one Simon, a Cyrenian, who was passing by, coming from the country, the father of Alexander and Rufus, to bear his cross. <sup>22</sup> And they bring him to the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup> And they offered to give him wine mingled with myrrh; but he took it

not. <sup>24</sup> And they crucify him, and divide his garments, casting lots on them, what each one should take.

<sup>25</sup> And it was the third hour; and they crucified him. <sup>26</sup> And the inscription of the accusation against him was written over [his head],

THE KING OF THE JEWS.

<sup>27</sup> And with him they crucify two robbers; one on his right hand, and one on his left. <sup>28</sup> And they that passed by railed at him, wagging their heads, and saying, Aha! thou that destroyest the temple, and buildest it in three days; <sup>29</sup> save thyself, coming down from the cross.

<sup>31</sup> Likewise also the chief priests, mocking one with another, together with the scribes, said, Others he saved, himself he can not save.

<sup>32</sup> Let the Christ, the King of Israel, come down now from the cross, that we may see and believe. And they that were crucified with him reproached him.

<sup>33</sup> And when the sixth hour was come, there came darkness over the whole land until the ninth hour.

<sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why didst thou forsake me? <sup>35</sup> And some of those that stood by, hearing it said, Behold, he calls Elijah.

<sup>36</sup> And one ran, and filling a sponge with vinegar, put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elijah is coming to take him down. <sup>37</sup> And Jesus, uttering a loud cry, expired. <sup>38</sup> And the vail of the temple was rent in two from the top to the bottom. <sup>39</sup> And the centurion who was standing by over against him, seeing that he so

Ver. 16. Prætorium and cohort: See note on Matt. 27:27.

Ver. 27. Many ancient documents insert ver. 28, And the Scripture was fulfilled which says, And he was reckoned with the lawless. See Luke 22:37.

Ver. 35. Elijah: in their form of address Elia.

Ver. 36. Vinegar: Or, (better), sour wine.

expired, said, Truly this man was God's Son.

<sup>40</sup> And there were also women beholding afar off; among whom was also Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome; <sup>41</sup> who, when he was in Galilee, followed him, and ministered to him; and many other women who came up with him to Jerusalem.

<sup>42</sup> And when evening was now come, since it was the Preparation (that is, the day before the sabbath), <sup>43</sup> there came Joseph, from Arimathea, an honorable counselor, who was himself also waiting for the kingdom of God, and boldly went in to Pilate, and asked for the body of Jesus. <sup>44</sup> And Pilate wondered, if he were already dead; and calling to him the centurion, he asked him if he had been long dead. <sup>45</sup> And having learned it from the centurion, he granted the corpse to Joseph. <sup>46</sup> And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock, and rolled a stone to the door of the tomb. <sup>47</sup> And Mary the Magdalene, and Mary the mother of Joses, beheld where he was laid.

## CHAPTER XVI

<sup>1</sup> And when the sabbath had intervened, Mary the Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. <sup>2</sup> And very early, on the first day of the week, they come to the tomb, when the sun was risen. <sup>3</sup> And they were saying among themselves, Who will roll away the stone for us, out of the door of the tomb? <sup>4</sup> And looking up,

they behold that the stone has been rolled back. For it was very great. <sup>5</sup> And entering into the tomb, they saw a young man sitting on the right side, clothed in a white robe; and they were amazed. <sup>6</sup> And he says to them, Be not amazed. Ye are seeking Jesus the Nazarene, the crucified. He is risen; he is not here. Behold, the place where they laid him! <sup>7</sup> But go, say to his disciples, and to Peter, He goes before you into Galilee; there shall ye see him, as he said to you. <sup>8</sup> And they went out, and fled from the tomb; for trembling and astonishment seized them. And they said nothing to any one; for they were afraid.

<sup>9</sup> And having risen early, on the first day of the week, he appeared first to Mary the Magdalene, from whom he had cast out seven demons. <sup>10</sup> She went and reported it to those who had been with him, as they mourned and wept. <sup>11</sup> And they, hearing that he was alive, and was seen by her, disbelieved.

<sup>12</sup> And after that he was manifested in another form to two of them, as they walked, going into the country. <sup>13</sup> They also went away and reported it to the rest; and even then they did not believe.

<sup>14</sup> And afterward he was manifested to the eleven themselves as they reclined at table, and upbraided their unbelief and hardness of heart, because they believed not those who beheld him after he was risen. <sup>15</sup> And he said to them, Go into all the world, and preach the gospel to the whole creation. <sup>16</sup> He that believes and is baptized (immersed) shall be saved; but he that disbelieves shall be condemned. <sup>17</sup> And these signs

Ver. 9-20. The two oldest Greek manuscripts, and some other documents, end this Gospel with ver. 8. Some documents give an ending entirely different from ver. 9-20.

Ver. 15. Gospel: See note on Matt. 26:13.

Ver. 17. Some ancient documents omit, new.



shall accompany those who have believed; in my name they shall cast out demons; they shall speak with new tongues; <sup>18</sup> they shall take up serpents; and if they drink any deadly thing, it shall by no means hurt them; they shall lay hands on the sick, and they shall recover.

<sup>19</sup> So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and took his seat on the right hand of God; <sup>20</sup> but they went forth, and preached everywhere, the Lord working with them, and confirming the word through the signs that followed.

THE GOSPEL ACCORDING TO

LUKE

CHAPTER I

<sup>1</sup> Forasmuch as many have undertaken to arrange a narrative concerning the things that have been accomplished among us, <sup>2</sup> as they delivered them to us, who from the beginning became eye-witnesses and ministers of the word, <sup>3</sup> it seemed good to me also, having accurately traced all things from the first, to write to thee an orderly account, most excellent Theophilus; <sup>4</sup> that thou mightest know the certainty concerning those things wherein thou wast instructed.

<sup>5</sup> There was in the days of Herod, king of Judæa, a certain priest, Zachariah by name, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elisabeth. <sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> And they had no child, because Elisabeth was barren; and they both were far advanced in their days.

<sup>8</sup> Now it came to pass, that while he was serving as priest in the order of his course before God, <sup>9</sup> it fell to his lot, according to the custom of the priest's office, to enter into the

temple, of the Lord and burn incense. <sup>10</sup> And the whole multitude of the people were praying without, at the hour of incense. <sup>11</sup> And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. <sup>12</sup> And Zachariah seeing him was troubled, and fear fell upon him. <sup>13</sup> But the angel said to him, Fear not, Zachariah; because thy supplication was heard, and thy wife Elisabeth will bear thee a son, and thou shalt call his name John. <sup>14</sup> And thou wilt have joy and gladness; and many will rejoice at his birth. <sup>15</sup> For he will be great in the sight of the Lord; and he will drink no wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb. <sup>16</sup> And many of the sons of Israel will he turn to the Lord their God. <sup>17</sup> And he will go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous; to make ready for the Lord a people prepared. <sup>18</sup> And Zachariah said to the angel, By what shall I know this? For I am an old man, and my wife is far advanced in

her days. <sup>19</sup> And the angel answering said to him, I am Gabriel, who stand in the presence of God; and I was sent to speak to thee, and to bring thee this good news. <sup>20</sup> And, behold, thou shalt be silent, and not able to speak, until the day that these things come to pass; because thou didst not believe my words, which will be fulfilled in their season. <sup>21</sup> And the people were waiting for Zachariah; and they wondered at his delaying in the temple. <sup>22</sup> And when he came out he was not able to speak to them, and they perceived that he had seen a vision in the temple; and he was making signs to them, and remained dumb.

<sup>23</sup> And it came to pass, when the days of his ministry were completed, he departed to his home. <sup>24</sup> And after these days his wife Elisabeth conceived; and she hid herself five months, saying, <sup>25</sup> Thus has the Lord done to me, in the days wherein he looked on me to take away my reproach among men.

<sup>26</sup> Now in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup> And the angel coming in to her, said, Hail highly favored one! The Lord is with thee. <sup>29</sup> But she was troubled at the saying; and was considering what manner of salutation this might be. <sup>30</sup> And the angel said to her, Fear not, Mary; for thou hast found favor with God. <sup>31</sup> And, behold, thou wilt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. <sup>32</sup> He will be great, and will be called Son of the Most High; and the Lord God will give to him the throne of

David his father; <sup>33</sup> and he will reign over the house of Jacob forever; and of his kingdom there will be no end. <sup>34</sup> And Mary said to the angel, How shall this be, since I know not a man? <sup>35</sup> And the angel answering said to her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee; wherefore also the holy child that is born will be called God's Son. <sup>36</sup> And, behold, Elisabeth thy kinswoman, she also has conceived a son in her old age; and this is the sixth month with her who is called barren. <sup>37</sup> Because no word from God shall be without power. <sup>38</sup> And Mary said, Behold, the handmaid of the Lord; may it be to me according to thy word. And the angel departed from her.

<sup>39</sup> And Mary arose in these days, and went into the mountain district with haste, into a city of Judah; <sup>40</sup> and entered into the house of Zachariah, and saluted Elisabeth. <sup>41</sup> And it came to pass, as Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit, <sup>42</sup> And she lifted up her voice with a loud cry and said, Blessed art thou among women, and blessed is the fruit of thy womb. <sup>43</sup> And whence is this to me, that the mother of my Lord should come to me? <sup>44</sup> For, behold, as the voice of thy salutation came into my ears, the babe leaped in my womb for gladness. <sup>45</sup> And happy is she who believed that there will be a fulfillment of the things which have been told her from the Lord.

<sup>46</sup> And Mary said:

My soul magnifies the Lord;

<sup>47</sup> And my spirit greatly rejoiced in God my Saviour.

Ver. 28. Many documents add, Blessed art thou among women. See ver. 42.  
Ver. 45. That there will be: Or, for there will be.



<sup>48</sup> Because he looked upon the low estate of his handmaid;  
 For behold, from this time all generations will call me happy.  
<sup>49</sup> Because the Mighty One did great things for me;  
 And holy is his name.  
<sup>50</sup> And his mercy is unto generations and generations  
 To those who fear him.  
<sup>51</sup> He wrought might with his arm;  
 He scattered men proud in the imagination of their heart.  
<sup>52</sup> He cast down princes from thrones,  
 And exalted persons of low degree.  
<sup>53</sup> Hungry men he filled with good,  
 And rich men he sent empty away.  
<sup>54</sup> He brought help to Israel, his servant;  
 To remember mercy  
<sup>55</sup> (As he spoke to our fathers,) Toward Abraham and his seed forever.  
<sup>56</sup> And Mary abode with her about three months, and returned to her house.  
<sup>57</sup> Now Elisabeth's time was completed that she should give birth; and she brought forth a son. <sup>58</sup> And her neighbors and her kindred heard that the Lord had dealt in great mercy with her; and they rejoiced with her.  
<sup>59</sup> And it came to pass on the eighth day, they came to circumcise the child; and they were calling him Zachariah, after the name of his father. <sup>60</sup> And his mother answering said, Nay; but he shall be called John. <sup>61</sup> And they said to her, There is no one of thy kindred that is called by this name. <sup>62</sup> And they made signs to his father, what he would wish him to be called. <sup>63</sup> And asking for a writing-tablet, he wrote, saying, John is his name. And they all wondered. <sup>64</sup> And his mouth was opened

immediately, and his tongue loosed, and he spoke, blessing God. <sup>65</sup> And fear came on all that dwelt around them. And in the whole mountain district of Judæa all these things were told abroad. <sup>66</sup> And all who heard laid them up in their heart, saying, What then will this child be! For the hand of the Lord also was with him.

<sup>67</sup> And Zachariah his father was filled with the Holy Spirit, and prophesied, saying,

<sup>68</sup> Blessed be the Lord, the God of Israel.

Because he visited and wrought redemption for his people;

<sup>69</sup> And raised up a horn of salvation for us,

In the house of David his servant,

<sup>70</sup> (As he spoke through the mouth of his holy prophets who have been from of old,)

<sup>71</sup> Salvation from our enemies, and from the hand of all that hate us;

<sup>72</sup> To show mercy towards our fathers,

And to remember his holy covenant;

<sup>73</sup> The oath which he swore to Abraham our father,

<sup>74</sup> To grant to us, that being rescued from the hand of our enemies,

We should serve him without fear,

<sup>75</sup> In holiness and righteousness before him all our days.

<sup>76</sup> And thou also, child, shalt be called Prophet of the Most High;

For thou wilt go before the face of the Lord, to prepare his ways,

<sup>77</sup> In order to give knowledge of salvation to his people  
 In remission of their sins;

<sup>78</sup> Because of the heart of mercy of our God,

Whereby the dayspring from on high will visit us,

<sup>79</sup> To shine upon those who sit in darkness and the shadow of death,

In order to guide our feet into the way of peace.

<sup>80</sup> And the child grew, and became strong in spirit, and was in the deserts until the day of his manifestation to Israel.

## CHAPTER II

<sup>1</sup> And it came to pass in those days, there went out a decree from Cæsar Augustus, that all the inhabited earth should be enrolled. <sup>2</sup> This was the first enrollment made when Quirinius was governor of Syria. <sup>3</sup> And all went to be enrolled, each one to his own city. <sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David which is called Bethlehem, because he was of the house and family of David, <sup>5</sup> to enroll himself with Mary his betrothed wife, who was with child. <sup>6</sup> And it came to pass, while they were there, the days were completed that she should give birth. <sup>7</sup> And she gave birth to her first-born son, and wrapped him in swathing clothes, and laid him in a manger; because there was no room for them in the inn.

<sup>8</sup> And there were shepherds in the same country abiding in the field, and keeping night-watches over their flock. <sup>9</sup> And an angel of the Lord stood by them, and the glory of the Lord shone around them; and they were sore afraid. <sup>10</sup> And the angel said to them, Fear not; for, behold,

I bring you good news of great joy which will be to all the people.

<sup>11</sup> Because there has been born to you this day in the city of David a Saviour, who is Christ the Lord. <sup>12</sup> And this is the sign for you: Ye will find a babe wrapped in swathing clothes, and lying in a manger. <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

<sup>14</sup> Glory to God in the highest,

And on earth peace toward men of his good pleasure.

<sup>15</sup> And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us go now all the way to Bethlehem, and see this thing that has come to pass, which the Lord made known to us. <sup>16</sup> And they came with haste, and found Mary and Joseph, and the babe lying in the manger. <sup>17</sup> And having seen it, they made known the saying which was told them concerning this child. <sup>18</sup> And all that heard wondered at the things which were told them by the shepherds. <sup>19</sup> But Mary kept all these sayings, pondering them in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all that they heard and saw, even as it was told to them.

<sup>21</sup> And when eight days were completed for circumcising him, his name was called Jesus; the name given by the angel before he was conceived in the womb.

<sup>22</sup> And when the days of their purification, according to the law of Moses, were completed, they brought him up to Jerusalem, to present him to the Lord, <sup>23</sup> (as it is written in the law of the Lord, Every male that opens the womb shall be called holy

Ver. 10. The People: i. e. Israel. So elsewhere.

Ver. 14. Toward: Or, among. Many documents read, peace, good pleasure towards (or, among) men.

Ver. 19. Sayings: Or, things.



to the Lord,) <sup>24</sup> and to offer a sacrifice according to what is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. <sup>25</sup> And, behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit, that he would not see death, before he should see the Christ of the Lord. <sup>27</sup> And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to do concerning him after the custom of the law, <sup>28</sup> he received him into his arms, and blessed God, and said,

<sup>29</sup> Now, Lord, thou releasest thy servant in peace,

According to thy word;

<sup>30</sup> Because mine eyes have seen thy salvation,

<sup>31</sup> Which thou didst prepare before the face of all the peoples,

<sup>32</sup> A light for revelation to the Gentiles,

And glory of thy people Israel.

<sup>33</sup> And his father and mother were wondering at the things spoken concerning him. <sup>34</sup> And Simeon blessed them, and said to Mary his mother, Behold, this child is set for the fall and rising up of many in Israel, and for a sign that shall be spoken against, (<sup>35</sup> and a sword shall pierce through thine own soul also; ) that thoughts out of many hearts may be revealed. <sup>36</sup> And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher. She was of great age, having lived with a husband seven years from her virginity; <sup>37</sup> and she had been a widow as much as

eighty-four years, who departed not from the temple, serving with fastings and supplications night and day. <sup>38</sup> And coming up at that very hour she gave thanks to God, and spoke concerning him to all that were looking for the redemption of Jerusalem. <sup>39</sup> And when they had finished all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

<sup>40</sup> And the child grew, and became strong being filled with wisdom; and the favor of God was upon him.

<sup>41</sup> And his parents used to go every year to Jerusalem at the feast of the passover. <sup>42</sup> And when he was twelve years old, as they went up according to the custom of the feast, <sup>43</sup> and had completed the days, when they were returning, the boy Jesus remained behind in Jerusalem, and his parents knew it not; <sup>44</sup> but supposing that he was in the company, went a day's journey; and they sought him among their kindred and acquaintance; <sup>45</sup> and not finding him, they returned to Jerusalem, seeking him. <sup>46</sup> And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions. <sup>47</sup> And all that heard him were astonished at his understanding and answers. <sup>48</sup> And seeing him they were amazed; and his mother said to him, Child, why didst thou thus deal with us? Behold, thy father and I were seeking thee, sorrowing. <sup>49</sup> And he said to them, Why is it that ye were seeking me? Did ye not know, that I must be in my Father's house? <sup>50</sup> And they understood not the saying which he spoke to them. <sup>51</sup> And he went down with them, and came

Ver. 24. Pigeons: Gr., doves.

Ver. 29. Lord: Gr., Master.

Ver. 31. Peoples: i. e. nations.

Ver. 40. Favor: Or, grace.

Ver. 49. Or, in my Father's business.

Ver. 51. Sayings: Or, things.

to Nazareth, and was subject to them. And his mother kept all the sayings in her heart.

<sup>52</sup> And Jesus advanced in wisdom and stature, and in favor with God and men.

### CHAPTER III

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Ly-sanias tetrarch of Abilene, <sup>2</sup> in the time of the high priest Annas, and Caiaphas, the word of God came to John the son of Zachariah in the wilderness. <sup>3</sup> And he came into all the region round about the Jordan, preaching the baptism (immersion) of repentance unto remission of sins; <sup>4</sup> as it is written in the book of the words of Isaiah the prophet.

The voice of one crying in the wilderness,

Prepare the way of the Lord,  
Make straight his paths.

<sup>5</sup> Every valley shall be filled,

And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

<sup>6</sup> And all flesh shall see the salvation of God.

<sup>7</sup> He said therefore to the multitudes that went out to be baptized (immersed) by him, Brood of vipers, who warned you to flee from the coming wrath? <sup>8</sup> Produce therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham for our father; for I say to you, that God is able out of these stones to raise up children to Abraham. <sup>9</sup> And already the axe also

is lying at the root of the trees. Every tree therefore that produces not good fruit is cut down and cast into the fire. <sup>10</sup> And the multitudes asked him, saying, What then are we to do? <sup>11</sup> And he answering said to them, He that has two coats, let him impart to him that has none; and he that has food, let him do likewise.

<sup>12</sup> And there came publicans also to be baptized (immersed); and they said to him, Teacher, what are we to do? <sup>13</sup> And he said to them, Exact no more than that which is appointed you. <sup>14</sup> And soldiers also asked him, saying, What are we also to do? And he said to them, Do violence to no one, neither accuse any one falsely; and be content with your wages.

<sup>15</sup> And as the people were in expectation, and all were reasoning in their hearts concerning John, whether perhaps he himself were the Christ, <sup>16</sup> John answered, saying to them all, I indeed baptize (immerse) you in water; but there comes one that is mightier than I, the latchet of whose sandals I am not worthy to loose; he will baptize (immerse) you in the Holy Spirit and fire; <sup>17</sup> whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with fire unquenchable.

<sup>18</sup> With many other exhortations therefore he preached the good news to the people; <sup>19</sup> but Herod the tetrarch, being reproved by him about Herodias, the wife of his brother, and about all the evils which Herod did, <sup>20</sup> added this also to them all, that he shut up John in prison.

<sup>21</sup> Now it came to pass, when all the people had been baptized (immersed) that as Jesus also had been

Ver. 52. Stature: Or, age.

III. Ver. 7. The coming wrath: Or, the wrath that is about to be.

Ver. 14. Accuse any one falsely: Or, extort from any one wrongfully.



baptized (immersed) and was praying, the heaven was opened, <sup>22</sup> and the Holy Spirit descended in a bodily form as a dove upon him; and there came a voice out of heaven, Thou art my beloved Son; in thee I am well pleased.

<sup>23</sup> And Jesus himself when he began [his ministry], was about thirty years of age; being the son (as was supposed) of Joseph, the son of Heli, <sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, <sup>25</sup> the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup> the son of Maath, the son of Mattathias, the son of Semien, the son of Josech, the son of Joda, <sup>27</sup> the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, <sup>29</sup> the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup> the son of Symeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, <sup>33</sup> the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup> the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, <sup>35</sup> the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, <sup>36</sup> the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, <sup>37</sup> the son of Methuselah, the

son of Enoch, the son of Jared, the son of Mahalaleel, the son of Kenan, <sup>38</sup> the son of Enos, the son of Seth, the son of Adam, the son of God.

## CHAPTER IV

<sup>1</sup> And Jesus, full of the Holy Spirit, returned from the Jordan; and he was led in the Spirit in the wilderness, <sup>2</sup> during forty days being tempted by the Devil. And he ate nothing in those days; and when they were completed, he was hungry.

<sup>3</sup> And the Devil said to him, If thou art God's Son, command this stone that it become a loaf of bread. <sup>4</sup> And Jesus answered him, saying, It is written, Not on bread alone shall man live.

<sup>5</sup> And leading him up he showed him all the kingdoms of the inhabited earth in a moment of time. <sup>6</sup> And the Devil said to him, To thee will I give all this authority, and the glory of them; because to me it has been delivered, and to whomsoever I will I give it. <sup>7</sup> If thou therefore worship before me, it shall all be thine. <sup>8</sup> And Jesus answering said to him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

<sup>9</sup> And he led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art God's Son, cast thyself down hence. <sup>10</sup> For it is written,

He will command his angels concerning thee to guard thee;

<sup>11</sup> And on their hands they shall bear thee up, Lest perhaps thou dash thy foot against a stone.

<sup>12</sup> And Jesus answering said to him, It is said, Thou shall not try the Lord thy God.

Ver. 22. Am: Or, was.

Ver. 29. Joshua: Gr., Jesus, the same as Joshua.

<sup>13</sup> And having completed every temptation, the Devil departed from him until a convenient season.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee; and there went out a report concerning him through all the surrounding country.

<sup>15</sup> And he taught in their synagogues, being glorified by all.

<sup>16</sup> And he came to Nazareth, where he had been brought up. And he went, as his custom was, into the synagogue on the sabbath day, and stood up to read. <sup>17</sup> And there was given to him the book of the prophet Isaiah. And unrolling the book, he found the place where it was written:

<sup>18</sup> The Spirit of the Lord is upon me;

Because he anointed me to preach good news to the poor;

He has sent me to proclaim deliverance to captives,

And recovering of sight to blind men,

To send crushed ones away free,

<sup>19</sup> To proclaim an acceptable year of the Lord.

<sup>20</sup> And rolling up the book he gave it back to the attendant, and sat down. And the eyes of all in the synagogue were fastened on him. <sup>21</sup> And he began to say to them, To-day has this Scripture been fulfilled in your ears. <sup>22</sup> And all bore witness to him, and wondered at the words of grace which proceeded out of his mouth. And they said, Is not this Joseph's son? <sup>23</sup> And he said to them, Ye will doubtless say to me this proverb, Physician, heal thyself. Whatever we heard done in Capernaum, do here also in thy country. <sup>24</sup> And he said, Verily I say to you, No prophet is acceptable in his own country. <sup>25</sup> But of a truth I say to you, There were many widows in Israel in the days of

Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; <sup>26</sup> and to no one of them was Elijah sent, but only to Zarephath in the land of Sidon, to a woman that was a widow. <sup>27</sup> And there were many lepers in Israel in the time of Elisha the prophet; and no one of them was cleansed, but only Naaman the Syrian. <sup>28</sup> And they were all filled with wrath in the synagogue, as they heard these things, <sup>29</sup> and rose up, and thrust him forth out of the city, and led him to the brow of the hill whereon their city was built, to throw him down headlong. <sup>30</sup> But he passing through the midst of them went on his way.

<sup>31</sup> And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath; <sup>32</sup> and they were astonished at his teaching, because his word was with authority.

<sup>33</sup> And in the synagogue there was a man having a spirit of an unclean demon; and he cried out with a loud voice, <sup>34</sup> Ah! what have we to do with thee, Jesus, the Nazarene? Didst thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>35</sup> And Jesus rebuked it, saying, Hold thy peace, and come out from him. And the demon hurling him into the midst came out from him, doing him no harm. <sup>36</sup> And amazement came on all; and they talked with one another, saying, What is this word, that with authority and power he commands the unclean spirits, and they come out? <sup>37</sup> And there went out a rumor concerning him into every place of the region around.

<sup>38</sup> And he rose up from the synagogue, and went into the house of Simon. And the mother-in-law of Simon was seized with a great fever;

Ver. 15. Glorified: Or, honored.

Ver. 18. Because: Or, wherefore.

Ver. 23. Proverb: Gr, parable.



and they besought him about her.  
<sup>39</sup> And standing over her he rebuked the fever, and it left her; and immediately she arose and ministered to them.

<sup>40</sup> And when the sun was setting, all that had any sick with many kinds of diseases brought them to him; and he laid his hands on every one of them, and healed them. <sup>41</sup> And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he permitted them not to speak, because they knew that he was the Christ.

<sup>42</sup> And when it was day he came out, and went into a desert place. And the multitudes were seeking after him, and came to him, and tried to restrain him from going away from them. <sup>43</sup> And he said to them, To the other cities also I must preach the good news of the kingdom of God; because for this I was sent forth. <sup>44</sup> And he was preaching in the synagogues of Judæa.

## CHAPTER V

<sup>1</sup> Now it came to pass, as the multitude pressed on him and heard the word of God, that he was standing by the lake of Gennesaret, <sup>2</sup> and saw two boats standing by the lake; but the fishermen had gone out of them, and were washing the nets. <sup>3</sup> And entering into one of the boats, which was Simon's, he asked him to put out a little from the land. And sitting down, he taught the multitudes out of the boat.

<sup>4</sup> And when he ceased speaking, he said to Simon, Put out into deep water; and let down your nets for a draught. <sup>5</sup> And Simon, answering said, Master, through the whole night we toiled and took nothing; but at

thy word I will let down the nets. <sup>6</sup> And doing this, they inclosed a great multitude of fishes; and their nets were breaking. <sup>7</sup> And they beckoned to their partners in the other boat, to come and help them. And they came, and filled both the boats, so that they were sinking. <sup>8</sup> And Simon Peter seeing it fell down at the knees of Jesus, saying, Depart from me; because I am a sinful man, O Lord. <sup>9</sup> For astonishment seized him, and all that were with him, at the draught of the fishes which they took; <sup>10</sup> and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; from henceforth thou shalt catch men. <sup>11</sup> And having brought their boats to land, they left all, and followed him.

<sup>12</sup> And it came to pass, while he was in one of the cities, behold, a man full of leprosy. And seeing Jesus he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst cleanse me. <sup>13</sup> And stretching forth his hand he touched him, saying, I will; be cleansed. And straightway the leprosy departed from him. <sup>14</sup> And he charged him to tell no one: but go, and show thyself to the priest, and offer concerning thy cleansing, as Moses directed, for a testimony to them.

<sup>15</sup> But all the more went abroad the report concerning him; and great multitudes came together to hear, and to be healed of their infirmities. <sup>16</sup> And he was wont to retire into the deserts, and pray.

<sup>17</sup> And it came to pass, on one of the days, that he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, and from Judæa, and from Jerusalem; and the

Ver. 44. Many ancient documents read, Galilee. Judæa is probably an error.  
 V. Ver. 10. Catch; Or, take alive.

power of the Lord was with him to heal. <sup>18</sup> And, behold, men brought on a bed a man who was paralyzed; and they sought to bring him in, and to place him before him. <sup>19</sup> And not finding by what way they might bring him in, because of the multitude, they went up on the housetop, and let him down through the tiles with the couch into the midst before Jesus. <sup>20</sup> And seeing their faith he said, Man, thy sins are forgiven thee. <sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this that speaks blasphemies? Who can forgive sins but God only? <sup>22</sup> But Jesus, perceiving their reasonings, answered and said to them, What reason ye in your hearts? <sup>23</sup> Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? <sup>24</sup> But that ye may know that the Son of man has authority on earth to forgive sins, (he said to the paralyzed man,) I say to thee, Arise, and taking up thy couch go to thy house. <sup>25</sup> And immediately standing up before them, he took up that whereon he lay, and departed to his house, glorifying God. <sup>26</sup> And amazement seized them all; and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

<sup>27</sup> And after these things he went forth, and beheld a publican, named Levi, sitting at the tax-office; and he said to him, Follow me. <sup>28</sup> And forsaking all, he arose and followed him.

<sup>29</sup> And Levi made him a great entertainment in his house; and there was a great crowd of publicans and of others who were reclining at table with them. <sup>30</sup> And the Pharisees, and their scribes, murmured against his

disciples, saying, Why do ye eat and drink with the publicans and sinners? <sup>31</sup> And Jesus answering said to them, Those who are well need not a physician, but those who are sick. <sup>32</sup> I have not come to call righteous men, but sinners to repentance.

<sup>33</sup> And they said to him, The disciples of John fast often, and make supplications; likewise also those of the Pharisees; but thine eat and drink. <sup>34</sup> And Jesus said to them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? <sup>35</sup> But there will come days; and when the bridegroom has been taken away from them, then will they fast in those days. <sup>36</sup> And he spoke also a parable to them, No one rends a piece from a new garment, and puts it on an old garment; else he will both rend the new, and the piece from the new will not agree with the old. <sup>37</sup> And no one puts new wine into old skins; else the new wine will burst the skins, and will itself be spilled, and the skins will perish. <sup>38</sup> But new wine must be put into fresh skins. <sup>39</sup> And no one having drunk old wine wishes new; for he says, The old is good.

## CHAPTER VI

<sup>1</sup> And it came to pass on the second sabbath after the first, that he was going through grain-fields; and his disciples plucked and ate the ears of grain, rubbing them with their hands. <sup>2</sup> But some of the Pharisees said, Why are ye doing that which it is not lawful to do on the sabbath? <sup>3</sup> And Jesus answering them said, Have ye not read even this, that David did, when he was hungry, him-

Ver. 22. What: Or, Why.

Ver. 29. Publicans: tax-collectors, for the Roman government, greatly despised by the Jews, whether they were Jews or foreigners.

Ver. 34. Sons of the bride-chamber: Better, companions of the bridegroom. See Judges 14: 11.

VI. Ver. 1. Gr., on a second-first sabbath. Many ancient documents omit, second-first.



self and those who were with him; <sup>4</sup> how he entered into the house of God, and took and ate the showbread, and gave to those also, who were with him; which it is not lawful to eat except for the priests only?

<sup>5</sup> And he said to them, The Son of man is Lord even of the sabbath.

<sup>6</sup> And it came to pass on another sabbath, that he entered into the synagogue and taught. And there was a man there, and his right hand was withered. <sup>7</sup> And the scribes and Pharisees were watching, whether he would heal on the sabbath; that they might find how to accuse him. <sup>8</sup> But he knew their thoughts; and he said to the man that had his hand withered, Arise, and stand forth in the midst. And he rose up, and stood.

<sup>9</sup> And Jesus said to them, I ask you, Is it lawful on the sabbath to do good, or to do harm; to save a life, or to destroy it? <sup>10</sup> And looking round on them all, he said to him, Stretch forth thy hand. And he did so, and his hand was restored. <sup>11</sup> But they were filled with madness, and conferred one with another, what they should do to Jesus.

<sup>12</sup> And it came to pass in these days, that he went out into the mountain to pray, and spent the whole night in prayer to God. <sup>13</sup> And when it was day, he called his disciples. And he chose out from them twelve (whom he named Apostles also); <sup>14</sup> Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, <sup>15</sup> and Matthew and Thomas, James the son of Alphaeus, and Simon who was called Zelotes, <sup>16</sup> and Judas brother of James, and Judas Iscariot, who became a betrayer; <sup>17</sup> and he came down with them, and stood on

a level place, and a great crowd of his disciples, and a great multitude of the people from all Judæa and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; <sup>18</sup> and those who were vexed by unclean spirits were healed; <sup>19</sup> and all the crowd were seeking to touch him, because power came forth from him and healed them all.

<sup>20</sup> And he, lifting up his eyes on his disciples, said, Happy ye poor; for yours is the kingdom of God.

<sup>21</sup> Happy ye that hunger now; for ye will be satisfied. Happy ye that weep now; for ye will laugh. <sup>22</sup> Happy are ye, when men hate you, and when they separate you from them, and reproach you, and cast out your name as evil, for the sake of the Son of man. <sup>23</sup> Rejoice in that day, and leap for joy; for, behold, your reward is great in heaven; for in the same manner did their fathers to the prophets.

<sup>24</sup> But woe to you that are rich! for ye have received your consolation.

<sup>25</sup> Woe to you that are satisfied now! for ye will hunger. Woe, ye that laugh now! for ye will mourn and weep.

<sup>26</sup> Woe, when all men speak well of you! for in the same manner did their fathers to the false prophets.

<sup>27</sup> But I say to you who hear, Love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you, pray for those who insult you.

<sup>29</sup> To him who smites thee on the cheek offer also the other; and him who takes away thy cloak forbid not to take thy coat also. <sup>30</sup> Give to every one that asks thee; and from him who is taking away thy goods ask them not back. <sup>31</sup> And as ye wish that men should do to you, do ye also in like manner to them. <sup>32</sup> For

Ver. 5. Some ancient documents omit, even.

Ver. 15. Zelotes: i. e. a zealot for Jewish independence of the heathen. See Matt. 10:4.

Ver. 16. Brother: Or, possibly, son.

Ver. 28. Insult you: Or, falsely accuse you.

if ye love those who love you, what thanks have ye? For even the sinners love those who love them.

<sup>33</sup> And if ye do good to those who do good to you, what thanks have ye? Even the sinners do the same.

<sup>34</sup> And if ye lend to those of whom ye hope to receive, what thanks have ye? Even sinners lend to sinners,

that they may receive as much in return.

<sup>35</sup> But love your enemies, and do good and lend, hoping for nothing in return; and your reward will be great, and ye will be sons of the Most High; for he is kind toward the unthankful and evil.

<sup>36</sup> Be ye merciful, even as your Father is merciful.

<sup>37</sup> And judge not, and ye will not be judged; and condemn not, and ye will not be condemned; release, and ye will be released.

<sup>38</sup> Give, and it will be given to you; good measure, pressed down, shaken together, running over, will they give into your bosom. For with what measure ye mete, it will be measured to you again.

<sup>39</sup> And he spoke also a parable to them: Can a blind man guide a blind man? Will they not both fall into a pit? <sup>40</sup> A disciple is not above the teacher; but every one when perfected will be as his teacher.

<sup>41</sup> And why seest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> How canst thou say to thy brother, Brother, let me take out the mote that is in thine eye, when thou thyself seest not the beam that is in thine own eye? Hypocrite! take out first the beam out of thine own eye, and then thou wilt see clearly to

take out the mote that is in thy brother's eye.

<sup>43</sup> For there is no good tree that bears corrupt fruit, nor corrupt tree that bears good fruit. <sup>44</sup> For every tree is known from its own fruit. For from thorns they do not gather figs, nor from a bramble bush do they harvest grapes. <sup>45</sup> The good man out of the good treasure of his heart brings forth that which is good; and the evil man out of the evil treasure, brings forth that which is evil; for out of the abundance of the heart his mouth speaks.

<sup>46</sup> And why call ye me, Lord, Lord, and do not the things which I say?

<sup>47</sup> Every one that comes to me, and hears my words, and does them, I will show you whom he is like. <sup>48</sup> He is like a man building a house, who dug and went deep, and laid a foundation on the rock. And when a flood arose, the stream broke against that house, and could not shake it; because it was well built. <sup>49</sup> But he that hears, and does not, is like a man that built a house on the earth without a foundation; against which the stream broke, and straightway it fell in; and the ruin of that house was great.

## CHAPTER VII

<sup>1</sup> When he had completed all his sayings in the hearing of the people, he entered into Capernaum.

<sup>2</sup> And a certain centurion's servant, who was dear to him, was sick, and about to die. <sup>3</sup> And having heard concerning Jesus, he sent to him elders of the Jews, asking him that he would come and save his servant.

Ver. 35. Hoping for nothing: Or, nothing despairing. Some ancient documents read, despairing of no one.

Ver. 42. Most early documents read, Or how, as in Matt. 7:4.

Ver. 48. Because it was well built: Many documents read, for it was founded on the rock, as in Matt. 7:25.

Ver. 49. Fell in: Gr., fell together.

VII. Ver. 2. Dear: Or, precious or valuable.

Ver. 3. Save: Or, cure.



<sup>4</sup> And coming to Jesus, they besought him earnestly, saying, He is worthy that thou shouldst do this for him; <sup>5</sup> for he loves our nation, and himself built the synagogue for us. <sup>6</sup> And Jesus went with them. And when he was now not far from the house, the centurion sent friends, saying to him, Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof. <sup>7</sup> Wherefore neither thought I myself worthy to come to thee; but say the word, and my servant will be healed. <sup>8</sup> For I also am a man set under authority, having under myself soldiers; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. <sup>9</sup> And hearing these things Jesus wondered at him; and turning said to the multitude that followed him, I say to you, Not even in Israel have I found so great faith. <sup>10</sup> And those who were sent, returning to the house, found the servant well.

<sup>11</sup> And it came to pass soon afterwards, that he went into a city called Nain; and his disciples were going with him, and a great crowd. <sup>12</sup> And as he came near to the gate of the city, behold, there was being carried out dead the only son of his mother, and she was a widow; and a great crowd of the city was with her. <sup>13</sup> And seeing her, the Lord had compassion on her, and said to her, Weep not. <sup>14</sup> And he came and touched the bier; and the bearers stood still. And he said, Young man, I say to thee, arise. <sup>15</sup> And the dead sat up, and began to speak. And he gave him to his mother. <sup>16</sup> And fear seized on all; and they glorified God, saying, A great prophet has arisen among us; and God has visited his people.

<sup>17</sup> And this report went forth in all Judæa concerning him, and in all the country round about.

<sup>18</sup> And the disciples of John reported to him concerning all these things. <sup>19</sup> And calling to him two of his disciples John sent them to the Lord, saying, Art thou the Coming One, or are we to look for another? <sup>20</sup> And when the men came to him they said, John the Baptist has sent us to thee, saying, Art thou the Coming One, or are we to look for another? <sup>21</sup> In that hour he healed many, of diseases and plagues and evil spirits; and on many blind he bestowed sight. <sup>22</sup> And answering he said to them, Go, and report to John what ye saw and heard; that blind men receive sight, lame walk, lepers are cleansed, and deaf hear, dead are raised, poor men have good news preached to them. <sup>23</sup> And happy is he, whoever finds no occasion of stumbling in me.

<sup>24</sup> And when the messengers of John had departed, he began to say to the crowds concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? <sup>25</sup> But what went ye out to see? A man clothed in soft raiment? Behold, those who are gorgeously appareled, and live delicately, are in kings' palaces. <sup>26</sup> But what went ye out to see? A prophet? Yea, I say to you, and much more than a prophet. <sup>27</sup> This is the one concerning whom it is written,

Behold, I send my messenger before thy face,

Who will prepare thy way before thee.

<sup>28</sup> I say to you, among those that are born of women there is no one greater than John; but the least in

Ver. 7. My servant will be healed: Some early documents read, let my servant be healed.  
Ver. 11. Soon afterwards: Many ancient documents read, the next day.  
Ver. 20. Baptist. See note on Matt. 3:1.

the kingdom of God is greater than he.

<sup>29</sup> And all the people, hearing it, and the publicans, justified God, having been baptized (immersed) with John's baptism (immersion). <sup>30</sup> But the Pharisees and the lawyers rejected the counsel of God in regard to themselves, not having been baptized (immersed) by him.

<sup>31</sup> To what then shall I liken the men of this generation? And to what are they like? <sup>32</sup> They are like children that are sitting in the market, and calling to one another, saying, We piped to you, and ye did not dance; we wailed, and ye did not weep. <sup>33</sup> For John the Baptist has come, not eating bread nor drinking wine; and ye say, He has a demon. <sup>34</sup> The Son of man has come eating and drinking; and ye say, Behold a glutton, and a wine-drinker, a friend of publicans and sinners. <sup>35</sup> Yet wisdom is justified on the part of all her children.

<sup>36</sup> And one of the Pharisees asked him to eat with him. And entering into the house of the Pharisee, he reclined at table. <sup>37</sup> And, behold, a woman who was in the city, a sinner; and learning that he was reclining at table in the house of the Pharisee, she brought an alabaster flask of ointment, <sup>38</sup> and standing behind at his feet weeping, she began to wet his feet with her tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. <sup>39</sup> And seeing it, the Pharisee who had invited him spoke within himself, saying, This man, if he were a prophet, would know who and what sort of woman this is that touches him; for she is

a sinner. <sup>40</sup> And Jesus answering said to him, Simon, I have something to say to thee. And he says, Teacher, say it. <sup>41</sup> There were two debtors to a certain money-lender. The one owed five hundred denaries, and the other fifty. <sup>42</sup> And they having nothing to pay, he forgave them both. Which of them therefore, tell me, will love him most? <sup>43</sup> Simon answering said, The one, I suppose, to whom he forgave the most. And he said to him, Thou didst rightly judge. <sup>44</sup> And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, no water didst thou give me for my feet; but she with her tears has wet my feet, and with her hair has wiped them. <sup>45</sup> No kiss didst thou give me; but she, from the time I entered, ceased not to kiss my feet. <sup>46</sup> My head with oil thou didst not anoint; but she anointed my feet with ointment. <sup>47</sup> Wherefore I say to thee, her many sins are forgiven; for she loved much. But he to whom little is forgiven, loves little. <sup>48</sup> And he said to her, Thy sins are forgiven. <sup>49</sup> And those who reclined with him began to say within themselves, Who is this that even forgives sins? <sup>50</sup> And he said to the woman, Thy faith has saved thee; go into peace.

## CHAPTER VIII

<sup>1</sup> And it came to pass soon afterwards, that he went about by city and village, preaching and publishing the good news of the kingdom of God; and with him the twelve; <sup>2</sup> and certain women who had been healed of evil spirits and infirmities, Mary that was called the Magdalene, from

Ver. 38. Kissed his feet: Gr., kissed his feet much, i. e. tenderly and repeatedly.

Ver. 39. A prophet: Some ancient documents read, the Prophet. See John 1: 21, 25.

Ver. 41. About seventy-five, and seven and one-half dollars. But money has decreased in purchasing power since then several fold.

Ver. 45. Kiss: Gr., kiss my feet much, i. e. tenderly and repeatedly.



whom seven demons had gone out,<sup>3</sup> and Joanna wife of Chuza Herod's steward, and Susanna, and many others, who ministered to them of their substance.

<sup>4</sup> And as a great multitude was coming together, and the people from city after city were going to him, he spoke by a parable: <sup>5</sup> The sower went forth to sow his seed. And as he sowed, part fell by the way-side; and it was trodden down, and the birds of the air devoured it. <sup>6</sup> And another part fell on the rock; and as soon as it grew it withered away, because it had no moisture. <sup>7</sup> And another part fell in the midst of the thorns; and the thorns grew with it, and choked it. <sup>8</sup> And another part fell into the good ground, and grew, and bore fruit a hundred-fold. As he said these things, he cried, He that has ears to hear, let him hear.

<sup>9</sup> And his disciples asked him what this parable meant. <sup>10</sup> And he said, To you it is given to know the mysteries of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing they may not understand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the way-side are those that hear; then comes the Devil, and takes away the word from their heart, that they may not believe and be saved. <sup>13</sup> Those on the rock are those who, when they hear, with joy receive the word; and these have no root, who for a season believe, and in time of trial fall away. <sup>14</sup> That which fell among the thorns, these are those who heard, and as they go on are choked with cares and riches and pleasures of life, and bring no fruit to perfection. <sup>15</sup> But that in the good ground, these are those

who, in a good and honest heart hearing the word hold it fast, and bear fruit with patience.

<sup>16</sup> And no one, having lighted a lamp, covers it with a vessel, or puts it under a bed; but puts it on a lamp-stand, that those who enter in may see the light. <sup>17</sup> For nothing is secret that will not become manifest, nor hidden, that will not be known and come into manifestation. <sup>18</sup> Take heed therefore how ye hear. For whoever has, to him shall be given; and whoever has not, even what he thinks he has shall be taken from him.

<sup>19</sup> And there came to him his mother and his brothers; and they could not get to him because of the crowd. <sup>20</sup> And word was brought him, Thy mother and thy brothers are standing without, wishing to see thee. <sup>21</sup> And he answering said to them, My mother and my brothers are these who hear and do the word of God.

<sup>22</sup> Now it came to pass on one of the days, that he went into a boat, himself and his disciples; and he said to them, Let us go across to the other side of the lake. And they put out. <sup>23</sup> But as they were sailing, he fell asleep. And there came down a storm of wind on the lake; and they were filling, and were in danger. <sup>24</sup> And coming to him, they awoke him, saying, Master, Master, we are perishing! And he, awaking, rebuked the wind and the raging of the water; and they ceased, and there was a calm. <sup>25</sup> And he said to them, Where is your faith? And they feared and wondered, saying one to another, Who then is this, that he commands even the winds and the water, and they obey him?

Ver. 3. Them: Many ancient documents read, him.

Ver. 15. Patience; the Greek word includes the idea of stedfast endurance. So elsewhere.

<sup>26</sup> And they landed in the country of the Gerasenes, which is over against Galilee. <sup>27</sup> And when he had gone forth on the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothing, and abode not in a house, but in the tombs. <sup>28</sup> And seeing Jesus, he cried out, and fell down before him; and with a loud voice said, What have I to do with thee, Jesus, Son of the Most High God? I beseech thee, do not torment me. <sup>29</sup> For he was commanding the unclean spirit to come out from the man. For at many times it had seized him, and he was put under guards, bound with chains and fetters; and bursting the bonds, he was driven by the demon into the deserts. <sup>30</sup> And Jesus asked him, What is thy name? And he said, Legion; because many demons had entered into him. <sup>31</sup> And they besought him that he would not command them to go away into the abyss. <sup>32</sup> And there was there a herd of many swine feeding on the mountain; and they besought him that he would permit them to enter into them. And he permitted them. <sup>33</sup> And going out of the man, the demons entered into the swine; and the herd rushed down the steep into the lake, and were drowned. <sup>34</sup> And seeing what had taken place the herdsmen fled, and reported it in the city and in the country. <sup>35</sup> And they went out to see what had taken place. And they came to Jesus, and found the man from whom the demons had gone out, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. <sup>36</sup> And those who saw it reported to them how he that was possessed by demons was saved. <sup>37</sup> And the whole multitude of the

surrounding region of the Gerasenes besought him to depart from them; for they were seized with great fear. And he, entering into a boat, returned. <sup>38</sup> And the man, out of whom the demons had gone, besought him that he might be with him. But he sent him away, saying, <sup>39</sup> Return to thy house, and relate how great things God did for thee. And he departed, publishing through the whole city how great things Jesus did for him.

<sup>40</sup> And as Jesus returned, the multitude welcomed him; for they were all waiting for him. <sup>41</sup> And, behold, there came a man whose name was Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he besought him to come into his house; <sup>42</sup> because he had an only daughter, about twelve years old, and she was dying. But as he went the crowds thronged him.

<sup>43</sup> And a woman having a flow of blood twelve years, who had spent all her living on physicians, and could not be healed by any one, <sup>44</sup> came up behind, and touched the fringe of his garment; and immediately her flow of blood ceased. <sup>45</sup> And Jesus said, Who is it that touched me? And when all denied it, Peter said, Master, the crowds hem thee in and crush thee. <sup>46</sup> But Jesus said, Some one touched me; for I perceived that power had gone out from me. <sup>47</sup> And the woman, seeing that she was not concealed, came trembling, and falling down before him, declared before all the people for what reason she touched him, and how she was healed immediately. <sup>48</sup> And he said to her, Daughter, thy faith has saved thee; go into peace.

<sup>49</sup> While he was yet speaking, there comes one from the house of the ruler

Ver. 26. Many ancient documents read, Gergesenes, many others, Gadarenes; and so in ver. 37.  
Ver. 33. Drowned: Gr., choked.



of the synagogue, saying, Thy daughter is dead; trouble the Teacher no more. <sup>50</sup> But Jesus hearing it, answered him, Fear not; only believe, and she will be saved. <sup>51</sup> And entering into the house, he permitted no one to go in with him, except Peter and John and James, and the father of the child, and the mother. <sup>52</sup> And all were weeping and bewailing her. But he said, Weep not; for she is not dead, but is sleeping. <sup>53</sup> And they laughed at him, knowing that she was dead. <sup>54</sup> But he, taking her by the hand, called, saying, Child, arise. <sup>55</sup> And her spirit returned, and she rose up immediately; and he directed that food should be given her. <sup>56</sup> And her parents were astonished. But he charged them to tell no one what had taken place.

## CHAPTER IX

<sup>1</sup> And he called the twelve together, and gave them power and authority over all the demons, and to heal diseases. <sup>2</sup> And he sent them to preach the kingdom of God, and to heal; <sup>3</sup> and said to them, Take nothing for the journey, neither staff, nor bag, nor bread, nor money; and not to have two coats. <sup>4</sup> And into whatever house ye enter, there abide, and thence depart. <sup>5</sup> And as many as do not receive you, in going out from that city, shake off the dust from your feet for a testimony against them. <sup>6</sup> And going forth, they went about through the villages, preaching the good news, and healing everywhere.

<sup>7</sup> Now Herod the tetrarch heard of all the things that were taking place. And he was much perplexed, because it was said by some that John had been raised from the dead; <sup>8</sup> and by some, that Elijah had appeared; and by others, that one of the old

prophets had risen. <sup>9</sup> And Herod said, John I beheaded; but who is this, about whom I hear such things? And he was seeking to see him.

<sup>10</sup> And the apostles returning related to him all that they did. And taking them with him, he retired privately to a city called Bethsaida. <sup>11</sup> But the crowds becoming aware of it, followed him; and he welcomed them, and spoke to them concerning the kingdom of God, and those who had need of cure he healed.

<sup>12</sup> And the day began to decline. And the twelve came, and said to him, Dismiss the multitude, that they may go into the villages and country around, and lodge, and find food; because we are here in a desert place. <sup>13</sup> But he said to them, Do ye give them to eat. And they said, We have no more than five loaves and two fishes; unless we ourselves should go and buy food for all this people. <sup>14</sup> For they were about five thousand men. And he said to his disciples, Make them recline in companies of fifty. <sup>15</sup> And they did so, and made them all recline. <sup>16</sup> And taking the five loaves and the two fishes, he looked up to heaven and blessed them, and broke, and kept giving to the disciples to set before the multitude. <sup>17</sup> And they ate, and were all satisfied. And there was taken up that which remained to them of pieces, twelve traveling-baskets.

<sup>18</sup> And it came to pass, as he was praying in solitude, the disciples were with him; and he asked them, saying, Who do the multitudes say that I am? <sup>19</sup> And they answering said, John the Baptist; and others, Elijah; and others, that one of the old prophets has risen. <sup>20</sup> And he said to them, But ye, who do ye say that I am? And Peter answering said, The Christ of God. <sup>21</sup> But he

charged them, and commanded them to tell this to no one; <sup>22</sup> saying, The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be raised up.

<sup>23</sup> And he said to all, If any one wishes to come after me, let him deny himself, and take up his cross daily, and follow me.

<sup>24</sup> For whoever wishes to save his life will lose it; but whoever loses his life for my sake, he will save it. <sup>25</sup> For what is a man profited, if he has gained the whole world, but has lost or forfeited himself? <sup>26</sup> For whoever is ashamed of me and of my words, of him will the Son of man be ashamed, when he comes in his glory, and in that of the Father and of the holy angels. <sup>27</sup> And I say to you truly, there are some of those that stand here, who will not taste of death until they see the kingdom of God.

<sup>28</sup> And it came to pass about eight days after these words, he took with him Peter and John and James, and went up into the mountain to pray.

<sup>29</sup> And while he was praying, the appearance of his countenance became changed, and his raiment white and radiant. <sup>30</sup> And, behold, two men were talking with him, who were Moses and Elijah; <sup>31</sup> who appearing in glory, were speaking of his departure, which he was about to accomplish at Jerusalem. <sup>32</sup> Now Peter and they who were with him were heavy with sleep; but keeping awake they saw his glory, and the two men that stood with him. <sup>33</sup> And it came to pass, as they were parting from him, Peter said to Jesus, Master, it is good for us to be here; and let us make three booths, one for thee, and one for Moses, and one for Elijah; not

knowing what he said. <sup>34</sup> But while he was saying this, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, This is my elect Son; hear him. <sup>36</sup> And when the voice came, Jesus was found alone. And they kept silent, and told no one in those days any of the things which they had seen.

<sup>37</sup> And it came to pass, on the next day, when they had come down from the mountain, a great crowd met him.

<sup>38</sup> And behold, a man from the crowd cried, saying, Teacher, I beseech thee, look on my son; for he is my only child; <sup>39</sup> and behold, a spirit takes him, and he suddenly cries out; and it convulses him with foaming, and with difficulty departs from him, bruising him. <sup>40</sup> And I besought thy disciples to cast it out; and they could not. <sup>41</sup> And Jesus answering said, O generation, without faith and perverse, how long shall I be with you, and bear with you? Bring hither thy son. <sup>42</sup> And while he was yet coming, the demon threw him down, and greatly convulsed him. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. <sup>43</sup> And they were all amazed at the mighty power of God.

But while all were wondering at all the things which Jesus did, he said to his disciples, <sup>44</sup> Let these words sink into your ears, for the Son of man is about to be delivered into the hands of men. <sup>45</sup> But they understood not this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask him about this saying.

<sup>46</sup> And there entered among them thoughts, which of them would be

Ver. 23. Deny: Or, renounce.

Ver. 32. Were heavy with sleep, etc.: Or, had been weighed down with sleep; but becoming fully awake, they saw, etc.

Ver. 46. And there entered, etc.: Or, And there arose among them a discussion.



greatest. <sup>47</sup> But Jesus, knowing the thoughts of their heart, took a little child and placed it by him, <sup>48</sup> and said to them, Whoever receives this little child in my name, receives me; and whoever receives me, receives him who sent me; for he that is least among you all, he is great.

<sup>49</sup> And John answering said, Master, we saw one casting out demons in thy name; and we forbade him, because he follows not with us. <sup>50</sup> And Jesus said to him, Forbid him not; for he that is not against you is for you.

<sup>51</sup> And it came to pass, when the days were being completed that he should be taken up, he steadfastly set his face to go to Jerusalem. <sup>52</sup> And he sent messengers before his face; and they went and entered into a village of Samaritans, to prepare for him. <sup>53</sup> And they did not receive him, because his face was as if he were going to Jerusalem. <sup>54</sup> And his disciples, James and John, seeing it, said, Lord, dost thou wish us to bid fire to come down from heaven, and consume them? <sup>55</sup> But he turned, and rebuked them. <sup>56</sup> And they went to another village.

<sup>57</sup> And as they were going, in the way a certain one said to him, I will follow thee whithersoever thou goest. <sup>58</sup> And Jesus said to him, The foxes have holes, and the birds of the air have haunts; but the Son of man has not where to lay his head. <sup>59</sup> And he said to another, Follow me. But he said, Lord, permit me first to go and bury my father. <sup>60</sup> And he said to him, Leave the dead to bury their own dead; but do thou go and announce the kingdom of God. <sup>61</sup> And another also said, I will follow thee,

Lord; but first permit me to bid farewell to those in my house. <sup>62</sup> And Jesus said to him, No one having put his hand to the plow and looking back, is fit for the kingdom of God.

## CHAPTER X

<sup>1</sup> Now after these things the Lord appointed seventy others, and sent them two and two before his face, into every city and place, where he himself was about to come. <sup>2</sup> And he said to them, The harvest is great, but the workers are few. Pray therefore the Lord of the harvest, that he will send forth workers into his harvest. <sup>3</sup> Go on your ways; behold, I send you forth as lambs in the midst of wolves. <sup>4</sup> Carry no purse, no bag, no sandals; and salute no one by the way. <sup>5</sup> And into whatever house ye enter, first say, Peace be to this house. <sup>6</sup> And if a son of peace be there, your peace will rest upon it; but if not, it will return to you. <sup>7</sup> And in that very house abide, eating and drinking such things as they give; for the workman is worthy of his wages. Do not remove from house to house. <sup>8</sup> And into whatever city ye enter and they receive you, eat what is set before you; <sup>9</sup> and cure the sick that are therein, and say to them, The kingdom of God has come near to you. <sup>10</sup> But into whatever city ye enter and they receive you not, go out into its streets and say, <sup>11</sup> Even the dust from your city, that cleaves to our feet, we wipe off against you; yet know this, that the kingdom of God has come near. <sup>12</sup> I say to you, It will be more tolerable in that day for Sodom, than for that city. <sup>13</sup> Woe to thee, Chorazin! Woe

Ver. 54. Many ancient documents add, even as Elijah did.

Ver. 55. Some ancient documents add, and said, Ye know not what manner of spirit ye are of. Most of these add further, For the Son of man came not to destroy men's lives, but to save them.

Ver. 58. Haunts: Or, roosts.

X. Ver. 6. It: Or, him,

to thee, Bethsaida! For if in Tyre and Sidon the miracles had been done which were done in you, long ago they would have repented, sitting in sackcloth and ashes. <sup>14</sup> But it will be more tolerable for Tyre and Sidon in the judgment, than for you. <sup>15</sup> And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt be brought down to the underworld. <sup>16</sup> He that hears you hears me; and he that rejects you rejects me; and he that rejects me rejects him who sent me.

<sup>17</sup> And the seventy returned with joy, saying, Lord, even the demons submit to us in thy name. <sup>18</sup> And he said to them, I beheld Satan fallen as lightning from heaven. <sup>19</sup> Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. <sup>20</sup> But yet, rejoice not in this, that the spirits submit to you; but rejoice that your names are written in heaven.

<sup>21</sup> In that very hour he greatly rejoiced in the Holy Spirit, and said, I thank thee, Father, Lord of heaven and earth, that thou didst hide these things from wise and discerning men, and reveal them to babes; yea, Father, that so it was well-pleasing in thy sight. <sup>22</sup> All things were delivered to me by my Father; and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whom the Son is pleased to reveal him. <sup>23</sup> And turning to the disciples, he said privately, Happy are the eyes that see what ye are seeing. <sup>24</sup> For I say to you, that many prophets and kings desired to see what ye are seeing, and saw not,

and to hear what ye are hearing, and heard not.

<sup>25</sup> And, behold, a certain lawyer stood up trying him, saying, Teacher, what shall I do to inherit eternal life? <sup>26</sup> And he said to him, What is written in the law? How readest thou? <sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. <sup>28</sup> And he said to him, Thou hast answered right; this do, and thou shalt live. <sup>29</sup> But he, wishing to justify himself, said to Jesus, And who is my neighbor? <sup>30</sup> And Jesus answering said, A certain man was going down from Jerusalem to Jericho, and fell among robbers, who both stripped and beat him, and went away leaving him half dead. <sup>31</sup> And by chance a certain priest was going down that way; and seeing him, he passed by on the other side. <sup>32</sup> Likewise a Levite also, coming to the place and seeing him, passed by on the other side. <sup>33</sup> But a certain Samaritan, as he was journeying, came where he was, and seeing him had compassion; <sup>34</sup> and coming to him, bound up his wounds, pouring on them oil and wine; and setting him on his own beast, he brought him to an inn, and took care of him. <sup>35</sup> And on the morrow he took out two denaries and gave to the host, and said, Take care of him; and whatever thou spendest more, I, when I return, will repay thee. <sup>36</sup> Which of these three, thinkest thou, was neighbor to him that fell among the robbers? <sup>37</sup> And he said, The one that had mercy on him. And Jesus

Ver. 15. The underworld: See note on Matt. 11:23.

Ver. 25. Trying him: Or, testing him. What shall I do to inherit: Gr., by doing what shall I inherit.

Ver. 35. Denaries: See note on Matt. 18:24.



said to him, Go, and do thou likewise.

<sup>38</sup> Now as they were going on their way, he entered into a certain village; and a certain woman named Martha received him into her house. <sup>39</sup> And she had a sister named Mary, who also sat at the Lord's feet, and was hearing his word. <sup>40</sup> But Martha was distracted about much serving; and she came up to him, and said, Lord, dost thou not care that my sister left me to serve alone? Bid her therefore that she help me. <sup>41</sup> But the Lord answering said to her, Martha, Martha, thou art anxious and troubled about many things: <sup>42</sup> But one thing is needful; for Mary chose the good part, which shall not be taken away from her.

## CHAPTER XI

<sup>1</sup> And it came to pass, as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup> And he said to them, When ye pray, say, Father, hallowed be thy name. Thy kingdom come. <sup>3</sup> Give us day by day our daily bread. <sup>4</sup> And forgive us our sins; for we ourselves forgive every one indebted to us. And bring us not into temptation.

<sup>5</sup> And he said to them, Who of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; <sup>7</sup> and he from within shall answer and say, Trouble me

not; the door is already shut, and my children with me are in bed; I can not rise and give thee? <sup>8</sup> I say to you, though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needs. <sup>9</sup> And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. <sup>10</sup> For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. <sup>11</sup> And of which of you that is a father shall his son ask a loaf, and he give him a stone? or also a fish, and he instead of a fish give him a serpent? <sup>12</sup> or he shall also ask an egg, will he give him a scorpion? <sup>13</sup> If ye then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him.

<sup>14</sup> And he was casting out a dumb demon. And it came to pass, when the demon was gone out, the dumb man spoke; and the crowds wondered. <sup>15</sup> But some of them said, Through Beelzebul, the prince of the demons, he casts out the demons. <sup>16</sup> And others trying him, sought of him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and a house divided against a house falls. <sup>18</sup> And if Satan also has been divided against himself, how will his kingdom stand? because ye say that I cast out the demons through Beelzebul. <sup>19</sup> And if I through Beelzebul cast out the

Ver. 42. Some ancient documents read, But few things are needful, or one.

XI. Ver. 2. Many ancient documents read, Our Father, who art in heaven. Many ancient documents add, Thy will be done, as in heaven, so on earth; as in Matt. 6:10.

Ver. 4. Many ancient documents add, but deliver us from the Evil One (or, from evil), as in Matt. 6:13.

Ver. 11. Some ancient documents read, And what father is there among you, of whom if his son ask a fish, will he, etc.

Ver. 15, 18, 19 (twice). Through: Gr., in.

Ver. 16. Trying him: Or, testing him.

Ver. 17. And a house divided, etc.: Or, and house falls upon house.

demons, through whom do your sons cast them out? Therefore they shall be your judges. <sup>20</sup> But if with the finger of God I cast out the demons, then is the kingdom of God come upon you. <sup>21</sup> When the strong man fully armed guards his own court, his goods are in peace. <sup>22</sup> But when a stronger than he comes upon him and overcomes him, he takes away his whole armor, wherein he trusted, and distributes his spoils. <sup>23</sup> He that is not with me is against me; and he that gathers not with me scatters.

<sup>24</sup> When the unclean spirit is gone out from the man, it goes through waterless places, seeking rest; and finding none it says, I will return into my house whence I came out. <sup>25</sup> And coming, it finds it swept and set in order. <sup>26</sup> Then it goes, and takes with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man becomes worse than the first.

<sup>27</sup> And it came to pass, as he was saying these things, a certain woman lifting up her voice from among the crowd said to him, Happy the womb that carried thee, and the breasts which thou didst suck! <sup>28</sup> But he said, Yea rather, happy those who hear the word of God, and keep it!

<sup>29</sup> And the crowds gathering to him more and more, he began to say, This generation is an evil generation. It seeks a sign; and no sign will be given it, but the sign of Jonah. <sup>30</sup> For as Jonah became a sign to the Ninevites, so will also the Son of man be to this generation. <sup>31</sup> The queen of the south will rise up in the judgment with the men of this generation, and will condemn them; because she came from the ends of the

earth to hear the wisdom of Solomon; and, behold, one greater than Solomon is here. <sup>32</sup> The men of Nineveh will stand up in the judgment with this generation, and will condemn it; because they repented at the preaching of Jonah; and behold, one greater than Jonah is here.

<sup>33</sup> No one, having lighted a lamp, puts it in a cellar, nor under the bushel, but on the lamp-stand, that they who come in may see the light. <sup>34</sup> The lamp of the body is thine eye. When thine eye is single, thy whole body also is light; but when it is evil, thy body also is dark. <sup>35</sup> Take heed therefore, whether the light that is in thee is not darkness. <sup>36</sup> If therefore thy whole body is light, having no part dark, it shall be all light as when the lamp with its bright shining gives thee light.

<sup>37</sup> Now as he spoke, a Pharisee asks him to breakfast with him; and he entered, and reclined at table. <sup>38</sup> And the Pharisee seeing it wondered that he did not first baptize (immerse) himself before breakfast. <sup>39</sup> And the Lord said to him, Now ye, the Pharisees, cleanse the outside of the cup and the dish; but your inward part is full of rapacity and wickedness. <sup>40</sup> Foolish men! Did not he who made the outside make the inside also? <sup>41</sup> But those things which are within, give as alms; and behold, all things are clean to you. <sup>42</sup> But woe to you Pharisees! because ye pay tithe of the mint and the rue and every herb, and pass by judgment and the love of God. But these ought ye to have done, and not to leave those undone. <sup>43</sup> Woe to you Pharisees! because ye love the first seat in the synagogues, and the salutations in the market places. <sup>44</sup> Woe to you!

Ver. 20. With: Gr., in.

Ver. 31, 32. One greater: Gr., more.

Ver. 38. Immerse: See note on Mark 7:4.

Ver. 41. Which are within: Or, which ye can.



because ye are as the tombs which do not appear, and the men that walk over them know it not.

<sup>45</sup> And one of the lawyers answering says to him, Teacher, in saying these things thou insultest us also.

<sup>46</sup> And he said, Woe to you lawyers also! because ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup> Woe to you! because ye build the tombs of the prophets, and your fathers killed them. <sup>48</sup> So then ye are witnesses and well pleased with the works of your fathers; because they killed them, and ye build. <sup>49</sup> Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will kill and persecute; <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, <sup>51</sup> from the blood of Abel to the blood of Zechariah, who perished between the altar and the house; yea, I say to you, it shall be required of this generation. <sup>52</sup> Woe to you lawyers! because ye took away the key of knowledge; ye entered not in yourselves, and those who were entering in ye hindered.

<sup>53</sup> And when he had come out thence, the scribes and the Pharisees began to press upon him vehemently, and to ply him with more questions; <sup>54</sup> lying in wait for him, to catch something out of his mouth.

## CHAPTER XII

<sup>1</sup> In this state of things, the multitude having gathered together in tens of thousands, so that they trod one upon another, he began to say to his disciples, first, Beware of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup> But there is nothing cov-

ered, that will not be revealed; and hid, that will not be known. <sup>3</sup> Wherefore, whatever ye said in the darkness will be heard in the light; and what ye spoke in the ear in the inner chambers will be proclaimed on the house-tops. <sup>4</sup> And I say to you my friends, fear not those who kill the body, and after that have no more that they can do. <sup>5</sup> But I will warn you whom ye are to fear; fear him, who after he has killed has authority to cast into hell; yea, I say to you, fear him. <sup>6</sup> Are not five sparrows sold for two pennies? And not one of them is forgotten before God. <sup>7</sup> But even the hairs of your head are all numbered. Fear not; ye are of more value than many sparrows. <sup>8</sup> And I say to you, Every one that confesses me before men, him will the Son of man also confess before the angels of God; <sup>9</sup> but he that denied me before men will be denied before the angels of God. <sup>10</sup> And every one that shall speak a word against the Son of man, it will be forgiven him; but to him that blasphemes against the Holy Spirit, it will not be forgiven. <sup>11</sup> And when they bring you to the synagogues, and magistrates, and authorities, be not anxious how or what defense to make, or what to say. <sup>12</sup> For the Holy Spirit will teach you in that very hour what ye ought to say.

<sup>13</sup> And one out of the crowd said to him, Teacher, tell my brother to divide the inheritance with me. <sup>14</sup> But he said to him, Man, who made me a judge or a divider over you? <sup>15</sup> And he said to them, Take heed, and beware of all covetousness; because not even when one has abundance does his life consist in what he has. <sup>16</sup> And he spoke a parable to them, saying, The ground of a cer-

tain rich man brought forth plentifully. <sup>17</sup> And he reasoned within himself, saying, What shall I do, because I have not where to store my fruits? <sup>18</sup> And he said, This will I do; I will pull down my barns, and build greater; and there I will store all my grain and my goods. <sup>19</sup> And I will say to my soul, Soul, thou hast many goods laid up for many years; take thine ease, eat, drink, be merry. <sup>20</sup> But God said to him, Fool! this night thy soul is required of thee; and the things which thou hast prepared, whose will they be? <sup>21</sup> So is he that lays up treasure for himself, and is not rich toward God.

<sup>22</sup> And he said to his disciples, Therefore I say to you, be not anxious for the life, what to eat, nor for the body, what to put on. <sup>23</sup> The life is more than the food, and the body than the raiment. <sup>24</sup> Consider the ravens, that they sow not nor reap; which have neither storehouse nor barn; and God feeds them. Of how much more value are ye than the birds! <sup>25</sup> And which of you by being anxious can add a cubit to his age? <sup>26</sup> If therefore ye can not do even a very little thing, why are ye anxious about the rest? <sup>27</sup> Consider the lilies, how they grow; they toil not, nor spin; but I say to you, Even Solomon in all his glory was not arrayed as one of these. <sup>28</sup> And if God so clothes the grass in the field, which to-day is, and to-morrow is cast into the oven, how much more you, O ye of little faith? <sup>29</sup> And ye, seek not what to eat, and what to drink, and be not tossed about with cares. <sup>30</sup> For all these things do the nations of the world seek after; and your Father knows that ye have need of these.

<sup>31</sup> But seek his kingdom, and these things shall be added to you.

<sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell what ye have, and give alms; make for yourselves purses that grow not old, a treasure unfailing in the heavens, where no thief approaches, nor moth corrupts. <sup>34</sup> For where your treasure is, there will your heart also be.

<sup>35</sup> Let your loins be girded about, and your lamps burning; <sup>36</sup> and yourselves like men waiting for their lord, when he is to return from the marriage feast; that, when he comes and knocks, they may straightway open to him. <sup>37</sup> Happy those servants, whom their lord when he comes shall find watching! Verily I say to you, that he will gird himself, and make them recline at table, and will come and serve them. <sup>38</sup> And if he comes in the second watch, and if in the third watch, and finds it so, happy are they. <sup>39</sup> But know this, that if the master of the house had known at what hour the thief was coming, he would have watched, and not have permitted his house to be broken through. <sup>40</sup> Be ye also ready; because at an hour when ye think not, the Son of man comes.

<sup>41</sup> And Peter said, Lord, speakest thou this parable to us, or also to all? <sup>42</sup> And the Lord said, Who then is the faithful, the wise steward, whom his lord will set over his household, to give the portion of food in due season? <sup>43</sup> Happy that servant, whom his lord when he comes shall find so doing! <sup>44</sup> Of a truth I say to you, that he will set him over all that he has. <sup>45</sup> But if that servant say in his heart, My lord delays his coming;

Ver. 19. Soul: Or, Self. So in ver. 20.

Ver. 22. Life: the same word as the one translated soul in ver. 19, 20.

Ver. 25. Age: Or, stature.

Ver. 32. Is: Or, was.



and begin to beat the men-servants and the maid-servants, and to eat and drink and to be drunken; <sup>46</sup> the lord of that servant will come in a day when he looks not for it, and in an hour when he knows not, and will cut him asunder, and appoint his portion with the unfaithful. <sup>47</sup> And that servant, who knew his lord's will, and prepared not, nor did according to his will, will be beaten with many stripes; <sup>48</sup> but he that knew not, and did things worthy of stripes, will be beaten with few. And to whomsoever much was given, of him much will be required; and to whom they committed much, of him they will ask the more.

<sup>49</sup> I came to cast fire on the earth; and how I wish it were already kindled! <sup>50</sup> But I have a baptism (immersion) to undergo; and how am I straitened until it be accomplished! <sup>51</sup> Think ye that I came to give peace in the earth? I tell you, nay; but rather division. <sup>52</sup> For from this time forth, five in one house will be divided, three against two, and two against three. <sup>53</sup> They will be divided, father against son, and son against father; mother against daughter, and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law.

<sup>54</sup> And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, A shower is coming; and so it comes to pass. <sup>55</sup> And when ye see a south wind blowing, ye say, There will be a burning heat; and it comes to pass. <sup>56</sup> Hypocrites! Ye know how to interpret the face of the earth and the sky; but how is it that ye know not how to interpret this time? <sup>57</sup> And

why even of yourselves do ye not judge what is right? <sup>58</sup> For when thou art going with thine adversary before the magistrate, on the way give diligence that thou mayest be delivered from him; lest he drag thee to the judge, and the judge will deliver thee to the exactor, and the exactor cast thee into prison. <sup>59</sup> I say to thee, thou shalt not come out thence, till thou hast paid even the last mite.

## CHAPTER XIII

<sup>1</sup> Now there were some present at that very season who brought him word concerning the Galilæans, whose blood Pilate mingled with their sacrifices. <sup>2</sup> And answering he said to them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered such things? <sup>3</sup> I tell you, nay; but unless ye repent, ye shall all in like manner perish. <sup>4</sup> Or those eighteen, on whom the tower of Siloam fell, and killed them, think ye that they were sinners above all the men who dwell in Jerusalem? <sup>5</sup> I tell you, nay; but, unless ye repent, ye shall all likewise perish.

<sup>6</sup> And he spoke this parable: A certain man had a fig-tree planted in his vineyard; and he came seeking fruit thereon, and found none. <sup>7</sup> And he said to the vine-dresser, Behold, three years I come seeking fruit on this fig-tree, and find none. Cut it down; why does it also make the ground useless? <sup>8</sup> And he answering says to him, Lord, let it alone this year also, until I dig about it, and cast in manure. <sup>9</sup> And if it did bear fruit in future —; but if not, thou shalt cut it down.

<sup>10</sup> And he was teaching in one of

Ver. 50. Immersion, undergo. See note on Mark 10:38,39.

Ver. 59. Mite: a very small coin. See note on Mark 12:42.

XIII. Ver. 4. Sinners: Gr., debtors.

Ver. 9. See note on Mark 7:11.

the synagogues on the sabbath.<sup>11</sup> And behold, a woman who had a spirit of infirmity eighteen years, and was bowed together, and wholly unable to raise herself up.<sup>12</sup> And Jesus seeing her, called her, and said to her, Woman, thou art loosed from thine infirmity.<sup>13</sup> And he laid his hands on her; and immediately she was made straight, and glorified God.<sup>14</sup> And the ruler of the synagogue answering (being much displeased because Jesus healed on the sabbath), said to the crowd, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day.<sup>15</sup> But the Lord answered him, and said, Hypocrites! Does not every one of you on the sabbath loose his ox or ass from the manger, and lead him away and water him?<sup>16</sup> And ought not this woman, being a daughter of Abraham, whom Satan bound, lo, eighteen years, to have been loosed from this bond on the sabbath day?<sup>17</sup> And as he said these things, all his adversaries were put to shame; and all the crowd rejoiced for all the glorious things that were done by him.

<sup>18</sup> He said therefore, What is the kingdom of God like? And to what shall I liken it? <sup>19</sup> It is like a grain of mustard, which a man took, and cast into his own garden; and it grew, and became a tree, and the birds of the air lodged in its branches.

<sup>20</sup> And again he said, To what shall I liken the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and hid in three measures of meal, until it was all leavened.

<sup>22</sup> And he was journeying through cities and villages, teaching, and making his way to Jerusalem.<sup>23</sup> And a certain one said to him, Lord, are

there few that are saved? <sup>24</sup> And he said to them, Strive to enter in through the narrow door; because many, I say to you, will seek to enter in, and will not be able,<sup>25</sup> whenever the master of the house rises and shuts the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us, and he answering shall say to you, I know you not whence ye are.<sup>26</sup> Then will ye begin to say, We ate and drank in thy presence, and thou didst teach in our streets.<sup>27</sup> And he will say, I tell you, I know not whence ye are; depart from me, all ye workers of unrighteousness.<sup>28</sup> There will be the weeping, and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust forth without.<sup>29</sup> And they will come from east and west, and from north and south, and will recline at table in the kingdom of God.<sup>30</sup> And, behold, there are last who will be first, and there are first who will be last.

<sup>31</sup> In that very hour there came some Pharisees, saying to him, Get away and go hence; because Herod wishes to kill thee.<sup>32</sup> And he said to them, Go, tell that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected.<sup>33</sup> But yet, I must go on my way to-day and to-morrow and the day following; because it may not be that a prophet perish out of Jerusalem.<sup>34</sup> O Jerusalem! that kills the prophets, and stones those that are sent to her; how often I wished to gather thy children together, as a hen gathers her own brood under her wings, and ye would not.<sup>35</sup> Behold, your house is abandoned to you. And

Ver. 19. Lodged in: Or, roosted on.



I say to you, Ye shall not see me, until ye say, Blessed is he that comes in the name of the Lord.

# CHAPTER XIV

<sup>1</sup> And it came to pass, when he went into the house of one of the rulers of the Pharisees to eat bread on a sabbath, that they were watching him. <sup>2</sup> And, behold, there was a certain man before him who had the dropsy. <sup>3</sup> And Jesus answering spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they were silent. <sup>4</sup> And taking hold of him, he healed him, and let him go. <sup>5</sup> And he said to them, Who is there of you, whose son or ox shall fall into a well, and he will not straightway draw him up on a sabbath day? <sup>6</sup> And they were not able to answer again to these things.

<sup>7</sup> And he spoke a parable to those who were invited, when he noticed how they chose out the first places; saying to them, <sup>8</sup> When thou art invited by any one to a marriage feast, recline not in the first place at table, lest one more honorable than thou may have been invited by him; <sup>9</sup> and he that invited thee and him shall come and say to thee, Give place to this man; and then thou wilt begin with shame to take the last place. <sup>10</sup> But when thou art invited, go and recline in the last place; that when he that has invited thee comes, he may say to thee, Friend, go up higher, Then wilt thou have glory in the presence of all those who recline at table with thee. <sup>11</sup> For every one that exalts himself shall be humbled; and he that humbles himself shall be exalted.

<sup>12</sup> And he said to him also who had invited him, When thou makest a breakfast or a supper, call not thy friends, nor thy brothers, nor thy kin-

dred, nor rich neighbors; lest they also invite thee again, and a recompense be made thee. <sup>13</sup> But when thou makest an entertainment, invite poor men, maimed, lame, blind. <sup>14</sup> And happy shalt thou be, because they can not recompense thee; for thou shalt be recompensed at the resurrection of the righteous.

<sup>15</sup> And one of those who reclined at table with him, hearing these things, said to him, Happy is he, who shall eat bread in the kingdom of God! <sup>16</sup> But he said to him, A certain man made a great supper, and invited many. <sup>17</sup> And he sent his servant, at the hour of the supper, to say to those who were invited, Come, for [all] things are now ready. <sup>18</sup> And they all, with one mind, began to excuse themselves. The first said to him, I bought a piece of ground, and I must needs go out and see it; I pray thee have me excused. <sup>19</sup> And another said, I bought five yoke of oxen, and I am going to make trial of them; I pray thee have me excused. <sup>20</sup> And another said, I married a wife; and therefore I can not come. <sup>21</sup> And the servant came, and reported these things to his lord. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and blind, and lame. <sup>22</sup> And the servant said, Lord, it is done as thou didst direct, and yet there is room. <sup>23</sup> And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled; <sup>24</sup> for I say to you, that no one of those men who were invited shall taste of my supper.

<sup>25</sup> Now great crowds were going with him; and turning, he said to them, <sup>26</sup> If any one comes to me, and hates not his own father, and mother,

and wife, and children, and brothers, and sisters, and what is more, even his own life, he can not be my disciple. <sup>27</sup> Whoever does not bear his own cross, and come after me, can not be my disciple. <sup>28</sup> For who of you, wishing to build a tower, does not first sit down, and count the cost, whether he has wherewith to complete it? <sup>29</sup> Lest perhaps, when he has laid a foundation, and is not able to finish, all that behold begin to mock him, <sup>30</sup> saying, This man began to build, and was not able to finish. <sup>31</sup> Or what king, as he goes to encounter another king in war, will not first sit down and consult, whether he is able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup> And if not, while he is yet a great way off, he sends an embassy, and asks conditions of peace.

<sup>33</sup> So then, whoever of you does not renounce all that he has can not be my disciple. <sup>34</sup> Salt therefore is good; but if even the salt has become tasteless, wherewith shall it be seasoned? <sup>35</sup> It is fit neither for the land, nor for the dunghill; men cast it out. He that has ears to hear, let him hear.

## CHAPTER XV

<sup>1</sup> Now there were drawing near to him all the publicans and the sinners to hear him. <sup>2</sup> And both the Pharisees and the scribes murmured, saying, This man receives sinners, and eats with them.

<sup>3</sup> And he spoke this parable to them, saying, <sup>4</sup> What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness,

and go after the lost one, until he finds it? <sup>5</sup> And having found it, he lays it on his shoulders, rejoicing. <sup>6</sup> And coming home, he calls together his friends and his neighbors, saying to them, Rejoice with me; because I found my sheep which was lost. <sup>7</sup> I say to you, that so there will be joy in heaven over one sinner that repents, more than over ninety and nine righteous persons, who have no need of repentance.

<sup>8</sup> Or what woman having ten pieces of money, if she lose one piece, does not light a lamp, and sweep the house, and seek carefully till she finds it? <sup>9</sup> And having found it, she calls together her female friends and neighbors, saying, Rejoice with me; because I found the piece which I lost. <sup>10</sup> So, I say to you, there is joy in the presence of the angels of God over one sinner that repents.

<sup>11</sup> And he said, A certain man had two sons. <sup>12</sup> And the younger of them said to his father, Father, give me the portion of the estate that is to fall to me. And he divided to them his property. <sup>13</sup> And not many days after, the younger son gathered all together, and went abroad into a far country, and there wasted his estate in riotous living. <sup>14</sup> And when he had spent all, there arose a mighty famine in that country; and he began to be in want. <sup>15</sup> And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he longed to be filled with the carob-pods which the swine were eating; and no one gave [food] to him. <sup>17</sup> But coming to himself, he said, How many hired servants of my father's have bread enough and to spare, and I am here perishing with

XV. Ver. 8. Pieces of money: Gr., drachmas. The drachma was about sixteen cents.

Ver. 12. Property: Gr., living.

Ver. 16. The pods of the carob tree were used for food of animals, but would be wretched food for men.



hunger! <sup>18</sup> I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before thee; <sup>19</sup> I am no longer worthy to be called thy son; make me as one of thy hired servants. <sup>20</sup> And he arose, and came to his father. But while he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck; and kissed him. <sup>21</sup> And the son said to him, Father, I have sinned against heaven, and before thee; I am no longer worthy to be called thy son. <sup>22</sup> But the father said to his servants, Bring forth quickly a robe, the best, and put it on him; and put a ring on his hand, and sandals on his feet; <sup>23</sup> and bring the fatted calf, and kill it; and let us eat and make merry. <sup>24</sup> Because this my son was dead and is alive again, was lost and is found. And they began to make merry. <sup>25</sup> Now his elder son was in the field. And as in coming he drew near to the house, he heard music and dancing. <sup>26</sup> And calling to him one of the servants, he inquired what these things might be. <sup>27</sup> And he said to him, Thy brother is come; and thy father killed the fatted calf, because he received him back, safe and sound. <sup>28</sup> But he was angry, and would not go in; and his father came out, and besought him. <sup>29</sup> And he answering said to his father, Lo, so many years do I serve thee, and never transgressed a commandment of thine; and to me thou never gavest a kid, that I might make merry with my friends. <sup>30</sup> But when this thy son came, who devoured thy property with harlots, thou didst kill for him the fatted calf. <sup>31</sup> And he said to him, Child, thou art ever with me, and all that is mine is thine. <sup>32</sup> But

we ought to have made merry and rejoiced; because this thy brother was dead and is alive; and was lost, and is found.

## CHAPTER XVI

<sup>1</sup> And he said also to the disciples, There was a certain rich man, who had a steward; and he was accused to him of wasting his goods. <sup>2</sup> And having called him, he said to him, What is this that I hear about thee? Render the account of thy stewardship; for thou canst be no longer steward. <sup>3</sup> And the steward said within himself, What shall I do? for my master takes away from me the stewardship. To dig I have not strength; to beg I am ashamed. <sup>4</sup> I know what I will do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So calling to him each one of his master's debtors, he said to the first, How much owest thou to my master? <sup>6</sup> He said, A hundred measures of oil. He said to him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup> Then he said to another, How much dost thou owe? He said, A hundred measures of wheat. He says to him, Take thy bill, and write eighty. <sup>8</sup> And the master praised the unrighteous steward, because he had done prudently; because the sons of this age are more prudent in respect to their own generation than the sons of light. <sup>9</sup> And I say to you, Make to yourselves friends out of the mammon of unrighteousness; that, when it fails, they may receive you into the eternal tabernacles. <sup>10</sup> He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much. <sup>11</sup> If therefore ye were

Ver. 20. Kissed him: Gr., kissed him much; i. e., tenderly and repeatedly.

XVI. Ver. 8. The unrighteous steward: Gr., the steward of unrighteousness.

Ver. 10. He that is faithful . . . also in much; and he that is unrighteous in the least is unrighteous also in much.

Ver. 11. If therefore ye were not faithful in the, etc.

not faithful in the unrighteous mammon, who will entrust to you the true riches? <sup>12</sup> And if ye were not faithful in that which is another's, who will give to you your own? <sup>13</sup> No servant can serve two masters; for either he will hate the one, and love the other, or he will hold to one, and despise the other. Ye can not serve God and mammon.

<sup>14</sup> And the Pharisees, who were lovers of money, were hearing all these things, and scoffing at him. <sup>15</sup> And he said to them, Ye are they who justify yourselves before men; but God knows your hearts; for that which is high among men is abomination before God.

<sup>16</sup> The law and the prophets were until John; from that time the good news of the kingdom of God is preached, and every one enters into it with violence. <sup>17</sup> But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. <sup>18</sup> Every one who puts away his wife, and marries another, commits adultery; and he who marries one that is put away from a husband, commits adultery.

<sup>19</sup> Now there was a certain rich man, and he was clothed in purple and fine linen, making merry in splendor every day. <sup>20</sup> And a certain poor man named Lazarus was laid at his gate, full of sores, <sup>21</sup> and desiring to be filled with the crumbs that fell from the rich man's table; yea, the dogs also came and licked his sores. <sup>22</sup> And it came to pass, that the poor man died, and he was carried by the angels into Abraham's bosom. The rich man also died, and was buried; <sup>23</sup> and in the underworld, lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he

cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. <sup>25</sup> But Abraham said, Child, remember that in thy lifetime thou receivedst thy good things in full, and Lazarus in like manner the evil things; but now here, he is comforted and thou art in anguish. <sup>26</sup> And in addition to all this, between us and you a great gulf is fixed; that those who wish to cross from here to you may not be able, nor those from there cross over to us. <sup>27</sup> And he said, I pray thee then, father, that thou wouldst send him to my father's house; <sup>28</sup> for I have five brothers; that he may testify to them, lest they also come into this place of torment. <sup>29</sup> But Abraham says, They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham; but if one go to them from the dead, they will repent. <sup>31</sup> And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

## CHAPTER XVII

<sup>1</sup> And he said to his disciples, It is impossible that stumbling-blocks should not come; but woe to him through whom they come! <sup>2</sup> It is profitable for him if a millstone were placed about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. <sup>3</sup> Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him. <sup>4</sup> And if he sin against thee seven times in the day, and seven times turn to thee saying, I repent, thou shalt forgive him.

Ver. 12. Your own: Some early documents read, our own.

Ver. 13. Mammon: See note on Matt. 6:24.

Ver. 16. Enters, etc.: Or, does violence to it. Compare Matt. 11:12.

Ver. 23. The underworld: See note Matt. 11:23.



<sup>5</sup> And the apostles said to the Lord, Increase our faith. <sup>6</sup> And the Lord said, If ye have faith as a grain of mustard, ye would say to this sycamine-tree, Be rooted up, and be planted in the sea; and it would obey you. <sup>7</sup> But who is there of you, having a servant plowing, or tending cattle, that will say to him, when he has come in from the field, Come straightway and recline at table; <sup>8</sup> and will not rather say to him, Make ready what I am to sup on, and gird thyself and serve me, until I have eaten and drunk, and afterward thou shalt eat and drink? <sup>9</sup> Does he thank the servant, because he did the things that were commanded? <sup>10</sup> So also ye, when ye have done all the things that were commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

<sup>11</sup> And it came to pass, on the journey to Jerusalem, he was going through the midst of Samaria and Galilee. <sup>12</sup> And as he was entering into a certain village, there met him ten leprous men, who stood afar off. <sup>13</sup> And they lifted up their voice, saying, Jesus, Master, have mercy on us. <sup>14</sup> And seeing it, he said to them, Go and show yourselves to the priests. And it came to pass, as they were going, they were cleansed. <sup>15</sup> And one of them, seeing that he was healed, turned back, with a loud voice glorifying God, <sup>16</sup> and fell on his face at his feet, giving thanks to him; and he was a Samaritan. <sup>17</sup> And Jesus answering said, Were not the ten cleansed? But the nine, where are they? <sup>18</sup> Were none found returning to give glory to God, except this foreigner? <sup>19</sup> And he said to him, Arise, and go; thy faith has saved thee.

<sup>20</sup> And being asked by the Pharisees, when the kingdom of God comes, he answered them and said, The kingdom of God comes not with observation; <sup>21</sup> nor will they say, Lo here! or There! for, Lo, the kingdom of God is in the midst of you.

<sup>22</sup> And he said to the disciples, There will come days, when ye will long to see one of the days of the Son of man, and ye will not see it. <sup>23</sup> And they will say to you, Lo there! or, lo here! go not away, nor pursue. <sup>24</sup> For as the lightning, when it lightens out of the one part under heaven, shines unto the other part under heaven, so will the Son of man be. <sup>25</sup> But first he must suffer many things, and be rejected by this generation. <sup>26</sup> And as it came to pass in the days of Noah, so will it be also in the days of the Son of man. <sup>27</sup> They were eating, were drinking, were marrying, were giving in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. <sup>28</sup> In like manner even as it came to pass in the days of Lot; they were eating, were drinking, were buying, were selling, were planting, were building; <sup>29</sup> but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all. <sup>30</sup> After the same manner will it be, in the day that the Son of man is revealed. <sup>31</sup> In that day, he who shall be on the house-top, and his goods in the house, let him not go down to take them away; and he that is in the field, let him likewise not turn back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whoever seeks to gain his life will lose it; but whoever shall lose, will preserve it. <sup>34</sup> I say to you, in that night there will be two men

Ver. 6. Gr., would have obeyed you.

Ver. 21. In the midst of you: Or, within you.

Ver. 24. Many ancient documents add, in his day.

on one bed; one will be taken, and the other will be left. <sup>35</sup> There will be two women grinding together; one will be taken, and the other will be left. <sup>37</sup> And they answering say to him, Where, Lord? He said to them, Where the body is, there will the vultures also be gathered together.

## CHAPTER XVIII

<sup>1</sup> And he spoke a parable to them, to the end that they ought always to pray, and not to faint; <sup>2</sup> saying, There was in a city a judge, who feared not God, nor regarded man. <sup>3</sup> And there was a widow in that city; and she kept coming to him, saying, Do me justice of mine adversary. <sup>4</sup> And he would not for some time; but afterward he said within himself, Though I fear not God, nor regard man, <sup>5</sup> yet because this widow troubles me, I will do her justice, lest by persistent coming she wear me out. <sup>6</sup> And the Lord said, Hear what the unrighteous judge says. <sup>7</sup> And will not God do justice to his elect, who cry to him day and night, even if he is long suffering over them? <sup>8</sup> I say to you, that he will do them justice speedily. But yet, when the Son of man comes, will he find faith on the earth?

<sup>9</sup> And he spoke also this parable of some who trust in themselves that they are righteous, and despise the rest. <sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup> The Pharisee stood, and prayed thus with himself, O God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. <sup>12</sup> I fast twice in the week;

I give tithes of all that I acquire. <sup>13</sup> But the publican, standing afar off, would not even lift up his eyes to heaven, but was smiting on his breast, saying, O God, be merciful to me the sinner. <sup>14</sup> I say to you, this man went down to his house justified, rather than the other. For every one that exalts himself shall be humbled; but he that humbles himself shall be exalted.

<sup>15</sup> And they brought to him their babes also, that he might touch them; and the disciples seeing it rebuked them. <sup>16</sup> But Jesus calling them to him, said, Suffer the little children to come to me, and forbid them not; for to such belongs the kingdom of God. <sup>17</sup> Verily I say to you, whoever does not receive the kingdom of God as a little child, shall by no means enter therein.

<sup>18</sup> And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said to him, Why dost thou call me good? No one is good but one, God. <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. <sup>21</sup> And he said, All these I observed from youth. <sup>22</sup> And Jesus hearing it said to him, One thing thou lackest yet; sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. <sup>23</sup> And hearing this, he became very sorrowful; for he was exceedingly rich. <sup>24</sup> And Jesus seeing him said, With what difficulty do those that have riches go into the kingdom of God!

Ver. 35. Some ancient documents add verse 36. There will be two men in the field; the one will be taken, and the other will be left. See Matt. 24 : 40.

XVIII. Ver. 3-8. Do justice, etc.: Or, avenge me, avenge her, avenge them.

Ver. 5. Persistent coming: Gr., coming unto the end.

Ver. 6. The unrighteous judge: Gr., the judge of unrighteousness.

Ver. 8. Faith: Or, the faith.

Ver. 13. Be merciful: Or, be propitiated.

Ver. 16. Suffer: Or, permit.



<sup>25</sup> For it is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they who heard it said, And who can be saved? <sup>27</sup> But he said, The things that are impossible with men are possible with God. <sup>28</sup> And Peter said, Lo, we forsook [all] that is our own and followed thee. <sup>29</sup> And he said to them, Verily I say to you, there is no one that forsook house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, <sup>30</sup> who shall not receive manifold more in this time, and in the age to come eternal life.

<sup>31</sup> And taking with him the twelve, he said to them, Behold, we are going up to Jerusalem, and all the things written through the prophets will be accomplished to the Son of man. <sup>32</sup> For he will be delivered to the Gentiles, and will be mocked, and insulted, and spit upon, <sup>33</sup> and they will scourge him, and kill him; and on the third day he will rise again. <sup>34</sup> And they understood none of these things; and this saying was hidden from them, and they knew not the things that were said.

<sup>35</sup> And it came to pass, as he came near to Jericho, a certain blind man was sitting by the way-side, begging. <sup>36</sup> And hearing a crowd passing by, he inquired what this might be. <sup>37</sup> And they told him, that Jesus the Nazarene was passing by. <sup>38</sup> And he called aloud, saying, Jesus, Son of David, have mercy on me. <sup>39</sup> And they who went before rebuked him, that he should hold his peace. But he cried much more, Son of David, have mercy on me. <sup>40</sup> And Jesus stood, and commanded him to be brought to him. And when he had come near, he asked him, <sup>41</sup> saying,

What dost thou wish me to do for thee? And he said, Lord, that I may receive sight. <sup>42</sup> And Jesus said to him, Receive sight; thy faith has saved thee. <sup>43</sup> And immediately he received sight, and followed him, glorifying God. And all the people seeing it, gave praise to God.

## CHAPTER XIX

<sup>1</sup> And he entered in and was passing through Jericho. <sup>2</sup> And behold, a man called by name Zaccheus, and he was a chief publican; and he was rich. <sup>3</sup> And he was seeking to see Jesus, who he was; and he could not on account of the crowd, because he was small in stature. <sup>4</sup> And running before, he climbed up into a sycamore-tree to see him; because he was about to pass along that way. <sup>5</sup> And Jesus, when he came to the place, looked up and said to him, Zaccheus, make haste and come down; for to-day I must abide at thy house. <sup>6</sup> And he made haste, and came down, and received him joyfully. <sup>7</sup> And seeing it, they all murmured, saying, He went in to be a guest with a man that is a sinner. <sup>8</sup> And Zaccheus stood, and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught from any one, I restore fourfold. <sup>9</sup> And Jesus said to him, This day is salvation come to this house, inasmuch as he also is a son of Abraham. <sup>10</sup> For the Son of man came to seek and to save that which was lost.

<sup>11</sup> And as they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God was immediately to appear. <sup>12</sup> He said therefore, A

Ver. 28. [All] that is our own: Or, our own homes.

Ver. 30. Manifold: Some ancient documents read, sevenfold.

certain nobleman went into a far country, to receive for himself a kingdom, and to return. <sup>13</sup> And calling ten servants of his, he gave them ten pounds, and said to them, Trade till I come. <sup>14</sup> But his citizens hated him, and sent an embassy after him, saying, We do not wish this man to reign over us. <sup>15</sup> And it came to pass, when he had returned, having received the kingdom, that he commanded these servants to be called to him, to whom he had given the money, that he might know what business they had done. <sup>16</sup> And the first came before him, saying, Lord, thy pound gained ten pounds. <sup>17</sup> He said to him, Well done, good servant; because thou wast faithful in a very little, have thou authority over ten cities. <sup>18</sup> And the second came, saying, Lord, thy pound made five pounds. <sup>19</sup> He said also to this man, Be thou also over five cities. <sup>20</sup> And the other came, saying, Lord, behold thy pound, which I kept laid up in a napkin. <sup>21</sup> For I feared thee, because thou art a harsh man; thou takest up what thou layedst not down, and reapest what thou didst not sow. <sup>22</sup> He says to him, Out of thine own mouth will I judge thee, wicked servant. Thou knewest that I am a harsh man, taking up what I laid not down, and reaping what I did not sow? <sup>23</sup> and why didst thou not put my money in bank, and I, at my coming, should have exacted it with interest? <sup>24</sup> And he said to those that stood by, Take away from him the pound, and give it to him that has ten pounds. <sup>25</sup> They said to him, Lord, he has ten pounds. <sup>26</sup> [He said,] I say to you, that to every one that has shall be given; but from him that has not, even what

he has shall be taken away. <sup>27</sup> But these my enemies, who did not wish me to reign over them, bring hither, and slay them before me.

<sup>28</sup> And having spoken these things, he went on before, going up to Jerusalem.

<sup>29</sup> And it came to pass, as he drew near to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, <sup>30</sup> saying, Go into the opposite village, in which as ye are entering ye will find a colt tied, whereon no man ever sat; loose and bring him! <sup>31</sup> And if any one ask you, Why are ye loosing him? thus shall ye say, The Lord has need of him. <sup>32</sup> And they that were sent departed, and found even as he said to them. <sup>33</sup> And as they were loosing the colt, its owners said to them, Why are ye loosing the colt? <sup>34</sup> They said, The Lord has need of him. <sup>35</sup> And they brought him to Jesus; and having thrown their garments upon the colt, they set Jesus thereon. <sup>36</sup> And as he went, they spread their garments in the way. <sup>37</sup> And as he was now drawing near, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the miracles which they saw, <sup>38</sup> saying, Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest! <sup>39</sup> And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples. <sup>40</sup> And answering he said, I tell you that if these shall hold their peace, the stones will cry out.

<sup>41</sup> And when he came near, he saw the city and wept over it, <sup>42</sup> saying, If thou hadst known, even thou, yea, even in this thy day, the things that

Ver. 13. Gr., Mina, here translated pound, equals one hundred drachmas. See note on Luke 15 : 8.

Ver. 42. Some early documents read, If thou hadst known in this day, even thou, the things, etc.



belong to thy peace! But now they are hidden from thine eyes. <sup>43</sup> For days will come upon thee, when thine enemies will cast up a rampart against thee, and compass thee round, and shut thee in on every side, <sup>44</sup> and will dash thee to the ground, and thy children within thee, and will not leave in thee one stone upon another; because thou knewest not the season of thy visitation.

<sup>45</sup> And entering into the temple, he began to put out those who sold; <sup>46</sup> saying to them, It is written, And my house shall be a house of prayer; but ye made it a robbers' den.

<sup>47</sup> And he was teaching daily in the temple. But the chief priests and the scribes and the foremost men of the people were seeking to destroy him; <sup>48</sup> and they could not find what to do; for all the people hung upon him, listening.

## CHAPTER XX

<sup>1</sup> And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the good news, there came upon him the chief priests and the scribes with the elders; <sup>2</sup> and spoke, saying to him, Tell us: By what authority art thou doing these things? Or who is it that gave thee this authority? <sup>3</sup> And answering he said to them, I also will ask you something; and tell me: <sup>4</sup> The baptism (immersion) of John, was it from heaven, or from men? <sup>5</sup> And they reasoned with themselves, saying, If we say, From heaven, he will say, Why did ye not believe him? <sup>6</sup> But if we say, From men, all the people will stone us; for they are persuaded that John was a prophet. <sup>7</sup> And they answered, that they knew not whence it was. <sup>8</sup> And Jesus said to them, Neither do I tell you, by

what authority I am doing these things.

<sup>9</sup> And he began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen, and went abroad for a long time. <sup>10</sup> And at the season he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. <sup>11</sup> And he sent still another servant; and him also they beat and treated him shamefully, and sent him away empty. <sup>12</sup> And he sent still a third; and they wounded him also, and cast him out. <sup>13</sup> And the lord of the vineyard said, What shall I do? I will send my beloved son; perhaps they will reverence him. <sup>14</sup> But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may become ours. <sup>15</sup> And they thrust him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? <sup>16</sup> He will come and destroy these husbandmen, and will give the vineyard to others. And hearing it, they said, Far be it! <sup>17</sup> But he looked on them and said, What then is this that is written,

The stone which the builders rejected,

The same is become the head of the corner.

<sup>18</sup> Every one that falls on that stone will be broken; but on whomsoever it falls, it will scatter him as dust.

<sup>19</sup> And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people; for they perceived that he spoke this parable against them. <sup>20</sup> And they watched him and sent spies, who feigned themselves to be righteous men, that they might take

hold of his speech, so as to deliver him up to the ruling power and to the authority of the governor. <sup>21</sup> And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and regardest not the person of any, but teachest the way of God in truth. <sup>22</sup> Is it lawful for us to give tribute to Cæsar, or not? <sup>23</sup> But perceiving their craftiness, he said to them, <sup>24</sup> Show me a denary. Whose image and inscription has it? And they said, Cæsar's. <sup>25</sup> And he said to them, Render therefore to Cæsar the things that are Cæsar's and to God the things that are God's. <sup>26</sup> And they were not able to take hold of the saying before the people; and they wondered at his answer, and became silent.

<sup>27</sup> And there came up some of the Sadducees, who deny that there is a resurrection, and asked him, <sup>28</sup> saying, Teacher, Moses wrote for us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed to his brother. <sup>29</sup> There were therefore seven brothers; and the first took a wife; and died childless; <sup>30</sup> and the second; and the third took her; <sup>31</sup> and in like manner the seven also left no children, and died. <sup>32</sup> At last the woman also died. <sup>33</sup> In the resurrection, therefore, whose wife of them does the woman become? For the seven had her for a wife. <sup>34</sup> And Jesus said to them, The sons of this age marry, and are given in marriage. <sup>35</sup> But those who are accounted worthy to attain to that age, and the resurrection from the dead, neither marry, nor are given in marriage; <sup>36</sup> for neither can they die any more; for they are equal to the angels, and are sons of God, being sons of the

resurrection. <sup>37</sup> But that the dead are raised, even Moses showed, at The Bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> Now he is not the God of dead men, but of living men; for all live to him. <sup>39</sup> And some of the scribes answering said, Teacher, thou saidst well. <sup>40</sup> For they no longer dared to ask him any question.

<sup>41</sup> And he said to them, How say they that the Christ is David's Son? <sup>42</sup> For David himself says in the book of Psalms,

The Lord said to my Lord,  
Sit on my right hand,

<sup>43</sup> Until I make thine enemies thy footstool.

<sup>44</sup> David therefore calls him Lord, and how is he his son?

<sup>45</sup> And in the hearing of all the people he said to the disciples, <sup>46</sup> Beware of the scribes, who wish to walk about in long robes, and love salutations in the market places, and first seats in the synagogues, and first places at feasts; <sup>47</sup> who devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

## CHAPTER XXI

<sup>1</sup> And looking up, he saw the rich casting into the treasury their gifts. <sup>2</sup> And he saw a certain poor widow casting in thither two mites. <sup>3</sup> And he said, Of a truth I say to you, This poor widow cast in more than all. <sup>4</sup> For all these, out of their superfluity, cast into the gifts; but she, out of her want, cast in all the living that she had.

<sup>5</sup> And as some were speaking about the temple, that it was adorned with beautiful stones and offerings, he

Ver. 20. Ruling power, i. e., the Roman.

Ver. 24. Denary: A Roman coin.

Ver. 37. The Bush: The section of the Law of Moses so called.

XXI. Ver. 2. Mites: See note on Mark 12: 42.



said, <sup>8</sup> As for these things which ye behold, there will come days in which there will not be left here one stone upon another, that will not be thrown down. <sup>9</sup> And they asked him, saying, Teacher, when therefore will these things be, and what will be the sign when these things are about to come to pass? <sup>10</sup> And he said, Take heed that ye be not led astray. For many will come in my name, saying, I am the One, and, The time is at hand; go not after them. <sup>11</sup> And when ye hear of wars and tumults, be not terrified; for these things must first come to pass; but the end is not immediately.

<sup>12</sup> Then said he to them, Nation will rise against nation, and kingdom against kingdom; <sup>13</sup> and there will be great earthquakes, and in various places famines and pestilences; and there will be great portents and signs from heaven. <sup>14</sup> And before all these things they will lay their hands on you, and persecute you, delivering you up into the synagogues and prisons, bringing you before kings and governors for my name's sake.

<sup>15</sup> It shall turn out to you for a testimony. <sup>16</sup> Settle it therefore in your hearts, not to meditate beforehand to make a defence. <sup>17</sup> For I will give you a mouth and wisdom, which all your adversaries will not be able to withstand or to gainsay. <sup>18</sup> But ye will be delivered up even by parents, and brothers, and kindred, and friends; and they will put some of you to death. <sup>19</sup> And ye will be hated by all for my name's sake. <sup>20</sup> And not a hair of your head shall perish. <sup>21</sup> In your patience ye shall win your souls.

<sup>22</sup> But when ye see Jerusalem encompassed by armies, then know that her desolation is at hand. <sup>23</sup> Then let

those who are in Judæa flee into the mountains; and let those in the midst of it depart; and let those in the fields not enter therein. <sup>24</sup> Because these are days of vengeance, that all the things which are written may be fulfilled. <sup>25</sup> Alas for those who are with child, and for those who give suck, in those days! For there will be great distress on the land, and wrath to this people. <sup>26</sup> And they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trodden down by Gentiles, until the times of Gentiles are fulfilled. <sup>27</sup> And there will be signs in sun, and moon, and stars; and on the earth distress of nations, in perplexity for the roaring of the sea and the billows; <sup>28</sup> men fainting from fear, and from looking for the things that are coming on the inhabited earth; for the powers of the heavens will be shaken. <sup>29</sup> And then will they see the Son of man coming in a cloud, with power and great glory. <sup>30</sup> But when these things begin to come to pass, look up, and lift up your heads; because your redemption is drawing near.

<sup>31</sup> And he spoke to them a parable: Behold the fig-tree, and all the trees; <sup>32</sup> when they now shoot forth, seeing it ye know of yourselves that now the summer is near. <sup>33</sup> So ye too, when ye see these things coming to pass, know that the kingdom of God is near. <sup>34</sup> Verily I say to you, this generation will not pass away, until all shall have come to pass. <sup>35</sup> Heaven and earth will pass away; but my words will not pass away.

<sup>36</sup> But take heed to yourselves, lest at any time your hearts be weighed down with surfeiting, and drunkenness, and anxieties of this life, and that day come on you suddenly as a

Ver. 8. See Matt. 11:3; John 11:27.

Ver. 12. Bringing you: Gr., You being brought.

Ver. 19. Souls: Or, lives, or selves.

snare. <sup>35</sup> For it will come on all that dwell on the face of the whole earth. <sup>36</sup> But watch at every season, praying that ye may be able to escape all these things that are about to come to pass, and to stand before the Son of man.

<sup>37</sup> And during the days he was teaching in the temple; but during the nights, going out, he lodged in the mount that is called the mount of Olives. <sup>38</sup> And all the people were coming early in the morning to him in the temple to hear him.

## CHAPTER XXII

<sup>1</sup> Now the feast of unleavened bread which is called the Passover was drawing near; <sup>2</sup> and the chief priests and the scribes were seeking how they could put him to death; for they feared the people.

<sup>3</sup> And Satan entered into Judas who was called Iscariot, being of the number of the twelve. <sup>4</sup> And he went away, and consulted with the chief priests and captains, how to deliver him up to them. <sup>5</sup> And they were glad, and covenanted to give him money. <sup>6</sup> And he promised, and was seeking opportunity to deliver him up to them without a crowd.

<sup>7</sup> And the day of unleavened bread came, on which the passover must be killed. <sup>8</sup> And Jesus sent Peter and John, saying, Go, and make ready for us the passover, that we may eat. <sup>9</sup> And they said to him, Where dost thou wish us to make ready? <sup>10</sup> And he said to them, Behold, when ye have entered into the city, there will meet you a man carrying a pitcher of water; follow him into the house where he goes in. <sup>11</sup> And ye shall say to the master of the house, The

Teacher says to thee, Where is the guestchamber, where I am to eat the passover with my disciples? <sup>12</sup> And he will show you a large upper room furnished; there prepare. <sup>13</sup> And they went away and found as he had said to them. And they made ready the passover.

<sup>14</sup> And when the hour came, he reclined at table, and the apostles with him. <sup>15</sup> And he said to them, Earnestly have I longed to eat this passover with you before I suffer. <sup>16</sup> For I say to you, I shall not eat of it until it be fulfilled in the kingdom of God. <sup>17</sup> And having received a cup, he gave thanks, and said, Take this, and share it among yourselves. <sup>18</sup> For I say to you, I shall not drink henceforth of the fruit of the vine, until the kingdom of God comes. <sup>19</sup> And taking a loaf, he gave thanks, and broke it, and gave to them, saying, This is my body which is given for you; this do in remembrance of me. <sup>20</sup> And the cup in like manner after supper, saying, This cup is the new covenant in my blood, which is shed for you. <sup>21</sup> But, behold, the hand of him that betrays me is with me on the table. <sup>22</sup> For the Son of man indeed goes, as it has been determined; but woe to that man through whom he is betrayed! <sup>23</sup> And they began to inquire among themselves, which of them then it might be that was about to do this thing.

<sup>24</sup> And there arose also a contention among them, which of them was to be accounted the greatest. <sup>25</sup> And he said to them, The kings of the Gentiles have lordship over them; and those who have authority over them are called Benefactors. <sup>26</sup> But ye are not to be so; but let the

XXII. Ver. 8. Jesus: Gr., he.

Ver. 10. Pitcher: Or, jar.

Ver. 15. Earnestly, etc.: Gr., with longing I have longed.

Ver. 19. Some ancient documents omit, which is given for you, with the rest of ver. 19, and ver. 20—probably by mistake.



greater one among you become as the younger, and the leader as he that serves. <sup>27</sup> For which is greater, he that reclines at table, or he that serves? Is not he that reclines at table? But I am in the midst of you as he that serves. <sup>28</sup> But ye are those who have continued with me in my trials; <sup>29</sup> and I appoint to you, as my Father appointed to me, a kingdom, <sup>30</sup> that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel.

<sup>31</sup> Simon, Simon, behold, Satan asked for you, to sift you as the wheat. <sup>32</sup> But I prayed for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. <sup>33</sup> And he said to him, Lord, with thee I am ready to go, both to prison and to death. <sup>34</sup> And he said, I tell thee, Peter, the cock will not crow this day, until thou shalt thrice deny that thou knowest me.

<sup>35</sup> And he said to them, When I sent you without purse, and bag, and sandals, lacked ye anything? And they said, Nothing. <sup>36</sup> And he said to them, But now, he that has a purse let him take it, and likewise a bag; and he that has no sword, let him sell his garment and buy one. <sup>37</sup> For I say to you, that this which is written must be accomplished in me, And he was reckoned with the lawless; for that which concerns me is having an end. <sup>38</sup> And they said, Lord, behold, here are two swords. And he said to them, It is enough.

<sup>39</sup> And going out, he went as was his custom to the mount of Olives; and the disciples also followed him.

<sup>40</sup> And when he was at the place, he said to them, Pray that ye enter not

into temptation. <sup>41</sup> And he was parted from them about a stone's throw; and kneeling down, he prayed, <sup>42</sup> saying, Father, if thou art willing to remove this cup from me! Yet, not my will but thine be done. <sup>43</sup> And there appeared to him an angel from heaven, strengthening him. <sup>44</sup> And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. <sup>45</sup> And rising up from prayer, he came to the disciples, and found them sleeping from sorrow, <sup>46</sup> and said to them, Why sleep ye? rise and pray that ye enter not into temptation.

<sup>47</sup> While he was yet speaking, behold a crowd, and he that was called Judas, one of the twelve, was going before them; and he drew near to Jesus to kiss him. <sup>48</sup> But Jesus said to him, Judas, betrayest thou the Son of man with a kiss? <sup>49</sup> And those who were about him, seeing what would follow, said, Lord, shall we smite with the sword? <sup>50</sup> And a certain one of them smote the servant of the high priest, and struck off his right ear. <sup>51</sup> And Jesus answering said, Forbear thus far. And he touched his ear, and healed him. <sup>52</sup> And Jesus said to the chief priests and captains of the temple and elders, who had come against him, Have ye come out as against a robber, with swords and staves? <sup>53</sup> When I was daily with you in the temple, ye stretched not forth your hands against me. But this is your hour, and the power of darkness.

<sup>54</sup> And they seized him, and led him away, and brought him into the house of the high priest. But Peter followed afar off. <sup>55</sup> And when they had kindled a fire in the midst of the

Ver. 28. Trials: The same word in Greek that must sometimes be translated, temptations.

Ver. 42. Many ancient documents read, if thou art willing, remove.

Ver. 43. Many ancient documents omit ver. 43 and 44.

Ver. 51. Forbear: Gr., let happen, or, allow.

court, and had sat down together, Peter was sitting in the midst of them. <sup>56</sup> And a certain maid seeing him as he sat by the light [of the fire,] and looking intently on him, said, This man also was with him. <sup>57</sup> And he denied, saying, I do not know him, woman. <sup>58</sup> And after a little while, another seeing him said, Thou also art of them. But Peter said, Man, I am not. <sup>59</sup> And about the space of one hour after, another confidently affirmed, saying, Of a truth this one also was with him; for he is a Galilæan too. <sup>60</sup> But Peter said, Man, I know not what thou art saying. And immediately, while he was yet speaking, the cock crowed. <sup>61</sup> And the Lord turning looked upon Peter. And Peter remembered the word of the Lord, how he said to him, Before the cock crows this day, thou wilt deny me thrice. <sup>62</sup> And he went out, and wept bitterly.

<sup>63</sup> And the men who held him mocked him, beating him; <sup>64</sup> and having blindfolded him they asked him, saying, Prophesy, who is it that struck thee? <sup>65</sup> And many other things they said, reviling him.

<sup>66</sup> And when it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their Sanhedrin, saying, <sup>67</sup> If thou art the Christ, tell us. But he said to them, If I tell you, ye will not believe. <sup>68</sup> And if I question you, ye will not answer. <sup>69</sup> But henceforth will the Son of man be seated on the right hand of the power of God. <sup>70</sup> And they all said, Art thou then the Son of God? And he said to them, Ye say it; because I am. <sup>71</sup> And they said, Why need we any further testimony? For we ourselves heard it from his own mouth.

## CHAPTER XXIII

<sup>1</sup> And the whole multitude of them arose, and led him before Pilate. <sup>2</sup> And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ, a king. <sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. <sup>4</sup> And Pilate said to the chief priests and the multitudes, I find no fault in this man. <sup>5</sup> But they were the more urgent, saying, He stirs up the people, teaching throughout all Judæa, and beginning from Galilee unto this place. <sup>6</sup> And when Pilate heard it, he asked if the man was a Galilæan. <sup>7</sup> And learning that he was of Herod's jurisdiction, he sent him up to Herod, who was himself also in Jerusalem in these days.

<sup>8</sup> Now when Herod saw Jesus, he rejoiced greatly; for he had long wished to see him, because he had heard concerning him; and he was hoping to see some sign wrought by him. <sup>9</sup> And he kept questioning him in many words; but he answered him nothing. <sup>10</sup> And the chief priests and the scribes stood, vehemently accusing him. <sup>11</sup> And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. <sup>12</sup> And Herod and Pilate became friends with each other on that very day; for before they were at enmity between themselves.

<sup>13</sup> And Pilate called together the chief priests and the rulers and the people, <sup>14</sup> and said to them, Ye brought to me this man, as one perverting the people; and, behold, I, having examined him before you,

XXIII. Ver. 2. Christ, a king: Or, an anointed king.

Ver. 3. Thou sayest it: See note on Mark 15:2.



found no fault in this man, touching those things whereof ye accuse him. <sup>15</sup> No, nor yet Herod; for he sent him back to us; and behold, nothing worthy of death has been done by him. <sup>16</sup> I will therefore chastise him, and release him. <sup>18</sup> But they cried out all together, saying, Away with this man, and release to us Barabbas! <sup>19</sup> one who for a certain insurrection made in the city, and for murder, was cast into prison. <sup>20</sup> And again Pilate spoke to them, wishing to release Jesus. <sup>21</sup> But they shouted, saying, Crucify, crucify him! <sup>22</sup> And a third time he said to them, Why, what evil has this man done? I found no cause of death in him. I will therefore chastise him, and release him. <sup>23</sup> But they insisted with loud voices, asking that he should be crucified. And their voices prevailed. <sup>24</sup> And Pilate gave sentence, that what they asked should be done. <sup>25</sup> And he released him who because of insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

<sup>26</sup> And when they led him away, they laid hold of one Simon a Cyrenian, coming from the country, and laid on him the cross, to bear it after Jesus.

<sup>27</sup> And there followed him a great multitude of the people, and of women who bewailed and lamented him. <sup>28</sup> But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. <sup>29</sup> For behold, days are coming, in which they

will say, Happy the barren, and the wombs that bore not, and breasts that gave not suck. <sup>30</sup> Then will they begin to say to the mountains, Fall on us; and to the hills, Cover us. <sup>31</sup> For if they do these things in the green tree, what is to take place in the dry?

<sup>32</sup> And there were two others also, criminals, led with him to be put to death. <sup>33</sup> And when they came to the place which is called A Skull, there they crucified him, and the criminals, one on the right hand, and the other on the left. <sup>34</sup> And Jesus said, Father, forgive them; for they know not what they do. And in dividing his garments among them, they cast lots. <sup>35</sup> And the people stood beholding. And the rulers also scoffed at him, saying, Others he saved; let him save himself, if this is the Christ of God, the elect. <sup>36</sup> And the soldiers also mocked him, coming to him, offering him vinegar, <sup>37</sup> and saying, If thou art the King of the Jews, save thyself. <sup>38</sup> And there was also an inscription over him, THIS IS THE KING OF THE JEWS.

<sup>39</sup> And one of the criminals who were hanged railed at him, saying, Art not thou the Christ? save thyself and us. <sup>40</sup> But the other answered, and rebuking him, said, Dost thou not even fear God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we are receiving the due reward of our deeds; but this man did nothing amiss. <sup>42</sup> And he said, Jesus, remember me, when thou comest in thy

Ver. 16. Some ancient documents insert ver. 17: Now he must needs release to them at the feast one person. Others add this after ver. 19.

Ver. 33. A Skull: Exactness of translation compels this rendering in place of the familiar and loved word, Calvary (King James' Version) taken from the Latin Vulgate and having the same meaning.

Ver. 34. Some ancient documents omit, And Jesus said, Father, forgive them; for they know not what they do.

Ver. 36. Vinegar: Or, (better) sour wine.

Ver. 42. In: Some ancient documents read, into.

kingdom. <sup>43</sup> And he said to him, Verily I say to thee, To-day thou shalt be with me in Paradise.

<sup>44</sup> And it was now about the sixth hour; and there came darkness over the whole land until the ninth hour, <sup>45</sup> the sun's light failing. And the vail of the temple was rent in the midst. <sup>46</sup> And crying with a loud voice, Jesus said, Father, into thy hands I commit my spirit. And having said this, he expired.

<sup>47</sup> And the centurion, seeing what took place, glorified God, saying, Indeed this man was righteous! <sup>48</sup> And all the multitudes who came together to that sight, having beheld the things that took place, returned, beating their breasts. <sup>49</sup> And all his acquaintance were standing afar off, and the women who followed with him from Galilee, seeing these things.

<sup>50</sup> And behold, a man named Joseph, who was a counselor, a good and righteous man, <sup>51</sup> (he had not consented to their counsel and deed), from Arimathæa, a city of the Jews, who was waiting for the kingdom of God, <sup>52</sup> this man went to Pilate, and asked for the body of Jesus. <sup>53</sup> And taking it down, he wrapped it in linen, and laid him in a tomb that was hewn in the rock, where no one was yet laid. <sup>54</sup> And it was the day of the Preparation, and the sabbath drew on. <sup>55</sup> And the women who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. <sup>56</sup> And returning, they prepared spices and ointments.

And on the sabbath they rested, according to the commandment.

## CHAPTER XXIV

<sup>1</sup> But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had

prepared. <sup>2</sup> And they found the stone rolled away from the tomb. <sup>3</sup> And entering in, they found not the body of the Lord Jesus. <sup>4</sup> And it came to pass, while they were much perplexed about this, behold, two men stood by them in dazzling apparel. <sup>5</sup> And as they became afraid and bowed their faces to the earth, they said to them, Why seek ye the living One among the dead? <sup>6</sup> He is not here, but is risen. Remember how he spoke to you when he was yet in Galilee, <sup>7</sup> saying that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again. <sup>8</sup> And they remembered his words. <sup>9</sup> And returning from the tomb, they reported all these things to the eleven, and to all the rest. <sup>10</sup> Now they were Mary the Magdalene, and Joanna, and Mary the mother of James; and the rest of the women with them told these things to the apostles. <sup>11</sup> And these words appeared in their sight as idle talk; and they disbelieved the women. <sup>12</sup> But Peter rose up, and ran to the tomb; and stooping to look in, he sees the linen cloths alone; and he departed to his home, wondering at that which had come to pass.

<sup>13</sup> And, behold, two of them that very day were going to a village named Emmaus, distant sixty furlongs from Jerusalem. <sup>14</sup> And they were conversing together concerning all these things that had happened. <sup>15</sup> And it came to pass, while they were conversing and questioning together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were holden that they should not know him. <sup>17</sup> And he said to them, What are these words, which ye exchange one with another, as ye walk? And they stood still, with sad faces.



<sup>18</sup> And one, whose name was Cleopas, answering said to him, Dost thou alone sojourn in Jerusalem and not know the things that have come to pass there in these days? <sup>19</sup> And he said to them, What kind of things? And they said to him, The things concerning Jesus the Nazarene, who was a prophet mighty in work and word before God and all the people; <sup>20</sup> and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we were hoping that he was the One who was about to redeem Israel. Yea, and besides all this, it is now the third day since these things came to pass. <sup>22</sup> Yea, certain women also of our company made us astonished, who were early at the tomb, <sup>23</sup> and not finding his body, came saying, that they had also seen a vision of angels, who said that he was alive. <sup>24</sup> And some of those who were with us went away to the tomb, and found it even so as the women said; but him they saw not. <sup>25</sup> Then he said to them, O foolish men, and slow of heart to believe in all that the prophets spoke! <sup>26</sup> Was it not necessary that the Christ should suffer these things, and enter into his glory? <sup>27</sup> And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

<sup>28</sup> And they drew near to the village, whither they were going; and he made as though he would go farther. <sup>29</sup> And they constrained him, saying, Abide with us; for it is toward evening, and the day has now declined. And he went in to abide with them. <sup>30</sup> And it came to pass, as he was reclining at table with them, he took the loaf, and blessed it, and breaking, gave to them. <sup>31</sup> And

their eyes were opened, and they recognized him; and he vanished out of their sight. <sup>32</sup> And they said one to another, Was not our heart burning within us, while he talked to us in the way, while he opened to us the Scriptures?

<sup>33</sup> And rising up that very hour, they returned to Jerusalem; and they found the eleven and those who were with them gathered together, <sup>34</sup> saying, The Lord has risen indeed, and has appeared to Simon. <sup>35</sup> And they declared the things that took place in the way, and how he became known to them in the breaking of the loaf.

<sup>36</sup> And while they were speaking these things, he himself stood in the midst of them, and says to them, Peace be to you. <sup>37</sup> But terrified and affrighted, they thought they were beholding a spirit. <sup>38</sup> And he said to them, Why are ye troubled? And wherefore do thoughts arise in your heart? <sup>39</sup> See my hands and my feet, that it is I myself. Handle me, and see; for a spirit has not flesh and bones, as ye behold me having. <sup>40</sup> And saying this, he showed them his hands and his feet. <sup>41</sup> And while they still disbelieved for joy, and wondered, he said to them, Have ye here anything to eat? <sup>42</sup> And they gave him a piece of a broiled fish. <sup>43</sup> And he took, and ate before them.

<sup>44</sup> And he said to them, These are my words which I spoke to you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me. <sup>45</sup> Then he opened their mind, that they might understand the Scriptures, <sup>46</sup> and said to them, Thus it is written, that the Christ should suffer, and should rise from the dead

Ver. 18. Or, Dost thou sojourn alone in Jerusalem, and dost thou not know, etc.  
Ver. 42. Many ancient documents add, and a honeycomb.

on the third day; <sup>47</sup> and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. <sup>48</sup> Ye are witnesses of these things. <sup>49</sup> And behold, I send forth the promise of my Father upon you. But do ye tarry in the city, until ye are clothed with power from on high.

<sup>50</sup> And he led them out until they

were over against Bethany; and lifting up his hands, he blessed them. <sup>51</sup> And it came to pass, while he was blessing them, he parted from them, and was borne up into heaven. <sup>52</sup> And they, having worshiped him, returned to Jerusalem with great joy; <sup>53</sup> and were continually in the temple, blessing God.

## THE GOSPEL ACCORDING TO

## JOHN

## CHAPTER I

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things came into being through him; and apart from him nothing came into being that has come into being. <sup>4</sup> In him was life; and the life was the light of men. <sup>5</sup> And the light shines in the darkness; and the darkness comprehended it not.

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> The same came for testimony, to testify of the light, that through him all might believe. <sup>8</sup> He was not the light; but [came] to testify of the light. <sup>9</sup> The true light, which lights every man, was coming into the world. <sup>10</sup> He was in the world, and the world came into being through him, and the world knew him not. <sup>11</sup> He came to his own and his own people received him not. <sup>12</sup> But as many as did receive him, he gave to them the right to become children of God,

to those that believe on his name; <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup> And the Word became flesh, and tabernacled among us, full of grace and truth; and we beheld his glory, a glory as of the only-begotten from the Father. <sup>15</sup> John testifies of him; and cries, saying, This was he of whom I said, He that comes after me has become before me, because he was before me. <sup>16</sup> Because out of his fulness we all received, and grace for grace. <sup>17</sup> For the law was given through Moses; grace and truth came into being through Jesus Christ. <sup>18</sup> No one has ever seen God; The only begotten Son who is in the bosom of the Father, he declared him.

<sup>19</sup> And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <sup>20</sup> And he confessed, and denied not; and he confessed, I am not the Christ. <sup>21</sup> They asked him, What then? Art thou Elijah?

Ver. 47. And remission: Some ancient documents read, unto remission.

I. Ver. 5. Comprehended: Or, overcame.

Ver. 18. Many ancient documents read, God only begotten.

Ver. 21. The Prophet: See Acts 3: 22, 23.



He says, I am not. Art thou the Prophet? He answered, No. <sup>22</sup> Then they said to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? <sup>23</sup> He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. <sup>24</sup> And they had been sent from the Pharisees. <sup>25</sup> And they asked him, and said to him, Why then dost thou baptize (immerse) if thou art not the Christ, nor Elijah, nor the Prophet? <sup>26</sup> John answered them, saying, I baptize (immerse) in water. In the midst of you stands one whom ye know not, <sup>27</sup> even he who comes after me, the latchet of whose sandal I am not worthy to loose. <sup>28</sup> These things took place in Bethany beyond the Jordan, where John was baptizing (immersing).

<sup>29</sup> On the morrow, he sees Jesus coming to him, and says, Behold, the Lamb of God, that takes away the sin of the world! <sup>30</sup> This is he of whom I said, After me comes a man who has become before me, because he was before me. <sup>31</sup> And I knew him not; but that he might be made manifest to Israel, for this I came baptizing (immersing) in water. <sup>32</sup> And John testified, saying, I have beheld the Spirit descending as a dove out of heaven, and it abode on him. <sup>33</sup> And I knew him not; but he who sent me to baptize (immerse) in water, he said to me, Upon whomsoever thou shalt see the Spirit descending, and abiding on him, this is he who baptizes (immerses) in the Holy Spirit. <sup>34</sup> And I have seen, and have testified, that this is the Son of God.

<sup>35</sup> Again, on the morrow, John was standing, and two of his disciples; <sup>36</sup> and looking upon Jesus as he walked, he says, Behold, the Lamb of

God! <sup>37</sup> And the two disciples heard him speak, and they followed Jesus. <sup>38</sup> And Jesus turning, and beholding them following, says to them, What seek ye? They said to him, Rabbi (which interpreted means, Teacher), where dost thou abide? <sup>39</sup> He says to them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day. It was about the tenth hour. <sup>40</sup> Andrew, the brother of Simon Peter, was one of the two who heard it from John, and followed him. <sup>41</sup> He finds first his brother Simon, and says to him, We have found the Messiah, which is being interpreted, Christ. <sup>42</sup> He brought him to Jesus. Jesus, looking on him, said, Thou art Simon the son of John; thou shalt be called Cephas, which is interpreted, Peter.

<sup>43</sup> On the morrow he wished to go forth into Galilee. And he finds Philip; and Jesus says to him, Follow me. <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip finds Nathanael, and says to him, We have found him of whom Moses in the law, and the prophets wrote, Jesus the son of Joseph, who is from Nazareth. <sup>46</sup> And Nathanael said to him, Can any good thing come out of Nazareth? Philip says to him, Come and see. <sup>47</sup> Jesus saw Nathanael coming to him, and says of him, Behold, an Israelite indeed, in whom is no guile! <sup>48</sup> Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. <sup>49</sup> Nathanael answered, Rabbi, thou art the Son of God; thou art King of Israel. <sup>50</sup> Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt

Ver. 41. Messiah (Hebrew), Christ (Greek): both mean, the Anointed

Ver. 42. John: Many documents read, Jonah. Peter, that is, Rock.

see greater things than these. <sup>51</sup> And he says to him, Verily, verily, I say to you, Ye shall see heaven opened, and the angels of God ascending and descending on the Son of man.

## CHAPTER II

<sup>1</sup> And on the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. <sup>2</sup> And Jesus also was invited, and his disciples, to the marriage. <sup>3</sup> And wine having failed, the mother of Jesus says to him, They have no wine. <sup>4</sup> Jesus says to her, Woman, what have I to do with thee? My hour has not yet come. <sup>5</sup> His mother says to the servants, Whatever he says to you, do. <sup>6</sup> Now there were set there six stone water-jars, after the Jews' custom of purifying, containing two or three firkins apiece. <sup>7</sup> Jesus says to them, Fill the water-jars with water. And they filled them up to the brim. <sup>8</sup> And he says to them, Draw now, and carry to the ruler of the feast. And they carried it. <sup>9</sup> When the ruler of the feast tasted the water that was made wine (and he knew not whence it was, but the servants who had drawn the water knew), the ruler of the feast calls the bridegroom, <sup>10</sup> and says to him, Every man puts on the good wine first; and when they have drunk freely, then that which is worse. Thou hast kept the good wine until now. <sup>11</sup> This beginning of his signs Jesus wrought in Cana of Galilee, and manifested his glory, and his disciples believed on him.

<sup>12</sup> After this he went down to Capernaum, he, and his mother, and his brothers, and his disciples; and they abode there not many days.

<sup>13</sup> And the passover of the Jews was near; and Jesus went up to Je-

rusalem. <sup>14</sup> And he found in the temple those who sold oxen and sheep and doves, and the money-changers sitting. <sup>15</sup> And having made a scourge of small cords, he drove all out of the temple, both the sheep and the oxen; and poured out the changers' money, and overthrew the tables; <sup>16</sup> and to those who sold doves he said, Take these things hence; make not my Father's house a house of merchandise. <sup>17</sup> His disciples remembered that it is written, Zeal for thy house will eat me up.

<sup>18</sup> The Jews therefore answered and said to him, What sign dost thou show to us, seeing that thou doest these things? <sup>19</sup> Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> Then the Jews said, Forty and six years was this temple in building; and wilt thou raise it up in three days? <sup>21</sup> But he was speaking about the temple of his body. <sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he said this; and they believed the Scripture, and the word which Jesus spoke.

<sup>23</sup> And when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. <sup>24</sup> But Jesus did not trust himself to them, because he knew all men, <sup>25</sup> and had no need that any one should testify concerning man; for he himself knew what was in man.

## CHAPTER III

<sup>1</sup> But there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to him by night, and said to him, Rabbi, we know that thou hast come from God as a teacher; for no one can do these signs which thou art doing, un-

Ver. 51. Ye shall see, etc. Many documents prefix, Henceforth, (or Hereafter).  
II. Ver. 6. Firkin; a little less than nine gallons.



less God be with him. <sup>3</sup> Jesus answered and said to him, Verily, verily, I say to thee, unless one be born from above, he cannot see the kingdom of God. <sup>4</sup> Nicodemus says to him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? <sup>5</sup> Jesus answered, Verily, verily, I say to thee, unless one be born of water and the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Wonder not that I said to thee, Ye must be born from above. <sup>8</sup> The wind blows where it will, and thou hearest the sound of it, but knowest not whence it comes and whither it goes. So is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said to him, How can these things be? <sup>10</sup> Jesus answered and said to him, Art thou the teacher of Israel, and dost not understand these things? <sup>11</sup> Verily, verily, I say to thee, we speak that which we know, and testify that which we have seen; and ye receive not our testimony. <sup>12</sup> If I told you the earthly things, and ye believe not, how shall ye believe, if I tell you the heavenly things? <sup>13</sup> And no one has ascended into heaven, but he who descended out of heaven, the Son of man who is in heaven. <sup>14</sup> And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; <sup>15</sup> that every one who believes in him may have eternal life.

<sup>16</sup> For God so loved the world, that he gave his only-begotten son, that every one who believes on him should not perish, but have eternal life. <sup>17</sup> For God sent not his Son

into the world to judge the world; but that the world through him might be saved. <sup>18</sup> He that believes on him is not judged; he that believes not has already been judged, because he has not believed on the name of the only-begotten Son of God. <sup>19</sup> And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. <sup>20</sup> For every one that practises evil hates the light, and comes not to the light, lest his works should be re-proved. <sup>21</sup> But he that does the truth comes to the light, that his works may be made manifest, that they have been wrought in God.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized (immersed). <sup>23</sup> And John also was baptizing (immersing) in Aenon near Salim, because there was much water there; and they came, and were baptized (immersed). <sup>24</sup> For John was not yet cast into prison. <sup>25</sup> Then there arose a question, on the part of John's disciples with a Jew, about purification. <sup>26</sup> And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast testified, behold, he baptizes (immerses), and all are coming to him. <sup>27</sup> John answered and said, A man can receive nothing, unless it is given him from heaven. <sup>28</sup> Ye yourselves bear me testimony, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This my joy therefore is made full. <sup>30</sup> He

Ver. 3, 7. From above: Or, anew.

Ver. 13. Who is in heaven: Or, who belongs in heaven. Some documents omit these words.

Ver. 20. Reproved: Or, brought to light.

must increase, but I must decrease. <sup>31</sup> He that comes from above is above all; he that is from the earth is from the earth, and speaks from the earth; he that comes from heaven is above all. <sup>32</sup> What he has seen and heard, that he testifies; and his testimony no one receives. <sup>33</sup> He that received his testimony has set his seal, That God is true. <sup>34</sup> For he whom God sent speaks the words of God; for he gives not the Spirit by measure [to him]. <sup>35</sup> The Father loves the Son, and has given all things into his hand. <sup>36</sup> He that believes on the Son has eternal life; but he that disbelieves the Son shall not see life, but the wrath of God abides on him.

## CHAPTER IV

<sup>1</sup> When therefore the Lord knew that the Pharisees heard, that Jesus is making and baptizing (immersing) more disciples than John—<sup>2</sup> although Jesus himself was not baptizing (immersing), but his disciples—<sup>3</sup> he left Judæa, and departed again into Galilee. <sup>4</sup> And he must needs go through Samaria. <sup>5</sup> He comes therefore to a city of Samaria, called Sychar, near to the piece of land that Jacob gave to his son Joseph. <sup>6</sup> And Jacob's well was there. Jesus therefore, being wearied with the journey, sat thus at the well. It was about the sixth hour.

<sup>7</sup> There comes a woman of Samaria to draw water. Jesus says to her, Give me to drink. <sup>8</sup> For his disciples had gone away into the city to buy food. <sup>9</sup> The Samaritan woman therefore says to him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? For Jews do not associate with Samaritans. <sup>10</sup> Jesus answered and said to her, If thou knewest the gift of God, and who it is that says to thee, Give

me to drink, thou wouldst have asked of him, and he would have given thee living water. <sup>11</sup> The woman says to him, Sir, thou hast nothing to draw with, and the well is deep. Whence then hast thou the living water? <sup>12</sup> Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? <sup>13</sup> Jesus answered and said to her, Every one who drinks of this water will thirst again. <sup>14</sup> But whoever drinks of the water that I will give him will never thirst; but the water that I will give him will become in him a well of water, springing up into eternal life. <sup>15</sup> The woman says to him, Sir, give me this water, that I may not thirst, nor come all the way hither to draw. <sup>16</sup> Jesus says to her, Go, call thy husband, and come hither. <sup>17</sup> The woman answered and said, I have no husband. Jesus says to her, Thou saidst well, I have no husband. <sup>18</sup> For thou hast had five husbands; and he whom thou now hast is not thy husband. This thou hast said truly. <sup>19</sup> The woman says to him, Sir, I perceive that thou art a prophet. <sup>20</sup> Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. <sup>21</sup> Jesus says to her, Woman, believe me, an hour is coming, when ye will neither in this mountain nor in Jerusalem worship the Father. <sup>22</sup> Ye worship that which ye know not; we worship that which we know; because salvation is from the Jews. <sup>23</sup> But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such the Father also seeks to be his worshipers. <sup>24</sup> God is spirit; and they that worship him, must worship in spirit and truth. <sup>25</sup> The woman says to him, I know



that Messiah comes (who is called Christ); when he has come, he will tell us all things. <sup>26</sup> Jesus says to her, I that am talking to thee am he!

<sup>27</sup> And upon this came his disciples; and they wondered that he was talking with a woman. Yet no one said, What seekest thou? or, Why talkest thou with her? <sup>28</sup> The woman then left her water-jar, and went away into the city; and she says to the men, <sup>29</sup> Come, see a man who told me all things that ever I did. Is this the Christ? <sup>30</sup> Then they went out of the city, and were coming to him. <sup>31</sup> In the meantime the disciples besought him, saying, Rabbi, eat. <sup>32</sup> But he said to them, I have food to eat that ye know not of. <sup>33</sup> The disciples therefore said one to another, Has any one brought him anything to eat? <sup>34</sup> Jesus says to them, My food is to do the will of him who sent me, and to complete his work. <sup>35</sup> Do ye not say, that there are yet four months, and then comes the harvest? Behold, I say to you, lift up your eyes and behold the fields, that they are already white for harvest. <sup>36</sup> He that reaps receives wages, and gathers fruit to eternal life; that both he that sows and he that reaps may rejoice together. <sup>37</sup> For herein is the saying true, One sows, and another reaps. <sup>38</sup> I sent you to reap that on which ye have not labored. Others have labored, and ye have entered into their labor.

<sup>39</sup> And many of the Samaritans of that city believed on him because of the word of the woman, who testified, He told me all that ever I did. <sup>40</sup> When therefore the Samaritans came to him, they besought him to abide with them. And he abode there two days. <sup>41</sup> And many believed because of his word; <sup>42</sup> and said to the woman, We no longer believe be-

cause of thy saying; for we ourselves have heard, and know that this is in truth the Savior of the world.

<sup>43</sup> And after the two days he departed thence, and went into Galilee. <sup>44</sup> For Jesus himself testified, that a prophet has no honor in his own country. <sup>45</sup> When therefore he came into Galilee, the Galilæans received him, having seen all that he did in Jerusalem at the feast; for they also went to the feast.

<sup>46</sup> So he came again into Cana of Galilee, where he made the water wine. And there was a certain court-officer, whose son was sick, in Capernaum. <sup>47</sup> When he heard that Jesus had come out of Judæa into Galilee, he went to him, and besought him that he would come down and heal his son; for he was about to die. <sup>48</sup> Jesus therefore said to him, Unless ye see signs and wonders, ye will by no means believe. <sup>49</sup> The court-officer says to him, Sir, come down before my child dies. <sup>50</sup> Jesus says to him, Go on thy way; thy son lives. The man believed the word that Jesus spoke to him, and went on his way. <sup>51</sup> And as he was now going down, his servants met him, and brought word saying that his son lived. <sup>52</sup> He inquired of them, therefore, the hour when he began to amend. They said therefore to him, Yesterday, at the seventh hour, the fever left him. <sup>53</sup> So the father knew that it was at that hour in which Jesus said to him, Thy son lives. And he himself believed, and his whole house. <sup>54</sup> This again, a second sign, Jesus did, when he had come out of Judæa into Galilee.

## CHAPTER V

<sup>1</sup> After these things there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup> And there is in Jerusalem by the sheep-gate a pool, which

is called in Hebrew Bethesda, having five porticoes.<sup>3</sup> In these lay a multitude of the sick, of blind, lame, withered.<sup>5</sup> And a certain man was there, who had an infirmity thirty-eight years.<sup>6</sup> Jesus seeing this man lying, and knowing that he had been already a long time thus, says to him, Dost thou wish to be made well?<sup>7</sup> The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another goes down before me.<sup>8</sup> Jesus says to him, Rise, take up thy bed, and walk.<sup>9</sup> And straightway the man became well, and took up his bed and walked.

And that day was the sabbath.<sup>10</sup> The Jews therefore said to him that was cured, It is the sabbath; and it is not lawful for thee to carry the bed.<sup>11</sup> But he answered them, He who made me well, the same said to me, Take up thy bed, and walk.<sup>12</sup> They asked him, Who is the man that said to thee, Take it up and walk?<sup>13</sup> And he who was healed knew not who it was; for Jesus withdrew, there being a multitude in the place.<sup>14</sup> Afterward Jesus finds him in the temple. And he said to him, Behold, thou hast been made well; sin no more, lest something worse befall thee.<sup>15</sup> The man went away, and told the Jews that it was Jesus who made him well.<sup>16</sup> And on this account the Jews persecuted Jesus, because he did these things on the sabbath.<sup>17</sup> But Jesus answered them, My Father works until now, and I work.<sup>18</sup> On this account therefore the Jews sought the more to kill him, because he not only broke the sabbath, but also called God his own Father, making himself equal with God.

<sup>19</sup> Then answered Jesus and said

to them, Verily, verily, I say to you, the Son can do nothing of himself, but what he sees the Father doing; for what things soever he does, these the Son does in like manner also.<sup>20</sup> For the Father loves the Son, and shows him all things that he himself does; and greater works than these will he show him, that ye may wonder.<sup>21</sup> For as the Father raises the dead, and makes them alive; so also the Son makes alive whom he will.<sup>22</sup> For neither does the Father judge any one; but all judgment he has given to the Son;<sup>23</sup> that all may honor the Son, even as they honor the Father. He that honors not the Son, honors not the Father who sent him.<sup>24</sup> Verily, verily, I say to you, he that hears my word, and believes him who sent me, has eternal life, and comes not into judgment, but has passed out of death into life.<sup>25</sup> Verily, verily, I say to you, an hour is coming, and now is, when the dead will hear the voice of the Son of God; and they that hear will live.<sup>26</sup> For as the Father has life in himself, so he gave to the Son also to have life in himself.<sup>27</sup> And he gave him authority to execute judgment, because he is Son of man.<sup>28</sup> Wonder not at this; because an hour is coming, in which all that are in the graves will hear his voice,<sup>29</sup> and will come forth; they that did good, to the resurrection of life, and they that practised evil, to the resurrection of judgment.

<sup>30</sup> I can of myself do nothing. As I hear, I judge; and my judgment is righteous; because I seek not my own will, but the will of him who sent me.<sup>31</sup> If I testify concerning myself, my testimony is not true.<sup>32</sup> It is another that testifies concerning me; and I know that the testimony which

Ver. 4. The best ancient documents omit the words: Waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water. He therefore, who first went in after the troubling of the water, was made well of whatever disease he had.



he testifies of me is true. <sup>33</sup> Ye have sent to John, and he has testified to the truth. <sup>34</sup> But not from man do I receive the testimony; but these things I say, that ye may be saved. <sup>35</sup> He was the burning and shining lamp; and ye were willing to rejoice for a season in his light. <sup>36</sup> But I have testimony greater than that of John; for the works which the Father has given me to complete, the works themselves that I do, testify concerning me, that the Father hath sent me. <sup>37</sup> And the Father, who sent me, he has testified concerning me. Ye have neither heard his voice at any time, nor have ye seen his form. <sup>38</sup> And ye have not his word abiding in you; because whom he sent, him ye believe not. <sup>39</sup> Ye search the Scriptures; because in them ye think ye have eternal life, and it is they that testify concerning me; <sup>40</sup> and ye are not willing to come to me, that ye may have life. <sup>41</sup> Glory from men I do not receive. <sup>42</sup> But I know you, that ye have not the love of God in yourselves. <sup>43</sup> I have come in my Father's name, and ye receive me not; if another comes in his own name, him ye will receive. <sup>44</sup> How can ye believe, while ye receive glory from one another, and the glory that is from the only God ye seek not? <sup>45</sup> Do not think that I will accuse you to the Father; there is one that accuses you, Moses in whom ye have placed your hope. <sup>46</sup> For if ye believed Moses, ye would believe me; for he wrote concerning me. <sup>47</sup> But if ye believe not his writings, how will ye believe my words?

## CHAPTER VI

<sup>1</sup> After these things Jesus went away, beyond the sea of Galilee,

Ver. 39. Ye search. Or, Search.

VI. Ver. 5. Bread: Gr., loaves.

Ver. 7. Bread: Gr., loaves.

Ver. 14. The Prophet: See Acts 3:22,23.

which is the sea of Tiberias. <sup>2</sup> And a great multitude followed him, because they saw the signs which he did on the sick. <sup>3</sup> And Jesus went up into the mountain, and there he sat with his disciples. <sup>4</sup> And the Passover, the feast of the Jews, was near. <sup>5</sup> Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, says to Philip, Whence are we to buy bread that these may eat? <sup>6</sup> And this he said to try him; for he himself knew what he was about to do. <sup>7</sup> Philip, answered him, Two hundred denaries' worth of bread is not enough for them, that each one may take a little. <sup>8</sup> One of his disciples, Andrew, the brother of Simon Peter, says to him, <sup>9</sup> There is a lad here, who has five barley loaves and two small fishes; but what are these among so many? <sup>10</sup> Jesus said, Make the men recline. Now there was much grass in the place. So the men reclined, in number about five thousand. <sup>11</sup> Jesus therefore took the loaves; and having given thanks, he distributed to those who were reclining; and likewise of the fishes as much as they wished. <sup>12</sup> And when they were satisfied, he says to his disciples, Gather up the pieces which remain over, that nothing be lost. <sup>13</sup> So they gathered them together, and filled twelve traveling-baskets with pieces from the five barley loaves, which remained over to those who had eaten. <sup>14</sup> The men therefore, seeing the sign that he did, said, This is in truth the Prophet that is to come into the world. <sup>15</sup> Jesus therefore, knowing that they were about to come and take him by force, to make him a king withdrew again into the mountain, himself alone.

<sup>16</sup> And when evening came, his disciples went down to the sea, <sup>17</sup> and entering into a boat, were going over the sea to Capernaum. And it was now dark, and Jesus had not yet come to them; <sup>18</sup> and as a strong wind was blowing, the sea began to rise. <sup>19</sup> When therefore they had rowed about twenty-five or thirty furlongs, they behold Jesus walking on the sea, and drawing near to the boat; and they were afraid. <sup>20</sup> But he says to them, It is I, fear not. <sup>21</sup> They were willing therefore to receive him into the boat; and straightway the boat was at the land whither they were going.

<sup>22</sup> On the morrow, the multitude that stood on the other side of the sea saw that there was no other boat there but one, and that Jesus went not with his disciples into the boat, but his disciples went away alone (<sup>23</sup> yet there came boats from Tiberias near to the place where they ate bread, when the Lord had given thanks); <sup>24</sup> when therefore the multitude saw that Jesus was not there, nor his disciples, they themselves entered into the boats, and came to Capernaum, seeking for Jesus. <sup>25</sup> And having found him on the other side of the sea, they said to him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them and said, Verily, verily, I say to you, ye seek me, not because ye saw signs, but because ye ate of the loaves and were satisfied. <sup>27</sup> Work not for the food that perishes, but for the food that abides unto eternal life, which the Son of man will give to you; for him the Father, God, has sealed. <sup>28</sup> They said therefore to him, What are we to do, that we may work the works of God? <sup>29</sup> Jesus answered and said to them, This is the work of God, that ye

believe on him whom he sent. <sup>30</sup> They said therefore to him, What sign doest thou then, that we may see, and believe thee? What dost thou work? <sup>31</sup> Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. <sup>32</sup> Jesus therefore said to them, Verily, verily, I say to you, Moses has not given you the bread out of heaven; but my Father gives you the true bread out of heaven. <sup>33</sup> For the bread of God is that which comes down out of heaven, and gives life to the world. <sup>34</sup> They said therefore to him, Lord, evermore give us this bread. <sup>35</sup> Jesus said to them, I am the bread of life. He that comes to me shall not hunger, and he that believes on me shall never thirst. <sup>36</sup> But I said to you, that ye have even seen me, and do not believe. <sup>37</sup> All that the Father gives me will come to me; and him that comes to me I will by no means cast out. <sup>38</sup> Because I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup> And this is the will of him who sent me, that of all which he has given me I should lose nothing, but should raise it up at the last day. <sup>40</sup> For this is the will of my Father, that every one who beholds the Son, and believes on him, should have eternal life; and I will raise him up at the last day. <sup>41</sup> The Jews therefore murmured concerning him, because he said, I am the bread that came down out of heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How does he say now, I have come down out of heaven? <sup>43</sup> Jesus answered and said to them, Murmur not among yourselves. <sup>44</sup> No one can come to me,

Ver. 37. Cast out: Or, reject: Gr., thrust away outside.



unless the Father who sent me draw him; and I will raise him up at the last day. <sup>48</sup> It is written in the prophets, And they shall all be taught of God. Every one that has heard from the Father, and has learned, comes to me. <sup>46</sup> Not that any one has seen the Father, save he who is from God, he has seen the Father. <sup>47</sup> Verily, verily, I say to you, he that believes has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and died. <sup>50</sup> This is the bread that comes down out of heaven, that one may eat of it, and not die. <sup>51</sup> I am the living bread that came down out of heaven. If any one eat of this bread, he will live forever; yea, and the bread which I will give is my flesh, for the life of the world.

<sup>52</sup> The Jews therefore contended with one another, saying, How can this man give us his flesh to eat?

<sup>53</sup> Jesus therefore said to them, Verily, verily, I say to you, unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves. <sup>54</sup> He that eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day. <sup>55</sup> For my flesh is true food, and my blood is true drink. <sup>56</sup> He that eats my flesh, and drinks my blood, abides in me, and I in him.

<sup>57</sup> As the living Father sent me, and I live through the Father; so he that eats me, he also shall live through me. <sup>58</sup> This is the bread that came down out of heaven. Not as the fathers ate and died; he that eats this bread shall live forever. <sup>59</sup> These things he said in the synagogue, while teaching in Capernaum.

<sup>60</sup> Many therefore of his disciples, when they heard it, said, This is a hard saying; who can hear it? <sup>61</sup> But Jesus, knowing in himself that his disciples murmured at this, said to

them, Is this a stumbling block to you? <sup>62</sup> What then if ye behold the Son of man ascending where he was before? <sup>63</sup> It is the spirit that makes alive, the flesh profits nothing; the words which I have spoken to you are spirit and are life. <sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who those were that believed not, and who it was that would betray him. <sup>65</sup> And he said, For this cause I have said to you, that no one can come to me, unless it be given him from the Father. <sup>66</sup> Upon this many of his disciples went back, and walked no more with him.

<sup>67</sup> Jesus said therefore to the twelve, Do ye also wish to go away?

<sup>68</sup> Simon Peter answered him, Lord, to whom shall we go? Thou hast words of eternal life. <sup>69</sup> And we have believed and know, that thou art the Holy One of God. <sup>70</sup> Jesus answered them, Did I not choose you, the twelve, and one of you is a devil? <sup>71</sup> But he was speaking of Judas, son of Simon Iscariot; for he it was that was about to betray him, being one of the twelve.

## CHAPTER VII

<sup>1</sup> And after these things Jesus walked in Galilee; for he did not wish to walk in Judæa, because the Jews were seeking to kill him. <sup>2</sup> Now the feast of the Jews, the feast of tabernacles, was at hand. <sup>3</sup> His brothers therefore said to him, Depart hence, and go into Judæa, that thy disciples also may behold thy works that thou doest. <sup>4</sup> For no one does anything in secret, and he himself seeks to be known openly. If thou doest these things, manifest thyself to the world. <sup>5</sup> For even his brothers did not believe on him. <sup>6</sup> Jesus therefore says to them, My

time is not yet come; but your time is always ready. <sup>7</sup> The world can not hate you; but me it hates, because I testify concerning it, that its works are evil. <sup>8</sup> Go ye up to the feast. I am not yet going up to this feast; because my time is not yet fully come. <sup>9</sup> Having said these things to them, he abode in Galilee.

<sup>10</sup> But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret. <sup>11</sup> The Jews therefore sought him at the feast, and said, Where is he? <sup>12</sup> And there was much murmuring among the multitudes concerning him. Some said, He is a good man; others said, Nay, but he leads the multitude astray. <sup>13</sup> Yet no one spoke openly concerning him, for fear of the Jews.

<sup>14</sup> But when it was already the midst of the feast, Jesus went up into the temple and was teaching. <sup>15</sup> The Jews therefore wondered, saying, How knows this man letters, having never learned? <sup>16</sup> Jesus therefore answered them, and said, My teaching is not mine, but his who sent me. <sup>17</sup> If any one wishes to do his will, he will know concerning the teaching, whether it is of God, or whether I speak from myself. <sup>18</sup> He that speaks from himself seeks his own glory; but he that seeks the glory of him who sent him, he is true, and there is no unrighteousness in him. <sup>19</sup> Has not Moses given you the law, and none of you does the law? Why do ye seek to kill me? <sup>20</sup> The multitude answered, Thou hast a demon; who seeks to kill thee? <sup>21</sup> Jesus answered and said to them, I did one work, and ye all wonder. <sup>22</sup> For this cause has Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath

ye circumcise a man. <sup>23</sup> If a man receives circumcision on the sabbath, that the law of Moses may not be broken; are ye angry at me, because I made a whole man well on the sabbath? <sup>24</sup> Judge not according to appearance, but judge the righteous judgment.

<sup>25</sup> Some therefore of those of Jerusalem said, Is not this he whom they seek to kill? <sup>26</sup> And, lo, he speaks openly, and they say nothing to him. Have the rulers come to know in truth that this is the Christ? <sup>27</sup> Yet we know this man, whence he is; but when the Christ comes, no one knows whence he is. <sup>28</sup> Jesus therefore cried in the temple, teaching and saying, Ye both know me, and ye know whence I am; and I have not come of myself, but he that sent me is true, whom ye know not. <sup>29</sup> I know him; because I am from him, and he sent me. <sup>30</sup> They sought therefore to seize him; and no one laid hands on him, because his hour had not yet come. <sup>31</sup> But of the multitude many believed on him, and said, When the Christ comes, will he do more signs than those which this man has done?

<sup>32</sup> The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to seize him. <sup>33</sup> Jesus therefore said, Yet a little while I am with you, and I go to him who sent me. <sup>34</sup> Ye will seek me, and will not find me; and where I am, ye can not come. <sup>35</sup> The Jews said therefore among themselves, Whither is this man about to go, that we shall not find him? Is he about to go to the Dispersion among the Greeks, and teach the Greeks? <sup>36</sup> What is this word that he said, Ye will seek me, and will not find me; and where I am, ye can not come?

Ver. 8. I am not yet going, etc.: Many ancient documents omit, yet.



## CHAPTER VIII

<sup>37</sup> Now on the last day, the great day of the feast, Jesus stood and cried aloud, saying, If any one thirst, let him come to me and drink. <sup>38</sup> He that believes on me, as said the Scripture, from within him shall flow rivers of living water. <sup>39</sup> And this he spoke concerning the Spirit, which they that believed on him were about to receive; for the Spirit was not yet [sent], because Jesus was not yet glorified. <sup>40</sup> Some of the multitude therefore, hearing these words, said, Truly this is the Prophet. <sup>41</sup> Others said, This is the Christ. But some said, Does the Christ then come out of Galilee? <sup>42</sup> Has not the Scripture said, that the Christ comes of the seed of David, and from the village of Bethlehem, where David was? <sup>43</sup> A division therefore arose among the multitude because of him. <sup>44</sup> And some of them were wishing to seize him; but no one laid hands on him.

<sup>45</sup> The officers therefore came to the chief priests and Pharisees; and they said to them, Why did ye not bring him? <sup>46</sup> The officers answered, Never man spoke thus. <sup>47</sup> Then the Pharisees answered them, Are ye also led astray? <sup>48</sup> Has any one of the rulers, or of the Pharisees, believed on him? <sup>49</sup> But this multitude, who know not the law, are accursed. <sup>50</sup> Nicodemus says to them (the one who came to him before, being one of them), <sup>51</sup> Does our law judge a man, unless it first hear from him, and know what he does? <sup>52</sup> They answered and said to him, Art thou also of Galilee? Search, and see, that out of Galilee arises no prophet. <sup>53</sup> And each one went to his house.

<sup>1</sup> Jesus went to the mount of Olives.

<sup>2</sup> And early in the morning he came again into the temple, and all the people came to him; and having sat down he was teaching them.

<sup>3</sup> And the scribes and the Pharisees bring to him a woman taken in adultery; and having placed her in the midst, <sup>4</sup> they say to him, Teacher, this woman was taken in adultery, in the very act. <sup>5</sup> Now in the law Moses commanded us, that such should be stoned; what then dost thou say? <sup>6</sup> This they said, trying him, that they might have an accusation against him. But Jesus, having stooped down, was writing with his finger on the ground. <sup>7</sup> And as they continued asking him, raising himself up, he said to them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup> And again stooping down, he wrote with his finger on the ground. <sup>9</sup> And they hearing it, went out one by one, beginning at the eldest, unto the last; and Jesus was left alone, and the woman as she was in the midst. <sup>10</sup> And Jesus lifted himself up, and said to her, Woman, where are they? Did no one condemn thee? <sup>11</sup> She said, No one, Lord. And Jesus said to her, Neither do I condemn thee; go on thy way, henceforth sin no more.]

<sup>12</sup> Then Jesus spoke to them again, saying, I am the light of the world; he that follows me shall not walk in the darkness, but shall have the light of life. <sup>13</sup> The Pharisees therefore said to him, Thou testifiest concerning thyself; thy testimony is not true.

Ver. 38. From within him: Gr., out of his belly.

Ver. 39. Some documents prefix the word Holy before Spirit.

Ver. 46. Some documents read, like this man; others, as this man speaks.

VII. Ver. 53.—VIII. Ver. 11. Most of the ancient documents omit the words in brackets. Those which contain the passage vary much one from another.

<sup>14</sup> Jesus answered and said to them, Even if I testify concerning myself, my testimony is true; because I know whence I came, and whither I am going; but ye know not whence I come, or whither I am going. <sup>15</sup> Ye judge according to the flesh; I judge no one. <sup>16</sup> But even if I judge, my judgment is true; because I am not alone; but I and the Father who sent me. <sup>17</sup> And in your law also it is written, that the testimony of two men is true. <sup>18</sup> I am one that testifies concerning myself, and the Father who sent me testifies concerning me. <sup>19</sup> They said therefore to him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father. If ye knew me, ye would know my Father also. <sup>20</sup> These words he spoke in the treasury, while teaching in the temple; and yet no one laid hands on him, because his hour had not yet come.

<sup>21</sup> Then he said to them again, I am going away, and ye will seek me, and will die in your sin. Where I am going, ye can not come. <sup>22</sup> The Jews therefore said, Will he kill himself? because he says, Where I am going, ye can not come. <sup>23</sup> And he said to them, Ye are from beneath; I am from above. Ye are from this world; I am not from this world. <sup>24</sup> I said therefore to you, that ye will die in your sins; for unless ye believe that I am the One, ye will die in your sins. <sup>25</sup> Then they said to him, Who art thou? Jesus said to them, That which I am also saying to you from the beginning. <sup>26</sup> I have many things to say and to judge concerning you. But he who sent me is true; and the things which I heard from him, these I speak to the world.

<sup>27</sup> They knew not that he was speaking to them of the Father. <sup>28</sup> Jesus therefore said, When ye have lifted up the Son of man, then ye will know that I am the One, and of myself I do nothing; but as the Father taught me these things I speak. <sup>29</sup> And he who sent me is with me. He has not left me alone; because I do always the things that are pleasing to him. <sup>30</sup> As he spoke these things many believed on him.

<sup>31</sup> Then Jesus said to those Jews who had believed him, If ye abide in my word, ye are truly my disciples; <sup>32</sup> and ye will know the truth, and the truth will make you free. <sup>33</sup> They answered him, We are Abraham's seed, and have never been in bondage to any one. How sayest thou, Ye will become freemen? <sup>34</sup> Jesus answered them, Verily, verily, I say to you, every one who commits sin is a slave of sin. <sup>35</sup> And the slave abides not in the house forever. <sup>36</sup> The Son abides forever; if then the Son makes you free, ye will be freemen indeed. <sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word has no place in you. <sup>38</sup> I speak what I have seen with my Father; so ye also do what ye have heard from your father. <sup>39</sup> They answered and said to him, Our father is Abraham. Jesus says to them, If ye were children of Abraham, ye would do the works of Abraham. <sup>40</sup> But now ye seek to kill me, a man who has spoken to you the truth, which I heard from God. This Abraham did not. <sup>41</sup> Ye do the works of your father. They said to him, We were not born of fornication; we have one father, God. <sup>42</sup> Jesus said to them, If God were your father, ye would love me; for

Ver. 24. The One: See Ch. 11:27.

Ver. 25. Or, Altogether that which I am also saying to you.

Ver. 34, 35. Slave: The Greek word commonly translated servant, which means bondman or slave.

Ver. 41. Born of fornication: i. e., born of apostate Jewish or of heathen parentage. Compare note on Matt. 12:39.



from God I came forth, and have come; for neither have I come of myself, but he sent me. <sup>43</sup> Why do ye not understand my speech? Because ye can not hear my word. <sup>44</sup> Ye are of your father the Devil, and the desires of your father ye wish to do. He was a murderer from the beginning, and stands not in the truth, because truth is not in him. When he speaks the lie, he speaks of his own; because he is a liar, and the father of it. <sup>45</sup> And because I speak the truth, ye believe me not. <sup>46</sup> Which of you convicts me of sin? If I speak truth, why do ye not believe me? <sup>47</sup> He that is of God hears the words of God; on this account ye hear them not, because ye are not of God.

<sup>48</sup> The Jews answered and said to him, Do we not say well, that thou art a Samaritan, and hast a demon? <sup>49</sup> Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me. <sup>50</sup> And I seek not my own glory; there is one that seeks it, and judges. <sup>51</sup> Verily, verily, I say to you, if any one keeps my word, he will never behold death. <sup>52</sup> The Jews said to him, Now we know that thou hast a demon: Abraham and the prophets died; and thou sayest, If any one keeps my word, he will never taste of death. <sup>53</sup> Art thou greater than our father Abraham, who died? And the prophets died. Whom makest thou thyself? <sup>54</sup> Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifies me, of whom ye say, that he is your God. <sup>55</sup> And ye know him not; but I know him. And if I say, I know him not, I shall be a liar like you. But I know him, and I keep his word. <sup>56</sup> Abraham, your father, rejoiced to see my day; and he saw it, and was glad. <sup>57</sup> The Jews therefore said to him, Thou art not yet fifty years old,

and hast thou seen Abraham? <sup>58</sup> Jesus said to them, Verily, verily, I say to you, before Abraham came into being, I am. <sup>59</sup> They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

## CHAPTER IX

<sup>1</sup> And passing along, he saw a man blind from his birth. <sup>2</sup> And his disciples asked him, saying, Rabbi, who sinned, this man or his parents, that he should be born blind? <sup>3</sup> Jesus answered, Neither this man sinned, nor his parents; but that the works of God might be manifested in him. <sup>4</sup> We must work the works of him who sent me, while it is day. Night is coming, when no one can work. <sup>5</sup> When I am in the world, I am the world's light. <sup>6</sup> Having thus spoken, he spit on the ground, and made clay of the spittle, and anointed his eyes with the clay, <sup>7</sup> and said to him, Go, wash in the pool of Siloam (which is interpreted, Sent). He went away therefore, and washed, and came seeing.

<sup>8</sup> Then the neighbors, and they who formerly were wont to behold him as a beggar, said, Is not this the one that sits and begs? <sup>9</sup> Some said, This is the one; others, No, but he is like him; he said, I am the one. <sup>10</sup> They said therefore to him, How were thine eyes opened? <sup>11</sup> He answered, The man that is called Jesus made clay, and anointed my eyes, and said to me, Go to Siloam, and wash. So I went away and washed, and I received sight. <sup>12</sup> They said to him, Where is he? He says, I do not know.

<sup>13</sup> They bring to the Pharisees him who before was blind. <sup>14</sup> And it was a sabbath on the day when Jesus made the clay, and opened his eyes. <sup>15</sup> Again therefore the Pharisees also

asked him, how he received sight. And he said to them, He put clay upon my eyes, and I washed, and do see. <sup>16</sup> Hence some of the Pharisees said, This man is not from God, because he keeps not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. <sup>17</sup> So they say to the blind man again, What sayest thou about him, seeing that he opened thine eyes? He said, He is a prophet.

<sup>18</sup> The Jews therefore did not believe concerning him, that he was blind and received sight, until they called the parents of him that received sight. <sup>19</sup> And they asked them, saying Is this your son, who ye say was born blind? How then does he now see? <sup>20</sup> Then his parents answered and said, We know that this is our son, and that he was born blind. <sup>21</sup> But how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age; he will speak for himself. <sup>22</sup> These things said his parents, because they feared the Jews; for the Jews had agreed already, that if any one should confess him to be Christ, he should be expelled from the synagogue. <sup>23</sup> On this account his parents said, He is of age; ask him.

<sup>24</sup> So they called a second time the man that was blind, and said to him. Give glory to God, we know that this man is a sinner. <sup>25</sup> He answered, Whether he is a sinner, I do not know; one thing I know, that, whereas I was blind, now I see. <sup>26</sup> They said then to him, What did he do to thee? How did he open thine eyes? <sup>27</sup> He answered them, I have told you, and ye did not hear: why do ye wish to hear it again? Do ye also wish to become his disciples? <sup>28</sup> They reviled him, and said, Thou art his disciple; but we are Moses' disciples.

Ver. 22. Christ: i. e., Messiah.

Ver. 35. Son of God: Some early documents read the Son of man.

<sup>29</sup> We know that God has spoken to Moses; but this man we do not know whence he is. <sup>30</sup> The man answered and said to them, Why herein is the wonder, that ye do not know whence he is, and he opened my eyes! <sup>31</sup> We know that God hears not sinners. But if any one is a worshiper of God, and does his will, him he hears. <sup>32</sup> Since the world began, it was not heard that any one opened the eyes of one born blind. <sup>33</sup> If this man were not from God, he could do nothing. <sup>34</sup> They answered and said to him, Thou wast altogether born in sins, and dost thou teach us? And they expelled him.

<sup>35</sup> Jesus heard that they expelled him; and finding him, he said, Dost thou believe on the Son of God? <sup>36</sup> He answered and said, And who is he, Lord, that I may believe on him? <sup>37</sup> Jesus said to him, Thou hast both seen him, and it is he that is talking with thee. <sup>38</sup> And he said, Lord, I believe. And he worshiped him.

<sup>39</sup> And Jesus said, For judgment came I into this world; that those who see not may see, and that those who see may become blind. <sup>40</sup> Some of the Pharisees, those who were with him, heard these things, and said to him, Are we also blind? <sup>41</sup> Jesus said to them, If ye were blind, ye would have no sin. But now ye say, We see, your sin abides.

## CHAPTER X

<sup>1</sup> Verily, verily, I say to you, He that enters not through the door into the sheepfold, but climbs up some other way, he is a thief and a robber. <sup>2</sup> But he that enters in through the door is shepherd of the sheep. <sup>3</sup> To him the porter opens, and the sheep hear his voice; and he calls his own sheep by name, and leads them out. <sup>4</sup> When he puts forth all his



own, he goes before them; and the sheep follow him, because they know his voice. <sup>5</sup> But a stranger they will not follow, but will flee from him; because they know not the voice of strangers. <sup>6</sup> This similitude spoke Jesus to them; but they understood not what things they were which he spoke to them.

<sup>7</sup> Jesus therefore said to them again, Verily, verily, I say to you, I am the door of the sheep. <sup>8</sup> All who came before me are thieves and robbers; but the sheep did not hear them. <sup>9</sup> I am the door. If any one enter in through me, he shall be saved, and shall go in and out and find pasture. <sup>10</sup> The thief comes not but to steal, and to kill, and to destroy. I came that they may have life and that they may have it abundantly.

<sup>11</sup> I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> He that is a hireling, and not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep and flees, and the wolf seizes them, and scatters them, <sup>13</sup> because he is a hireling, and cares not for the sheep. <sup>14</sup> I am the good shepherd; and I know my own, and my own know me, <sup>15</sup> even as the Father knows me, and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold. Them also I must bring, and they will hear my voice; and they will become one flock, one shepherd. <sup>17</sup> On this account the Father loves me, because I lay down my life, that I may take it again. <sup>18</sup> No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from my Father.

<sup>19</sup> Again there arose a division

among the Jews because of these words. <sup>20</sup> And many of them said, He has a demon, and is mad, why do ye hear him? <sup>21</sup> Others said, These are not the words of a demoniac. Can a demon open blind men's eyes?

<sup>22</sup> And there came the feast of the dedication in Jerusalem; it was winter; <sup>23</sup> and Jesus was walking in the temple, in the portico of Solomon. <sup>24</sup> The Jews therefore came around him, and said to him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye do not believe. The works that I do in my Father's name, these testify concerning me. <sup>26</sup> But ye do not believe; because ye are not of my sheep. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me; <sup>28</sup> and I give to them eternal life; and they shall never perish, nor shall any one pluck them out of my hand. <sup>29</sup> My Father, who has given them to me, is greater than all; and no one is able to pluck out of the Father's hand. <sup>30</sup> I and the Father are one.

<sup>31</sup> The Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? <sup>33</sup> The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou, being man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods to whom the word of God came, and the Scripture can not be broken, <sup>36</sup> do ye say of him, whom the Father sanctified, and sent into the world, Thou blasphemest, because I said, I am God's son? <sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I

do, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father. <sup>30</sup> They sought therefore again to seize him; and he went forth out of their hand.

<sup>40</sup> And he went away again beyond the Jordan, to the place where John was at first baptizing (immersing); and there he abode. <sup>41</sup> And many came to him, and said, John indeed did no sign; but all things whatever John spoke concerning this man were true. <sup>42</sup> And many believed on him there.

## CHAPTER XI

<sup>1</sup> Now a certain one was sick, Lazarus of Bethany, the village of Mary and Martha her sister. <sup>2</sup> And it was the Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. <sup>3</sup> The sisters therefore sent to him, saying, Lord, Behold, he whom thou lovest is sick. <sup>4</sup> And Jesus hearing it, said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

<sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup> When therefore he heard that he was sick, he then abode in the place where he was two days. <sup>7</sup> After this he says to the disciples, Let us go into Judæa again. <sup>8</sup> The disciples say to him, Rabbi, the Jews were seeking but now to stone thee; and art thou going there again? <sup>9</sup> Jesus answered, Are there not twelve hours in the day? If any one walks in the day, he stumbles not, because he sees the light of this world. <sup>10</sup> But if any one walks in the night, he stumbles, because the light is not in him.

<sup>11</sup> These things he spoke; and after this he says to them, Lazarus our friend has fallen asleep; but I am going to awake him out of sleep.

<sup>12</sup> The disciples then said, Lord, if he has fallen asleep, he will recover.

<sup>13</sup> Yet Jesus had spoken about his death; but they thought that he was speaking about taking rest in sleep.

<sup>14</sup> So then Jesus said to them plainly, Lazarus is dead. <sup>15</sup> And I am glad for your sakes, that I was not there, in order that ye may believe. But let us go to him. <sup>16</sup> Thomas, who is called Didymus, said therefore to his fellow disciples, Let us also go, that we may die with him.

<sup>17</sup> So when Jesus came, he found that he had already been four days in the tomb. <sup>18</sup> Now Bethany was near to Jerusalem, about fifteen furlongs off. <sup>19</sup> And many of the Jews had come to Martha and Mary, to comfort them concerning their brother.

<sup>20</sup> Martha therefore, when she heard that Jesus was coming, went and met him; but Mary sat in the house. <sup>21</sup> Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup> But even now, I know that whatever thou askest of God, God will give thee.

<sup>23</sup> Jesus says to her, Thy brother will rise again. <sup>24</sup> Martha says to him, I know that he will rise again, in the resurrection at the last day. <sup>25</sup> Jesus said to her, I am the resurrection and the life; he that believes on me, though he die, yet shall he live; <sup>26</sup> and whoever lives and believes on me, shall never die. Believest thou this? <sup>27</sup> She says to him, Yea, Lord; I have believed that thou art the Christ, the Son of God, the one who was to come into the world.

<sup>28</sup> And having said this, she went away, and called Mary her sister, secretly, saying, The Teacher has come, and calls for thee. <sup>29</sup> And she, when she heard it, rises quickly and comes to him. <sup>30</sup> Now Jesus had not yet come into the village, but was still in the place where Martha met



him. <sup>31</sup> The Jews then who were with her in the house and comforting her, when they saw Mary rise up quickly and go out, followed her, supposing that she was going to the tomb to weep there. <sup>32</sup> Then Mary, when she came where Jesus was, seeing him, fell down at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup> Then Jesus, when he saw her weeping, and the Jews weeping who came with her, was indignant in spirit, and agitated. <sup>34</sup> And he said, Where have ye laid him? They say to him, Lord, come and see. <sup>35</sup> Jesus wept. <sup>36</sup> The Jews therefore said, Behold how he loved him! <sup>37</sup> And some of them said, Could not this man, who opened the eyes of the blind man, have caused that even this man should not die? <sup>38</sup> Jesus then, again indignant in himself, comes to the tomb. Now it was a cave, and a stone lay on it. <sup>39</sup> Jesus says, Take away the stone. The sister of him that was dead, Martha, says to him, Lord, by this time he is offensive; for he has been dead four days. <sup>40</sup> Jesus says to her, Said I not to thee, If thou believest, thou shalt see the glory of God?

<sup>41</sup> So they took away the stone. And Jesus lifted up his eyes, and said, Father, I give thee thanks that thou didst hear me. <sup>42</sup> And I knew that thou always hearest me; but for the sake of the multitude standing around I said it, that they may believe that thou didst send me. <sup>43</sup> And having thus spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> He that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus says to them, Release him, and let him go.

<sup>45</sup> Many therefore of the Jews who came to Mary, and beheld what he

did, believed on him. <sup>46</sup> But some of them went away to the Pharisees, and told them what Jesus did. <sup>47</sup> The chief priests therefore and the Pharisees gathered a Sanhedrin, and said, What are we doing, because this man is doing many signs? <sup>48</sup> If we let him thus alone, all will believe on him; and the Romans will come and take away both our place and our nation. <sup>49</sup> But a certain one of them, Caiaphas, being high priest that year, said to them, Ye know nothing at all; <sup>50</sup> nor do ye consider that it is expedient for you, that one man die for the people, and not the whole nation perish. <sup>51</sup> And this he spoke not of himself; but being high priest that year, he prophesied that Jesus was about to die for the nation; <sup>52</sup> and not for the nation only, but that he might also gather together into one the scattered children of God. <sup>53</sup> So from that day forth they consulted to put him to death.

<sup>54</sup> Jesus therefore no longer walked openly among the Jews; but went away thence to the country near to the wilderness, to a city called Ephraim, and there he abode with his disciples. <sup>55</sup> Now the passover of the Jews was at hand; and many went up to Jerusalem out of the country, before the passover, that they might purify themselves. <sup>56</sup> So they sought for Jesus, and said one with another, as they stood in the temple, What think ye? That he will not come to the feast? <sup>57</sup> Now the chief priests and the Pharisees had given orders, that, if any one knew where he was, he should make it known, that they might seize him.

## CHAPTER XII

<sup>1</sup> Then Jesus six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from

Ver. 33. Indignant: or (better), greatly troubled.

Ver. 38. Indignant: or (better), greatly troubled.

the dead. <sup>2</sup> So they made him a supper there, and Martha served; but Lazarus was one of those who reclined at table with him. <sup>3</sup> Then took Mary a pound of ointment of pure spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. <sup>4</sup> But Judas Iscariot, one of his disciples, who was about to betray him, says, <sup>5</sup> Why was not this ointment sold for three hundred denaries, and given to the poor? <sup>6</sup> And this he said, not because he cared about the poor; but because he was a thief, and having the money-bag, was accustomed to take away what was put in it. <sup>7</sup> Then said Jesus, Permit her to keep it against the day of my burial. <sup>8</sup> For the poor ye have always with you; but me ye have not always.

<sup>9</sup> The great multitude of the Jews therefore knew that he was there: and they came, not because of Jesus only, but that they might see Lazarus also, whom he raised from the dead. <sup>10</sup> But the chief priests consulted about putting Lazarus also to death; <sup>11</sup> because by reason of him many of the Jews were going away, and believing on Jesus.

<sup>12</sup> On the morrow a great multitude that had come to the feast, hearing that Jesus was coming to Jerusalem, <sup>13</sup> took the branches of the palm-trees and went forth to meet him, and cried, Hosanna! blessed is he who comes in the name of the Lord, even the King of Israel. <sup>14</sup> And Jesus, having found a young ass, sat on it; as it is written,

<sup>15</sup> Fear not, daughter of Zion;  
Behold, thy King comes,  
Sitting on an ass's colt.

<sup>16</sup> These things his disciples under-

stood not at the first: but when Jesus was glorified, then they remembered that these things were written of him, and that they did these things to him. <sup>17</sup> The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was bearing testimony. <sup>18</sup> On this account the multitude also went to meet him, because they heard that he had done this sign. <sup>19</sup> The Pharisees therefore said among themselves, Behold, ye are effecting nothing; lo, the world is gone off after him.

<sup>20</sup> And there were some Greeks among those who went up to worship at the feast. <sup>21</sup> These came therefore to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus. <sup>22</sup> Philip comes and tells Andrew; Andrew and Philip come and tell Jesus. <sup>23</sup> And Jesus answers them, saying, The hour has come, that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say to you, unless the grain of wheat, falls into the earth and dies, it abides alone; but if it dies, it bears much fruit. <sup>25</sup> He that loves his life loses it; and he that hates his life in this world will keep it unto eternal life. <sup>26</sup> If any one serve me, let him follow me; and where I am, there will also my servant be. If any one serve me, him will the Father honor. <sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I to this hour. <sup>28</sup> Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified it, and will glorify it again. <sup>29</sup> The multitude therefore that stood by and heard, said that it thundered; others said, An

Ver. 5. Denaries: See note on Matt. 18:24.

Ver. 6. Was accustomed to take away: Or, bore off.

Ver. 13. Hosanna: i. e., Save now!

Ver. 20. Greeks: i. e., Gentiles.



angel has spoken to him. <sup>30</sup> Jesus answered and said, This voice has not come for my sake, but for your sakes. <sup>31</sup> Now is the judgment of this world; now will the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all men to myself. <sup>33</sup> But this he said, signifying by what manner of death he was about to die. <sup>34</sup> The multitude therefore answered him, We have heard out of the law that the Christ abides forever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man? <sup>35</sup> Jesus therefore said to them, Yet a little while is the light among you. Walk while ye have the light, that darkness may not overtake you; and he that walks in the darkness knows not where he is going. <sup>36</sup> While ye have the light, believe on the light, that ye may become sons of light.

These things spoke Jesus, and went away, and hid himself from them. <sup>37</sup> But though he had done so many signs before them, they did not believe on him; <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke,

Lord, who has believed our report,  
And to whom has the arm of the  
Lord been revealed?

<sup>39</sup> On this account they could not believe, because Isaiah said again,

<sup>40</sup> He has blinded their eyes,  
And has hardened their heart;  
That they should not see with  
their eyes,  
And understand with their heart,  
And turn, and I should heal  
them.

<sup>41</sup> These things said Isaiah, because he saw his glory, and spoke concerning him. <sup>42</sup> Yet, even of the rulers many believed on him; but on account of the Pharisees they did not confess him, lest they should be put

out of the synagogue; <sup>43</sup> for they loved the glory [that comes] from men more than the glory [that comes] from God.

<sup>44</sup> And Jesus cried and said, He that believes on me, believes not on me but on him who sent me. <sup>45</sup> And he that beholds me beholds him who sent me. <sup>46</sup> I have come a light into the world, that every one who believes on me may not abide in the darkness. <sup>47</sup> And if any one hears my words, and keeps them not, I do not judge him; for I came not to judge the world, but to save the world. <sup>48</sup> He that rejects me, and receives not my words, has one that judges him. The word that I spoke, that will judge him in the last day. <sup>49</sup> Because I spoke not from myself; but the Father who sent me, he has given me a commandment, what I should say, and what I should speak. <sup>50</sup> And I know that his commandment is eternal life. What things I speak therefore, as the Father has said to me, so I speak.

## CHAPTER XIII

<sup>1</sup> Now before the feast of the passover, Jesus knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. <sup>2</sup> And during supper, the Devil having already put into the heart of Judas Iscariot, Simon's son, to betray him; <sup>3</sup> knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God, <sup>4</sup> he rises from the supper, and lays aside his garments, and taking a towel he girded himself. <sup>5</sup> Then he pours water into the basin, and began to wash the feet of his disciples, and to wipe them with the towel with which he was girded.

<sup>6</sup> So he comes to Simon Peter; he

says to him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said to him, What I am doing thou knowest not now; but thou wilt understand hereafter. <sup>8</sup> Peter says to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup> Simon Peter says to him, Lord, not my feet only, but also the hands and the head. <sup>10</sup> Jesus says to him, He that has bathed has no need except to wash the feet, but is wholly clean. And ye are clean; but not all. <sup>11</sup> For he knew his betrayer; on this account he said, Ye are not all clean.

<sup>12</sup> So when he had washed their feet, and taken his garments, and reclined again at table, he said to them, Know ye what I have done to you?

<sup>13</sup> Ye call me the Teacher, and the Lord; and ye say well, for so I am.

<sup>14</sup> If I then, the Lord and the Teacher, washed your feet, ye also ought to wash one another's feet.

<sup>15</sup> For I gave you an example, that as I did to you, ye also should do.

<sup>16</sup> Verily, verily, I say to you, a servant is not greater than his lord, nor one that is sent greater than he who sent him. <sup>17</sup> If ye know these things, happy are ye if ye do them.

<sup>18</sup> I speak not concerning you all; I know whom I chose; but that the Scripture might be fulfilled, He that eats the loaf with me lifted up his heel against me. <sup>19</sup> From this time I tell you, before it comes to pass, that when it does come to pass, ye may believe that I am the One. <sup>20</sup> Verily, verily, I say to you, he that receives whomsoever I send receives me; and he that receives me receives him who sent me.

<sup>21</sup> Having said this, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you will betray me. <sup>22</sup> The disci-

ples were looking one on another, doubting about whom he spoke.

<sup>23</sup> There was reclining in Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup> To him therefore Simon Peter beckons, and says to him, Ask who it is about whom he is speaking.

<sup>25</sup> He, leaning back as he was on Jesus' breast, says to him, Lord, who is it? <sup>26</sup> Jesus therefore answers, He it is, for whom I shall dip the morsel, and give it to him. So dipping the morsel, he takes and gives it to Judas, son of Simon Iscariot. <sup>27</sup> And after the morsel, then entered Satan into him. Jesus therefore says to him, What thou doest, do quickly.

<sup>28</sup> And no one at the table knew for what intent he spoke this to him.

<sup>29</sup> For some thought, because Judas had the money-bag, that Jesus said to him, Buy what we need for the feast; or, that he should give something to the poor. <sup>30</sup> He then, having received the morsel, went out straightway; and it was night.

<sup>31</sup> When therefore he had gone out, Jesus says, Now is the Son of man glorified, and God is glorified in him.

<sup>32</sup> And God will glorify him in himself, and will straightway glorify him.

<sup>33</sup> Little children, yet a little while I am with you. Ye will seek me; and as I said to the Jews, where I am going, ye can not come, so now I say to you. <sup>34</sup> A new commandment I give to you, that ye love one another; as I loved you, that ye also love one another. <sup>35</sup> By this shall all know that ye are my disciples, if ye have love one toward another.

<sup>36</sup> Simon Peter says to him, Lord, where art thou going? Jesus answered, Where I am going thou canst not follow me now; but thou wilt follow me afterward. <sup>37</sup> Peter says to him, Lord, why can not I follow thee even now? I will lay down

Ver. 10. Except to wash the feet: Or, to wash except the feet.

Ver. 16. Nor one that is sent: Or, nor an apostle (apostle meaning, one that is sent).

Ver. 19. See Chap. 11:27.



my life for thee. <sup>13</sup> Jesus answers, Wilt thou lay down thy life for me? Verily, verily, I say to thee, the cock will not crow, till thou hast denied me thrice.

## CHAPTER XIV

<sup>1</sup> Let not your heart be troubled. Believe in God, and believe in me. <sup>2</sup> In my Father's house are many abiding places; if it were not so, I would have told you; because I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I am coming again, and will take you to myself; that where I am ye may be also. <sup>4</sup> And where I am going ye know the way.

<sup>5</sup> Thomas says to him, Lord, we know not where thou art going; how do we know the way? <sup>6</sup> Jesus says to him, I am the way, and the truth, and the life. No one comes to the Father, but through me. <sup>7</sup> If ye knew me, ye would know my Father also; and henceforth ye know him, and have seen him.

<sup>8</sup> Philip says to him, Lord, show us the Father, and it suffices us. <sup>9</sup> Jesus says to him, Am I so long time with you, and dost thou not know me, Philip? He that has seen me has seen the Father; how sayest thou, Show us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? The words that I speak to you I speak not from myself; but the Father abiding in me, does his works. <sup>11</sup> Believe me, that I am in the Father, and the Father in me; or else believe me on account of the works themselves. <sup>12</sup> Verily, verily, I say to you, he that believes in me, the works that I do he will do also, and greater than these will he do; because I go to the Father. <sup>13</sup> And whatever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. <sup>14</sup> If ye

shall ask me anything in my name, I will do it.

<sup>15</sup> If ye love me, ye will keep my commandments. <sup>16</sup> And I will ask of the Father, and he will give you another Helper, that he may be with you forever, <sup>17</sup> the Spirit of truth, whom the world can not receive, because it beholds him not, neither knows him; ye know him, because he abides with you, and will be in you. <sup>18</sup> I will not leave you orphans; I am coming to you.

<sup>19</sup> Yet a little while, and the world beholds me no more; but ye behold me; because I live, and ye will live. <sup>20</sup> In that day ye will know that I am in my Father, and ye in me, and I in you. <sup>21</sup> He that has my commandments, and keeps them, he it is that loves me; and he that loves me will be loved by my Father, and I will love him, and will manifest myself to him. <sup>22</sup> Judas says to him (not Iscariot), Lord, what has come to pass that thou art about to manifest thyself to us, and not to the world? <sup>23</sup> Jesus answered and said to him, If any one loves me, he will keep my word; and my Father will love him, and we will come to him, and make our abode with him. <sup>24</sup> He that loves me not, keeps not my word; and the word which ye hear is not mine, but the Father's who sent me.

<sup>25</sup> These things have I spoken to you, while abiding with you. <sup>26</sup> But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things which I said to you. <sup>27</sup> Peace I leave with you, my peace I give to you; not as the world gives, give I to you. Let not your heart be troubled, neither let it be fearful. <sup>28</sup> Ye heard that I said to you, I am going away; and I am coming to you. If ye loved

Ver. 16. Or, Advocate; Gr., Paraclete.  
Ver. 26. Or, Advocate; Gr., Paraclete.

me; ye would have rejoiced that I am going to the Father; because the Father is greater than I. <sup>29</sup> And now I have told you before it comes to pass, that, when it does come to pass, ye may believe.

<sup>30</sup> I will no longer talk much with you; for the prince of the world is coming, and has nothing in me; <sup>31</sup> but that the world may know that I love the Father, and as the Father commanded me, so I do. Arise, let us go, hence.

## CHAPTER XV

<sup>1</sup> I am the true vine, and my Father is the husbandman. <sup>2</sup> Every branch in me that bears not fruit, he takes it away; and every one that bears fruit, he cleanses it, that it may bear more fruit. <sup>3</sup> Ye are already clean, because of the word which I have spoken to you. <sup>4</sup> Abide in me, and I in you. As the branch can not bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in me. <sup>5</sup> I am the vine, ye are the branches. He that abides in me and I in him, he bears much fruit; because apart from me ye can do nothing. <sup>6</sup> Unless any one abides in me, he is cast out as the branch, and is withered; and they gather them, and cast them into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ask whatever ye wish, and it shall come to pass for you. <sup>8</sup> In this is my Father glorified, that ye bear much fruit, and become my disciples. <sup>9</sup> As the Father loved me, and I loved you, abide in my love. <sup>10</sup> If ye keep my commandments, ye will abide in my love; as I have kept my Father's commandments, and abide in his love. <sup>11</sup> These things I have spoken to you, that my joy may be in you, and that your joy may be made full.

<sup>12</sup> This is my commandment, that ye love one another, as I loved you. <sup>13</sup> Greater love has no one than this, that one lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do what I command you. <sup>15</sup> No longer do I call you servants; because the servant knows not what his lord is doing. But I have called you friends; because all things that I heard from my Father I made known to you. <sup>16</sup> Ye did not choose me, but I chose you, and appointed you that ye should go and bear fruit, and that your fruit should abide; that whatever ye ask of the Father in my name, he may give it you. <sup>17</sup> These things I command you, that ye may love one another. <sup>18</sup> If the world hates you, ye know that it has hated me before it hated you. <sup>19</sup> If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, on this account the world hates you. <sup>20</sup> Remember the word that I said to you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. <sup>21</sup> But all these things they will do to you for my name's sake, because they know not him who sent me.

<sup>22</sup> If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. <sup>23</sup> He that hates me hates my Father also. <sup>24</sup> If I had not done among them the works which no other did, they would not have had sin; but now they have both seen and hated both me and my Father. <sup>25</sup> But this comes to pass, that the word may be fulfilled that is written in their law, They hated me without cause.

<sup>26</sup> When the Helper comes, whom I

XV. Ver. 8. (Last clause): Many ancient documents read, and so ye will be.  
Ver. 26. Helper: Or, Advocate; Gr., Paraclete; so elsewhere.



will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify concerning me. <sup>27</sup> And do ye also testify, because ye are with me from the beginning.

## CHAPTER XVI

<sup>1</sup> These things I have spoken to you, that ye may not be made to stumble. <sup>2</sup> They will expel you from the synagogue; yea, an hour is coming, that every one who kills you will think he is offering sacrifice to God. <sup>3</sup> And these things they will do, because they have not known the Father, nor me. <sup>4</sup> But these things I have spoken to you, that when their hour is come, ye may remember what I told you. And these things I told you not from the beginning, because I was with you.

<sup>5</sup> And now I am going to him who sent me; and none of you asks me, Where art thou going? <sup>6</sup> But because I have spoken these things to you, sorrow has filled your heart. <sup>7</sup> But I tell you the truth, it is expedient for you that I go away; for if I go not away, the Helper will not come to you; but if I go, I will send him to you. <sup>8</sup> And when he has come, he will convict the world, in respect of sin, and of righteousness, and of judgment; <sup>9</sup> in respect of sin, because they believe not in me; <sup>10</sup> and of righteousness, because I go to the Father, and ye no longer behold me; <sup>11</sup> and of judgment, because the prince of this world has been judged.

<sup>12</sup> I have yet many things to say to you, but ye can not bear them now.

<sup>13</sup> But when he, the Spirit of truth, has come, he will guide you into all the truth; for he will not speak from himself, but whatever he shall hear, he will speak, and he will declare to you the things to come. <sup>14</sup> He will glorify me; because he will receive

of mine, and will declare it to you. <sup>15</sup> All things that the Father has are mine. On this account, I said, that he receives of mine, and will declare it to you. <sup>16</sup> A little while, and ye no longer behold me; and again a little while, and ye will see me.

<sup>17</sup> Therefore some of his disciples said to one another, What is this that he says to us, A little while, and ye behold me not; and again a little while, and ye will see me; and, Because I go to the Father? <sup>18</sup> They said therefore, What is this he says, A little while? We know not what he is saying. <sup>19</sup> Jesus knew that they wished to question him, and said to them, Do ye inquire with one another about this that I said, A little while, and ye behold me not; and again a little while, and ye will see me?

<sup>20</sup> Verily, verily, I say to you, that ye will weep and lament, but the world will rejoice; and ye will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> A woman when she is in travail has sorrow, because her hour has come; but when she has borne the child, she no longer remembers the anguish, on account of the joy that a man is born into the world. <sup>22</sup> And so ye now have sorrow; but I will see you again, and your heart will rejoice, and your joy no one takes away from you. <sup>23</sup> And in that day ye will ask nothing of me. Verily, verily, I say to you, If ye ask anything of the Father, he will give it you in my name. <sup>24</sup> Hitherto ye asked nothing in my name. Ask, and ye will receive, that your joy may be made full.

<sup>25</sup> These things I have spoken to you in similitudes. An hour is coming, when I will no more speak to you in similitudes, but I will tell you plainly concerning the Father. <sup>26</sup> In that day ye will ask in my name. And I say not to you, that I will ask the

Father for you; <sup>27</sup> for the Father himself loves you, because ye have loved me, and have believed that I came forth from God. <sup>28</sup> I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father. <sup>29</sup> His disciples say, Lo, now thou speakest plainly, and speakest no similitude. <sup>30</sup> Now we know that thou knowest all things, and needest not that any one should question thee. By this we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, Do ye now believe? <sup>32</sup> Behold, an hour is coming, and has come, for you to be scattered, each one for himself, and to leave me alone; and I am not alone, because the Father is with me. <sup>33</sup> These things I have spoken to you, that in me ye may have peace. In the world ye are to have tribulation; but be of good cheer, I have overcome the world.

## CHAPTER XVII

<sup>1</sup> These things spoke Jesus, and lifting up his eyes to heaven, said, Father, the hour has come; glorify thy Son, that the Son may glorify thee; <sup>2</sup> as thou gavest him authority over all flesh, that all which thou hast given him, he should give to them eternal life. <sup>3</sup> And this is the eternal life, that they know thee the only true God, and Jesus Christ, whom thou didst send. <sup>4</sup> I glorified thee on the earth, having completed the work which thou hast given me to do. <sup>5</sup> And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. <sup>6</sup> I manifested thy name to the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me; and they have kept thy word. <sup>7</sup> Now

they know that all things whatever thou hast given me are from thee; <sup>8</sup> because the words which thou gavest me I have given to them, and they received them, and knew in truth that I came forth from thee, and believed that thou didst send me. <sup>9</sup> I pray for them; I pray not for the world, but for those whom thou hast given me; because they are thine. <sup>10</sup> And all things that are mine are thine, and thine are mine; and I am glorified in them.

<sup>11</sup> And I am no longer in the world; and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, as we are. <sup>12</sup> While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and no one of them perished, but only the son of perdition, that the Scripture might be fulfilled. <sup>13</sup> And now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. <sup>14</sup> I have given them thy word; and the world hated them, because they are not of the world, as I am not of the world. <sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the Evil One. <sup>16</sup> They are not of the world, as I am not of the world. <sup>17</sup> Sanctify them in the truth; thy word is truth. <sup>18</sup> As thou didst send me into the world, I also send them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they also may be sanctified in the truth.

<sup>20</sup> And I do not pray for these only, but for those also who are to believe in me through their word; <sup>21</sup> that all may be one; as thou, Father, [art] in me and I in thee, that they also may be in us; that the

Ver. 32. For himself: Greek, to his own, i. e., to look out for himself.  
XVII. Ver. 15. From the Evil One: Or, evil.



world may believe that thou didst send me. <sup>22</sup> And the glory which thou hast given to me I have given to them, that they may be one, as we are one; <sup>23</sup> I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them as thou lovedst me.

<sup>24</sup> Father, that which thou hast given me, I wish that where I am they also may be with me; that they may behold my glory, which thou hast given me; because thou lovedst me before the foundation of the world. <sup>25</sup> Righteous Father, and the world knew thee not; but I knew thee, and these knew that thou didst send me; <sup>26</sup> and I made known to them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

## CHAPTER XVIII

<sup>1</sup> Having spoken these words, Jesus went out with his disciples beyond the brook Kedron, where was a garden, into which he entered and his disciples. <sup>2</sup> And Judas also, who betrayed him, knew the place; because Jesus often resorted there with his disciples. <sup>3</sup> Judas therefore, having received the cohort and officers from the chief priests and the Pharisees, comes thither with torches and lamps and weapons. <sup>4</sup> Jesus, therefore, knowing all the things that were coming upon him, went forth and says to them, Whom seek ye? <sup>5</sup> They answered him, Jesus the Nazarene. Jesus says to them, I am he. And Judas also, who betrayed him, was standing with them. <sup>6</sup> When therefore he said to them, I am he, they went backward and fell to the ground. <sup>7</sup> Again therefore he asked them, Whom seek ye? And they said, Jesus the Nazarene. <sup>8</sup> Jesus answered, I

told you that I am he; if therefore ye seek me, let these go their way; <sup>9</sup> that the word might be fulfilled, which he spoke, Of those whom thou hast given me, I lost none. <sup>10</sup> Simon Peter therefore having a sword, drew it and smote the servant of the high priest, and cut off his right ear. Now the servant's name was Malchus. <sup>11</sup> Jesus therefore said to Peter, Put up the sword into the sheath. The cup which the Father has given me, shall I not drink it?

<sup>12</sup> So the cohort, and the military tribune, and the officers of the Jews, took Jesus and bound him, <sup>13</sup> and led him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> And it was Caiaphas who counseled the Jews, that it was expedient that one man should die for the people.

<sup>15</sup> And Simon Peter and another disciple followed Jesus. Now that disciple was known to the high priest, and went in with Jesus into the court of the high priest; <sup>16</sup> but Peter was standing at the door without. So the other disciple, who was known to the high priest, went out and spoke to her that kept the door, and brought in Peter. <sup>17</sup> The maid-servant therefore that kept the door says to Peter, Art thou also one of this man's disciples? He says, I am not. <sup>18</sup> And the servants and the officers were standing there, having made a fire of charcoal, because it was cold, and were warming themselves; and Peter also was with them, standing and warming himself.

<sup>19</sup> The high priest therefore asked Jesus concerning his disciples, and concerning his teaching. <sup>20</sup> Jesus answered him, I have spoken openly to the world; I always taught in the synagogue, and in the temple, where all the Jews assemble; and I spoke nothing in secret. <sup>21</sup> Why askest thou

me? Ask those who have heard, what I spake to them. Behold, these know what things I said. <sup>22</sup> And when he had said this, one of the officers who was standing by struck Jesus with a rod, saying, Answerest thou the high priest so? <sup>23</sup> Jesus answered him, If I spake evil, testify concerning the evil; but if well, why dost thou beat me? <sup>24</sup> Annas therefore sent him bound to Caiaphas the high priest.

<sup>25</sup> And Simon Peter was standing and warming himself. They said therefore to him, Art thou also one of his disciples? He denied, and said, I am not. <sup>26</sup> One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? <sup>27</sup> Again therefore Peter denied; and straightway the cock crowed.

<sup>28</sup> They lead Jesus therefore from Caiaphas into the Governor's Prætorium; and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover.

<sup>29</sup> Pilate therefore went out to them, and says, What accusation bring ye against this man? <sup>30</sup> They answered and said to him, If this man were not an evil-doer, we would not have delivered him up to thee. <sup>31</sup> Pilate therefore said to them, Take him yourselves and judge him according to your law. The Jews said to him, It is not lawful for us to put any one to death; <sup>32</sup> that the word of Jesus might be fulfilled, which he spoke, signifying by what manner of death he was about to die.

<sup>33</sup> Pilate therefore entered again into the Prætorium, and called Jesus, and said to him, Art thou the King of the Jews? <sup>34</sup> Jesus answered, Say-

est thou this of thyself, or did others tell thee concerning me? <sup>35</sup> Pilate answered, Am I a Jew? Thine own nation, and the chief priests, delivered thee up to me. What didst thou do? <sup>36</sup> Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would fight, that I might not be delivered to the Jews; but now is my kingdom not from hence. <sup>37</sup> Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end have I come into the world, that I should testify to the truth. Every one that is of the truth hears my voice. <sup>38</sup> Pilate says to him, What is truth?

And having said this, he went out again to the Jews, and says to them, I find no crime in him. <sup>39</sup> But ye have a custom, that I release to you one at the passover. Do ye wish therefore that I release to you the King of the Jews? <sup>40</sup> They cried out therefore again, saying, Not this one, but Barabbas. Now Barabbas was a robber.

## CHAPTER XIX

<sup>1</sup> Then Pilate therefore took Jesus, and scourged him. <sup>2</sup> And the soldiers platted a crown of thorns, and put it on his head and put on him a purple robe; and they kept coming to him, <sup>3</sup> and saying, Hail, King of the Jews! and struck him with rods. <sup>4</sup> And Pilate went out again, and says to them, Behold, I bring him out to you, that ye may know that I find no crime in him. <sup>5</sup> Jesus therefore came out, wearing the crown of thorns, and the purple robe. And he says to them, Behold, the man! <sup>6</sup> When therefore the chief priests and the officers saw

Ver. 22. With a rod: Or, his hand.

Ver. 28. Prætorium: See note on Matt. 27: 27.

Ver. 37. Thou sayest, etc.: Or, Thou sayest it; because I am a king.

XIX. Ver. 3. With rods: Or, with their hands: See note on Matt. 26: 67.



him, they cried out, saying, Crucify! crucify! Pilate says to them, Take him yourselves and crucify him; for I find no crime in him. <sup>17</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself God's Son.

<sup>8</sup> When Pilate therefore heard this word, he was the more afraid. <sup>9</sup> And he entered into the Prætorium again, and says to Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Pilate therefore says to him, Dost thou not speak to me? Dost thou not know that I have authority to release thee, and have authority to crucify thee? <sup>11</sup> Jesus answered him, Thou wouldst have no authority against me, unless it were given thee from above. On this account he that delivered me up to thee has greater sin. <sup>12</sup> Upon this Pilate sought to release him: But the Jews cried out, saying, If thou release this man, thou art not a friend of Cæsar. Whoever makes himself a king speaks against Cæsar.

<sup>13</sup> When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat in a place called the Pavement, but in Hebrew, Gabbatha. <sup>14</sup> And it was the Preparation of the passover: it was about the sixth hour. And he says to the Jews, Behold, your king! <sup>15</sup> They therefore cried out, Away with him, away with him, crucify him! Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. <sup>16</sup> Then he delivered him up to them to be crucified.

They took Jesus therefore, <sup>17</sup> and bearing for himself the cross, he went forth into the place called Place of a skull, which in Hebrew is called Golgotha; <sup>18</sup> where they crucified

him, and two others with him, one on each side, and Jesus in the middle.

<sup>19</sup> And Pilate wrote also a title, and put it on the cross. And the writing was, JESUS THE NAZARENE THE KING OF THE JEWS.

<sup>20</sup> This title therefore many of the Jews read; because the place where Jesus was crucified was near to the city, and it was written in Hebrew, in Latin, in Greek. <sup>21</sup> The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews. <sup>22</sup> Pilate answered, What I have written, I have written.

<sup>23</sup> The soldiers therefore, when they crucified Jesus, took his [outer] garments, and made four parts, to every soldier a part, and also the tunic. And the tunic was without a seam, woven from the top throughout. <sup>24</sup> They said therefore to one another, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled,

They divided my garments among them,  
And upon my clothing they cast lots.

These things therefore the soldiers did. <sup>25</sup> But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene. <sup>26</sup> Jesus therefore seeing his mother, and the disciple whom he loved standing by, says to his mother, Woman, behold thy son! <sup>27</sup> Then he says to the disciple, Behold thy mother! And from that hour the disciple took her to his own home.

<sup>28</sup> After this, Jesus knowing that all things are now finished, that the Scripture might be perfectly fulfilled, says, I thirst. <sup>29</sup> There was set a

Ver. 17. In regard to the word Calvary, see note on Luke 23:33.

Ver. 29, 30. Vinegar: Or, (better) sour wine.

vessel full of vinegar; so putting a sponge full of vinegar on hyssop, they lifted it up to his mouth. <sup>30</sup> When

Jesus therefore received the vinegar, he said, It is finished; and bowing his head, he delivered up his spirit.

<sup>31</sup> The Jews therefore, since it was the Preparation, that the bodies might not remain on the cross on the sabbath (for that sabbath was a great one) asked of Pilate that their legs might be broken, and they be taken away. <sup>32</sup> The soldiers came, therefore, and broke the legs of the first, and of the other who was crucified with him.

<sup>33</sup> But when they came to Jesus, and saw that he was already dead, they broke not his legs. <sup>34</sup> But one of the soldiers with a spear pierced his side, and straightway there came out blood and water. <sup>35</sup> And he that has seen has testified, and his testimony is true, and he knows that he says what is true, that ye also may believe.

<sup>36</sup> For these things came to pass, that the Scripture might be fulfilled, A bone of him shall not be broken.

<sup>37</sup> And again another Scripture says, They shall look on him whom they pierced.

<sup>38</sup> And after these things, Joseph from Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took away his body.

<sup>39</sup> And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds weight. <sup>40</sup> So they took the body of Jesus, and bound it in linen cloths with the spices, as is the custom of the Jews to prepare for burial.

<sup>41</sup> Now in the place where he was crucified there was a garden, and in the garden a new tomb, wherein no one was yet laid. <sup>42</sup> There they laid

Jesus therefore on account of the Preparation of the Jews, because the tomb was near at hand.

## CHAPTER XX

<sup>1</sup> Now on the first day of the week Mary the Magdalene comes in the morning, while it is yet dark, to the tomb, and sees the stone taken away out of [the door of] the tomb. <sup>2</sup> She runs therefore and comes to Simon Peter and to the other disciple, whom Jesus loved, and says to them, They have taken away the Lord out of the tomb, and we know not where they laid him. <sup>3</sup> Peter therefore went forth, and the other disciple, and they came to the tomb. <sup>4</sup> And the two ran together; and the other disciple outran Peter, and came first to the tomb. <sup>5</sup> And stooping down he sees the linen cloths lying; yet he went not in. <sup>6</sup> Simon Peter therefore also comes, following him, and went into the tomb, and beholds the linen cloths lying, <sup>7</sup> and the napkin that was on his head not lying with the linen cloths, but rolled up in a place by itself. <sup>8</sup> Then went in therefore the other disciple also, who came first to the tomb; and he saw, and believed. <sup>9</sup> For even yet they knew not the Scripture, that he must rise from the dead.

<sup>10</sup> The disciples therefore went away again to their own home. <sup>11</sup> And Mary was standing without by the tomb, weeping. So, as she wept, she stooped to look into the tomb, <sup>12</sup> and beholds two angels in white, sitting the one at the head and the other at the feet, where the body of Jesus had lain. <sup>13</sup> And they say to her, Woman why weepest thou? She says to them, Because they have taken away my Lord, and I know not where they have laid him.

<sup>14</sup> Saying this, she turned back and



beholds Jesus standing, and knew not that it was Jesus. <sup>15</sup> Jesus says to her, Woman, why weepest thou? Whom seekest thou? She, thinking that it was the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Jesus says to her, Mary! Turning, she says to him in Hebrew, Rabboni! (which is to say, Teacher!) <sup>17</sup> Jesus says to her, Touch me not; for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and your Father, and my God and your God. <sup>18</sup> Mary the Magdalene comes bringing word to the disciples, I have seen the Lord, and that he had spoken these things to her.

<sup>19</sup> When therefore it was evening on that day, the first day of the week, and when the doors were shut, where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and says to them, Peace be to you. <sup>20</sup> And having said this, he showed them his hands and his side. Then the disciples rejoiced, when they saw the Lord. <sup>21</sup> Then Jesus said to them again, Peace be to you. As the Father has sent me, I also send you. <sup>22</sup> And when he had said this, he breathed on them, and says to them, Receive the Holy Spirit. <sup>23</sup> Whosoever sins ye remit, they are remitted to them; whosoever ye retain, they are retained.

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

<sup>26</sup> And after eight days, again his

disciples were within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst, and said, Peace be to you. <sup>27</sup> After that, he says to Thomas, Reach hither thy finger, and see my hands; and reach thy hand, and put it into my side; and be not unbelieving, but believing. <sup>28</sup> Thomas answered and said to him, My Lord, and my God. <sup>29</sup> Jesus says to him, Because thou hast seen me, thou hast believed. Happy those who have not seen, and have believed.

<sup>30</sup> Many other signs did Jesus in the presence of the disciples, which are not written in this book. <sup>31</sup> But these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.

## CHAPTER XXI

<sup>1</sup> After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself in this manner. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. <sup>3</sup> Simon Peter says to them, I go fishing. They say to him, We also come with thee. They went forth, and entered into a boat; and in that night they caught nothing.

<sup>4</sup> But when day was dawning, Jesus stood on the beach; yet the disciples knew not that it was Jesus. <sup>5</sup> Then Jesus says to them, Little children, have ye anything to eat? They answered him, No. <sup>6</sup> He said to them, Cast the net on the right side of the boat, and ye shall find. They cast it therefore; and now they were not able to draw it, for the mul-

titude of the fishes. <sup>7</sup> That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter then, hearing that it was the Lord, girded on his outer garment (for he was naked), and cast himself into the sea. <sup>8</sup> But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits off), dragging the net with fishes.

<sup>9</sup> When therefore they went out upon the land, they see a fire of charcoal there and fish lying thereon, and bread. <sup>10</sup> Jesus says to them, Bring of the fishes which ye have now caught. <sup>11</sup> Simon Peter therefore went aboard, and drew the net to land full of great fishes, a hundred and fifty and three; and though there were so many, the net was not rent. <sup>12</sup> Jesus says to them, Come hither, and breakfast. And none of the disciples dared ask him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus comes, and takes the bread and gives it to them, and the fish likewise. <sup>14</sup> This now the third time was Jesus manifested to his disciples, after he was risen from the dead.

<sup>15</sup> So when they had breakfasted, Jesus says to Simon Peter, Simon, son of John, lovest thou me more than these? He says to him, Yea, Lord; thou knowest that I love thee. He says to him, Feed my lambs. <sup>16</sup> He says to him again a second time, Simon, son of John, lovest thou me? He says to him, Yea Lord; thou knowest that I love thee. He says to him, Shepherd my sheep. <sup>17</sup> He says to him the third time, Simon, son of John, lovest thou me?

Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus says to him, Feed my sheep. <sup>18</sup> Verily, verily, I say to thee, when thou wast young, thou didst gird thyself, and walk whither thou didst wish; but when thou shalt be old, thou wilt stretch forth thy hands, and another will gird thee, and bear thee whither thou dost not wish. <sup>19</sup> Now this he spoke, signifying by what manner of death he would glorify God.

And when he had spoken this, he says to him, Follow me. <sup>20</sup> Peter, turning about, sees the disciple whom Jesus loved following, who also at the supper leaned back on his breast, and said, Lord, who is the one that betrays thee? <sup>21</sup> Peter therefore seeing him says to Jesus, Lord, and what of this man? <sup>22</sup> Jesus says to him, If I wish him to abide until I come, what is it to thee? Do thou follow me.

<sup>23</sup> This saying therefore went abroad among the brethren, that that disciple would not die. And yet Jesus said not to him, that he would not die; but, if I wish him to abide until I come, what is it to thee?

<sup>24</sup> This is the disciple who testified concerning these things, and wrote these things; and we know that his testimony is true. <sup>25</sup> And there are also many other things which Jesus did; which if they should be written every one, I suppose that even the world itself would not contain the books that would be written.

Ver. 7. Naked: without his outer garment.

Ver. 8. The cubit was about eighteen inches.

Ver. 15-17. Jesus in his first and second questions uses the word which in the New Testament is used to express holy love—used of God's love and Christian love. Peter in all his replies uses another word meaning to love as a dear friend. Jesus adopts this word in his last question to Peter. The English reader is entitled to know of this distinction, which cannot well be made in the translation.



# THE ACTS OF THE APOSTLES

## CHAPTER I

<sup>1</sup> The former narrative I made, O Theophilus; concerning all things that Jesus began both to do and to teach, <sup>2</sup> until the day when he was taken up, after he had given commandment, through the Holy Spirit, to the apostles whom he had chosen; <sup>3</sup> to whom he also presented himself alive, after he had suffered, by many proofs, appearing to them during forty days, and speaking the things concerning the kingdom of God. <sup>4</sup> And, being assembled together with them, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which ye heard from me; <sup>5</sup> for John indeed baptized (immersed) in water; but ye shall be baptized (immersed) in the Holy Spirit, not many days hence.

<sup>6</sup> They therefore, having come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? <sup>7</sup> And he said to them, It is not yours to know times or seasons, which the Father appointed by his own authority. <sup>8</sup> But ye shall receive power, when the Holy Spirit has come on you; and ye shall be my witnesses both in Jerusalem, and in all Judæa, and Samaria, and to the utmost part of the earth. <sup>9</sup> And when he had said these things, while they were looking, he was taken up, and a

cloud received him out of their sight. <sup>10</sup> And while they were looking intently into heaven as he went, behold, two men stood by them in white apparel; <sup>11</sup> who also said, Men of Galilee, why stand ye looking into heaven? This Jesus, who was taken up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

<sup>12</sup> Then returned they to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey. <sup>13</sup> And when they came in, they went up into the upper room, where were abiding both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the brother of James. <sup>14</sup> These all continued with one accord in prayer with [certain] women, and Mary, the mother of Jesus, and with his brothers.

<sup>15</sup> And in those days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons together, about a hundred and twenty): <sup>16</sup> Brethren, it was necessary that the Scripture should be fulfilled, which the Holy Spirit through the mouth of David spoke before concerning Judas, who became guide to those who took Jesus. <sup>17</sup> Because he was numbered among us, and ob-

Ver. 4. Being assembled, etc.: Or, while eating with them.

Ver. 7. Times or seasons: Or, epochs or eras.

Ver. 9. Received: Gr., under-received, i. e., the cloud coming beneath him and hiding him from the disciples.

Ver. 13. Brother: (possibly), son.

Ver. 15. Persons: Gr., names.

Ver. 17. Allotment: Gr., lot.

tained the allotment of this ministry.—<sup>18</sup> This man then acquired a field with the wages of his unrighteousness; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. <sup>19</sup> And it became known to all the dwellers at Jerusalem; insomuch that, in their own language, that field was called, Akeldama, that is, Field of Blood.—<sup>20</sup> For it is written in the book of Psalms,

Let his habitation become desolate,

And let no one dwell therein.

And,

His office let another take.

<sup>21</sup> It is necessary therefore, that of the men, who accompanied us all the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism (immersion) of John, to the day when he was taken up from us, of these one become a witness with us of his resurrection.

<sup>23</sup> And they set forth two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, who knowest the hearts of all, show which of these two thou didst choose, <sup>25</sup> that he may take the place in this ministry and apostleship, from which Judas by transgression fell away, that he might go to his own place. <sup>26</sup> And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## CHAPTER II

<sup>1</sup> And when the day of Pentecost was fully come, they were all together in one place. <sup>2</sup> And suddenly there came a sound out of heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

<sup>3</sup> And there appeared to them tongues as of fire, distributed among them; and it sat upon each of them.

<sup>4</sup> And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

<sup>5</sup> Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. <sup>6</sup> And when this sound was heard, the multitude came together, and were confounded, because every one heard them speaking in his own language. <sup>7</sup> And all were amazed, and wondered, saying, Behold, are not all these who speak Galilæans? <sup>8</sup> And how do we hear, every man in our own language, wherein we were born, <sup>9</sup> Parthians and Medes and Elamites, and the dwellers in Mesopotamia, Judæa, and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabians,—hear them speaking in our own language the wonderful works of God? <sup>12</sup> And they were all amazed, and perplexed, saying one to another, What does this mean? <sup>13</sup> But others mocking said, They are filled with sweet wine.

<sup>14</sup> But Peter, standing up with the eleven [others], lifted up his voice, and spoke out to them, Men of Judæa and all that dwell in Jerusalem, be this known to you, and hearken to my words: <sup>15</sup> For these are not drunken, as ye suppose, for it is the third hour of the day. <sup>16</sup> But this is that which was spoken through the prophet Joel,

<sup>17</sup> And it will be in the last days, saith God,

- Ver. 20. Office: Or, overseership.  
II. Ver. 2. Wind: Or, breath.



That I will pour out of my Spirit on all flesh;  
And your sons and your daughters will prophesy,  
And your young men will see visions,  
And your old men will dream dreams;

<sup>18</sup> Yea on my servants too, and on my handmaids,

I will pour out of my Spirit in those days,

And they will prophesy.

<sup>19</sup> And I will show wonders in the heaven above,

And signs on the earth beneath,  
Blood, and fire, and vapor of smoke.

<sup>20</sup> The sun shall be turned into darkness,

And the moon into blood,  
Before the great and notable day of the Lord comes.

<sup>21</sup> And it shall be, that every one who calls on the name of the Lord will be saved.

<sup>22</sup> Men of Israel, hear these words.  
Jesus the Nazarene, a man accredited to you from God by miracles, and wonders, and signs, which God did through him in the midst of you, even as ye yourselves know; <sup>23</sup> this man, delivered up by the settled counsel and foreknowledge of God, ye through the hand of men without law did crucify and slay; <sup>24</sup> whom God raised up, having loosed the pangs of death; because it was not possible that he should be held by it.

<sup>25</sup> For David says concerning him, I kept the Lord in view before me always;

Because he is on my right hand, that I should not be moved.

<sup>26</sup> Therefore my heart was glad,

and my tongue greatly rejoiced;

Moreover my flesh also will rest in hope;

<sup>27</sup> Because thou wilt not abandon my soul to the underworld,  
Nor wilt thou give thy Holy One to see corruption.

<sup>28</sup> Thou didst make known to me the ways of life;

Thou wilt make me full of gladness with thy presence.

<sup>29</sup> Brethren, I may say freely to you concerning the patriarch David, that he both died and was buried, and his tomb is among us to this day.

<sup>30</sup> Being then a prophet and knowing that God swore to him, with an oath, that of the fruit of his loins one should sit on his throne; <sup>31</sup> he, foreseeing, spoke concerning the resurrection of the Christ, that neither was he abandoned to the underworld, nor did his flesh see corruption.

<sup>32</sup> This Jesus God raised up, of which we all are witnesses. <sup>33</sup> Being therefore exalted by the right hand of God, and having received from the Father the promised Holy Spirit, he has poured forth this, which ye both see and hear. <sup>34</sup> For David did not ascend into the heavens; but he says himself,

The Lord said to my Lord,  
Sit on my right hand,

<sup>35</sup> Until I make thy enemies thy footstool.

<sup>36</sup> Therefore let all the house of Israel know assuredly, that God made him both Lord and Christ, this Jesus whom ye crucified.

<sup>37</sup> And hearing this, they were pierced in the heart, and said to Peter and the rest of the apostles, Brethren, what shall we do? <sup>38</sup> And

Ver. 27. Underworld; see note on Matt. 11:23.

Ver. 32. Which: Or, whom.

Peter said to them, Repent, and be baptized (immersed) every one of you, in reliance on the name of Jesus Christ, unto remission of your sins, and ye shall receive the gift of the Holy Spirit. <sup>39</sup> For to you is the promise, and to your children, and to all those afar off, as many as the Lord our God calls to him.

<sup>40</sup> And with many other words he testified and exhorted them, saying, Save yourselves from this crooked generation.

<sup>41</sup> Those then that welcomed his word, were baptized (immersed); and there were added on that day about three thousand souls. <sup>42</sup> And they were constantly attending on the teaching of the apostles, and the distribution, the breaking of bread, and the prayers. <sup>43</sup> And fear came on every soul; and many wonders and signs were done through the apostles. <sup>44</sup> And all that believed were together, and held all things as common; <sup>45</sup> and sold their possessions and goods, and divided them among all, as any one had need. <sup>46</sup> And daily attending with one accord in the temple, and breaking bread at their homes, they partook of food with gladness and singleness of heart, <sup>47</sup> praising God, and having favor with all the people. And the Lord added to them daily those who were being saved.

### CHAPTER III

<sup>1</sup> Now Peter and John were going up into the temple at the hour of prayer, the ninth hour. <sup>2</sup> And a certain man lame from his birth was carried along, whom they laid daily at the gate of the temple, the one called Beautiful, to ask alms of those

that were going into the temple; <sup>3</sup> who, seeing Peter and John about to go into the temple, asked to receive an alms. <sup>4</sup> And Peter, looking intently on him, with John, said, Look on us. <sup>5</sup> And he gave heed to them, expecting to receive something from them. <sup>6</sup> And Peter said, Silver and gold have I none; but what I have, that I give thee. In the name of Jesus Christ, the Nazarene, walk. <sup>7</sup> And he took hold of him by the right hand, and raised him up. And immediately his feet and ankles received strength; <sup>8</sup> and leaping up, he stood and began to walk, and entered with them into the temple, walking and leaping and praising God. <sup>9</sup> And all the people saw him walking and praising God; <sup>10</sup> and they recognized him, that this was the one who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened to him.

<sup>11</sup> And as he held Peter and John all the people ran together to them in the portico that is called Solomon's, greatly wondering. <sup>12</sup> And Peter, seeing it, answered to the people: Men of Israel, why wonder ye at this? Or why look ye so intently on us, as though by our own power or godliness we had made him to walk? <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, has glorified his Servant Jesus; whom ye delivered up, and denied in the presence of Pilate, when he decided to release him. <sup>14</sup> But ye denied the Holy and Righteous One, and asked that a murderer be given up to you; <sup>15</sup> and the Author of life ye killed; whom God raised from the dead, of which we are witnesses. <sup>16</sup> And his

Ver. 42. Distribution: Or, fellowship.

Ver. 43. Through; Or, by. Many documents add, in Jerusalem, and there was great fear upon all.

Ver. 47. Added to them: Gr., added together.

III. Ver. 15. Which: Or, whom.



name, by the faith in his name, has made this man strong, whom ye behold and know; and the faith, which is through him, has given him this perfect soundness in the presence of you all.

<sup>17</sup> And now, brethren, I know that ye acted in ignorance, as did also your rulers. <sup>18</sup> But God thus fulfilled what he before announced through the mouth of all his prophets, that his Christ should suffer. <sup>19</sup> Repent therefore, and turn, that your sins may be blotted out, in order that seasons of refreshing may come from the presence of the Lord; <sup>20</sup> and that he may send forth the Christ, who has been appointed for you, [even] Jesus; <sup>21</sup> whom heaven indeed must receive, until the times of the restoration of all things, which God spoke of through the mouth of all his holy prophets from the beginning. <sup>22</sup> Moses indeed said, A prophet will the Lord your God raise up for you from your brethren, as he did me; him shall ye hear in all things whatever he shall say to you. <sup>23</sup> And it shall be that every soul that does not hear that Prophet, will be utterly destroyed from among the people. <sup>24</sup> And all the prophets also from Samuel, both he and those who followed, as many as spoke, also foretold these days. <sup>25</sup> Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, And in thy seed will all the families of the earth be blessed. <sup>26</sup> To you first, God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

## CHAPTER IV

<sup>1</sup> And while they were speaking to the people, the priests, and the cap-

tain of the temple, and the Sadducees, came on them, <sup>2</sup> being greatly troubled because they taught the people, and proclaimed in [the case of] Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put them in prison against the morrow; for it was now evening. <sup>4</sup> But many of those who heard the word believed; and the number of the men became about five thousand.

<sup>5</sup> And it came to pass on the morrow, that their rulers, and elders, and scribes were gathered together in Jerusalem, <sup>6</sup> and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. <sup>7</sup> And having set them in the midst, they asked, In what power, or in what name, did ye do this?

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, Rulers of the people, and elders; <sup>9</sup> if we are this day examined in respect to a good deed done to an impotent man, in whom this person has been made whole; <sup>10</sup> be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, in him does this man stand here before you well. <sup>11</sup> This is the stone that was set at naught by you the builders, which became the head of the corner. <sup>12</sup> And there is salvation in no other; for neither is there any other name under heaven, that is given among men, in which we must be saved.

<sup>13</sup> And beholding the boldness of Peter and John, and perceiving that they were unlettered and common men, they wondered; and they recognized them, that they had been with Jesus. <sup>14</sup> And seeing the man who

had been healed standing with them, they had nothing to say against it.

<sup>15</sup> But having commanded them to go aside out of the Sanhedrin, they conferred among themselves, <sup>16</sup> saying, What shall we do to these men? For that a noteworthy sign has been done through them is manifested to all that dwell in Jerusalem, and we are not able to deny it. <sup>17</sup> But that it spread no further among the people, let us threaten them, that they speak no more to any man in this name. <sup>18</sup> And having called them, they charged them not to speak at all, nor teach, in the name of Jesus. <sup>19</sup> But Peter and John answering said to them, Whether it is right in the sight of God to listen to you rather than to God, judge ye. <sup>20</sup> For we cannot but speak the things which we saw and heard. <sup>21</sup> And they, having further threatened them, released them, finding no way to punish them, on account of the people, because all glorified God for that which had taken place; <sup>22</sup> for the man was more than forty years old, on whom this sign of healing had been done.

<sup>23</sup> And being released, they came to their own company, and reported all that the chief priests and the elders said to them. <sup>24</sup> And they, hearing it, lifted up their voice to God with one accord, and said, Lord, thou that didst make the heaven, and the earth, and the sea, and all things in them; <sup>25</sup> who through the Holy Spirit, through the mouth of thy servant David our father, didst say,

Why did the nations rage,

And the peoples imagine vain things?

<sup>26</sup> The kings of the earth set themselves in array,

And the rulers assembled together,

Ver. 27. Peoples: i. e., tribes.

Ver. 36. Exhortation: Or, consolation.

Against the Lord, and against his Christ—

<sup>27</sup> For in truth there gathered together in this city, against thy holy Servant Jesus, whom thou didst anoint, both Herod, and Pontius Pilate, with the Gentiles, and the peoples of Israel, <sup>28</sup> to do whatever thy hand and thy counsel predestinated to come to pass. <sup>29</sup> And now, Lord, look on their threatenings; and grant to thy servants, that with all boldness they may speak thy word, <sup>30</sup> by stretching forth thy hand for healing; and that signs and wonders may be done through the name of thy holy Servant Jesus. <sup>31</sup> And when they had prayed, the place was shaken where they were gathered together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

<sup>32</sup> And the multitude of those who believed were of one heart and soul; and no one said that aught of the things which he had, was his own, but they held all things as common.

<sup>33</sup> And with great power the apostles gave their testimony to the resurrection of the Lord Jesus; and great grace was on them all. <sup>34</sup> For there was no one among them that was in want; for as many as were possessors of lands or houses sold them, and brought the prices of the things sold, <sup>35</sup> and laid them at the feet of the apostles; and distribution was made to each one, according as he had need.

<sup>36</sup> And Joseph, who by the apostles was surnamed Barnabas (which is interpreted, Son of exhortation), a Levite, born in Cyprus, <sup>37</sup> having a field sold it, and brought the money, and laid it at the feet of the apostles.



CHAPTER V

<sup>1</sup> But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the feet of the apostles. <sup>3</sup> But Peter said, Ananias, why has Satan filled thy heart, that thou shouldst lie to the Holy Spirit, and keep back part of the price of the land? <sup>4</sup> While it remained, did it not remain thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. <sup>5</sup> And Ananias while hearing these words fell down, and expired; and great fear came on all that heard. <sup>6</sup> And the young men arose, wrapt him round, and carried him out, and buried him.

<sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what had happened, came in. <sup>8</sup> And Peter answered her, Tell me if ye sold the land for so much? And she said, Yes, for so much. <sup>9</sup> And Peter said to her, Why is it that ye have agreed to try the Spirit of the Lord? Behold, the feet of those who have buried thy husband are at the door, and they will carry thee out. <sup>10</sup> And immediately she fell at his feet, and expired; and coming in, the young men found her dead, and carried her forth, and buried her by her husband. <sup>11</sup> And great fear came on the whole church, and on all that heard these things.

<sup>12</sup> And through the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's portico. <sup>13</sup> But of the rest no one dared to join himself to them; but the people magnified them; <sup>14</sup> and

still more were believers in the Lord added, multitudes both of men and women; <sup>15</sup> so that they even brought forth the sick into the streets, and laid them on beds and pallets, that, as Peter was passing, his shadow at least might overshadow some one of them. <sup>16</sup> And the multitudes also of the cities around Jerusalem came together, bringing sick persons, and those who were vexed by unclean spirits; and they were all healed.

<sup>17</sup> But the high priest rose up, and all that were with him, which is the sect of the Sadducees, and were filled with jealousy, <sup>18</sup> and laid their hands on the apostles, and put them in the public prison. <sup>19</sup> But an angel of the Lord by night opened the prison doors; and having led them out, said, <sup>20</sup> Go, stand and speak in the temple to the people all the words of this life. <sup>21</sup> And hearing it, they went into the temple at early dawn, and taught. And the high priest came, and those who were with him, and called the Sanhedrin together, and all the eldership of the children of Israel, and sent to the prison-house to have them brought. <sup>22</sup> But the officers, when they came, found them not in the prison; and returning, they reported, <sup>23</sup> saying, The prison-house indeed we found shut in all safety, and the guards standing at the doors; but opening them, we found no one within. <sup>24</sup> Now when the captain of the temple and the chief priests heard these things, they were much perplexed concerning them, to what this might grow. <sup>25</sup> But one came and told them, Behold, the men whom ye put in the prison are in the temple, standing and teaching the people. <sup>26</sup> Then went the captain with the officers, and brought them, not with violence, for they feared the people,

Ver. 6,10. The young men: young men who acted as attendants, like ushers.

lest they should be stoned.<sup>27</sup> And having brought them, they set them before the Sanhedrin. And the high priest asked them,<sup>28</sup> saying, We strictly charged you not to teach in this name; and, behold, ye have filled Jerusalem with your teaching, and intend to bring the blood of this man on us.

<sup>29</sup> But Peter and the apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. <sup>31</sup> Him did God exalt as a Prince and a Savior, with his right hand, to give repentance to Israel, and remission of sins. <sup>32</sup> And we are witnesses of these things, and so is the Holy Spirit, whom God gave to those who obey him.

<sup>33</sup> And hearing it, they were convulsed with rage, and took counsel to slay them. <sup>34</sup> But there stood up one in the Sanhedrin, a Pharisee, named Gamaliel, a teacher of the law, honored by all the people, and commanded to put the men forth a little while, <sup>35</sup> and said to them, Men of Israel, take heed to yourselves, what ye are about to do in respect to these men. <sup>36</sup> For before these days arose Theudas, saying that he himself was somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as obeyed him, were scattered and brought to naught. <sup>37</sup> After this man arose Judas the Galilæan, in the days of the enrollment, and drew away people after him; he also perished, and all, as many as obeyed him, were dispersed. <sup>38</sup> And now I say to you, refrain from these men, and let them alone; for if this coun-

sel or this work be of men, it will be overthrown, <sup>39</sup> but if it is of God ye will not be able to overthrow them; lest perhaps ye be found even fighting against God.

<sup>40</sup> And to him they assented; and having called the apostles to them they beat them, and charged them not to speak in the name of Jesus, and let them go. <sup>41</sup> They therefore went rejoicing from the presence of the Sanhedrin, because for the Name they were accounted worthy to suffer dishonor. <sup>42</sup> And every day, in the temple, and at their homes, they ceased not to teach, and to preach the good news of the Christ, Jesus.

## CHAPTER VI

<sup>1</sup> And in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were overlooked in the daily ministration. <sup>2</sup> And the twelve called the multitude of the disciples to them, and said, It is not proper that we should leave the word of God, and minister to tables. <sup>3</sup> But, brethren, look ye out among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint over this business. <sup>4</sup> And we will give ourselves to prayer, and to the ministry of the word. <sup>5</sup> And the word pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, <sup>6</sup> whom they set before the apostles; and having prayed, they laid their hands on them.

<sup>7</sup> And the word of God grew; and

Ver. 31. With: Or, to.

Ver. 32. Some ancient documents read, and God has given the Holy Spirit to those who obey him.

VI. Ver. 1. Hebrews: Jews, natives of Palestine; Grecian Jews: foreign-born Jews.



the number of the disciples multiplied in Jerusalem exceedingly; and a great multitude of priests was obeying the faith.

<sup>8</sup> And Stephen, full of grace and of power, was doing great wonders and signs among the people. <sup>9</sup> But there arose some of those who were of the synagogue called that of the Freedmen; and that of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. <sup>10</sup> And they were not able to resist the wisdom and the spirit with which he spoke. <sup>11</sup> Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God. <sup>12</sup> And they stirred up the people, and the elders, and the scribes; and coming upon him, they seized him, and brought him to the Sanhedrin, <sup>13</sup> and set up false witnesses, who said, This man ceases not to speak words against this holy place and the law. <sup>14</sup> For we have heard him say, that this Jesus the Nazarene will destroy this place, and will change the customs which Moses delivered to us. <sup>15</sup> And all that sat in the Sanhedrin, looking intently on him, saw his face as if it had been an angel's face.

## CHAPTER VII

<sup>1</sup> And the high priest said, Are then these things so? <sup>2</sup> And he said, Brethren and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, <sup>3</sup> and said to him, Go forth from thy country, and from thy kindred, and come into the land which I will show thee. <sup>4</sup> Then he went forth from the land of the Chaldeans, and dwelt in Haran; and from thence, after his

father was dead, God removed him into this land, in which ye now dwell. <sup>5</sup> And he gave him no inheritance in it, no, not enough to set his foot on; and he promised to give it to him for a possession, and to his seed after him, when he had no child. <sup>6</sup> And God spoke after this manner, that his seed would be a sojourner in a foreign land, and they would bring them into bondage, and afflict them four hundred years. <sup>7</sup> And the nation to which they shall be in bondage I will judge, said God; and after that they will come forth, and will serve me in this place. <sup>8</sup> And he gave him a covenant of circumcision; and so he begot Isaac, and circumcised him the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs. <sup>9</sup> And the patriarchs, moved with jealousy, sold Joseph into Egypt. And God was with him, <sup>10</sup> and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt; and he appointed him governor over Egypt and all his house.

<sup>11</sup> Now there came a famine over all Egypt and Canaan, and a great affliction; and our fathers found no sustenance. <sup>12</sup> But Jacob, hearing that there was grain in Egypt, sent out our fathers the first time. <sup>13</sup> And at the second time, Joseph was recognized by his brothers; and Joseph's race became known to Pharaoh. <sup>14</sup> And Joseph sent, and called for Jacob his father, and all his kindred, seventy-five souls. <sup>15</sup> And Jacob went down into Egypt, and died, he and our fathers, <sup>16</sup> and they were removed to Shechem, and laid in the tomb that Abraham bought for a sum of money of the sons of Hamor, in Shechem.

Ver. 8. Freedmen: Captive Jews carried to Rome as slaves who (or their offspring) had been freed and allowed to return.

VII. Ver. 4. God: Gr., he.

<sup>17</sup> But as the time [for the fulfilment] of the promise drew near, which God promised to Abraham, the people grew and multiplied in Egypt, <sup>18</sup> until there arose another king over Egypt who knew not Joseph. <sup>19</sup> He dealt craftily with our race and ill treated our fathers, that they should cast out their babes, that they might not be preserved alive. <sup>20</sup> In which season Moses was born, and was beautiful before God, and he was nourished three months in his father's house. <sup>21</sup> And when he was exposed, Pharaoh's daughter took him up, and brought him up for her own son.

<sup>22</sup> And Moses was instructed in all the wisdom of the Egyptians, and was mighty in his words and works.

<sup>23</sup> And when he was nearly forty years old, it came into his heart to visit his brethren the sons of Israel.

<sup>24</sup> And seeing one of them suffering wrong, he defended him, and avenged him that was oppressed by smiting the Egyptian. <sup>25</sup> And he supposed his brethren understood, that God through his hand was giving them deliverance; but they understood not.

<sup>26</sup> And on the following day he appeared to them as they were contending, and urged them to peace, saying, Ye are brethren; why wrong ye one another?

<sup>27</sup> But the one who was wronging his neighbor thrust him away, saying, Who appointed thee a ruler and a judge over us?

<sup>28</sup> Dost thou wish to kill me, as thou didst kill the Egyptian yesterday? <sup>29</sup> And Moses fled at this word, and became a sojourner in the land of Midian, where he begot two sons.

<sup>30</sup> And when forty years were completed, there appeared to him in the wilderness of mount Sinai an angel in a flame of fire, in a bush. <sup>31</sup> And

Moses, seeing it, wondered at the sight; and as he drew near to consider it, the voice of the Lord came, <sup>32</sup> I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and dared not examine it.

<sup>33</sup> And the Lord said to him, Loose the sandals from thy feet; for the place on which thou standest is holy ground. <sup>34</sup> Truly, I have seen the affliction of my people in Egypt, and heard their groaning, and have come down to deliver them. And now come, I will send thee into Egypt.

<sup>35</sup> This Moses whom they denied, saying, Who appointed thee a ruler and a judge? him has God sent as a ruler and a redeemer with the hand of the angel who appeared to him in the bush. <sup>36</sup> This man led them out, working wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

<sup>37</sup> This is the Moses who said to the sons of Israel, A Prophet will God raise up for you of your brethren, as he did me. <sup>38</sup> This is he who was in the assembly in the wilderness with the angel who spoke to him in the mount Sinai, and with our fathers;

who received living oracles to give to us; <sup>39</sup> to whom our fathers were not willing to become obedient, but thrust him from them, and in their hearts turned back again into Egypt,

<sup>40</sup> saying to Aaron, Make us gods who shall go before us; for as for this Moses, who led us out of the land of Egypt, we know not what has become of him.

<sup>41</sup> And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. <sup>42</sup> But God turned, and gave them up to worship the host of



heaven; as it is written in the book of the prophets,

Did ye offer to me slain beasts and sacrifices,

Forty years in the wilderness, O house of Israel?

<sup>43</sup> And ye took up the tabernacle of Moloch,

And the star of the god Rephan,  
The figures, which ye made to worship them;

And I will remove you beyond Babylon.

<sup>44</sup> Our fathers had the tabernacle of the testimony in the wilderness, even as he directed who spoke to Moses, that he should make it according to the pattern that he had seen; <sup>45</sup> which also our fathers in turn received, and brought it with Joshua into the possession of the nations, whom God thrust out before the face of our fathers, unto the days of David; <sup>46</sup> who found favor in the sight of God, and asked to find a habitation for the God of Jacob.

<sup>47</sup> But Solomon built a house for him. <sup>48</sup> Yet the Most High dwells not in houses made with hands; as says the prophet,

<sup>49</sup> The heaven is my throne,

And the earth is my footstool.

What kind of a house will ye build for me, saith the Lord?

Or what is my place of rest?

<sup>50</sup> Did not my hand make all these things?

<sup>51</sup> Ye stiff-necked, and uncircumcised in heart and ears! Ye do always resist the Holy Spirit; as your fathers did, so do ye. <sup>52</sup> Which of the prophets did not your fathers persecute? And they killed those who announced beforehand concerning the coming of the Righteous One; of whom ye have now become betrayers and murderers; <sup>53</sup> ye who received

the law as ordinances of angels; and kept it not.

<sup>54</sup> Now when they heard these things they were cut to their hearts, and gnashed their teeth against him.

<sup>55</sup> But, being full of the Holy Spirit, he looked intently into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, <sup>56</sup> Behold, I see the heavens opened, and the Son of man standing on the right hand of God. <sup>57</sup> And crying out with a loud voice, they stopped their ears, and rushed on him with one accord; <sup>58</sup> and having thrust him out of the city, they stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. <sup>59</sup> And they stoned Stephen, calling on [the Lord] and saying, Lord Jesus, receive my spirit. <sup>60</sup> And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And saying this, he fell asleep.

## CHAPTER VIII

<sup>1</sup> And Saul was well pleased with his death. And there arose on that day a great persecution against the church which was in Jerusalem; and all were dispersed through the regions of Judæa and Samaria, except the apostles. <sup>2</sup> And devout men carried Stephen to his burial, and made great lamentation over him. <sup>3</sup> But Saul laid waste the church, entering house after house, and dragging away both men and women, committed them to prison.

<sup>4</sup> They therefore that were dispersed went about preaching the good news of the word. <sup>5</sup> And Philip went down to the city of Samaria, and preached to them the Christ. <sup>6</sup> And the crowds with one accord gave heed to the things said by

Philip, when they heard, and saw the signs which he was doing. <sup>7</sup> For from many of those who had unclean spirits they came out, crying with a loud voice; and many that were paralyzed, and that were lame, were healed. <sup>8</sup> And there was much joy in that city.

<sup>9</sup> But a certain man, named Simon, was in the city before, using sorcery, and amazing the nation of Samaria, saying that he was some great one; <sup>10</sup> to whom all from small to great gave heed, saying, This man is the power of God which is called Great. <sup>11</sup> And to him they gave heed, because for a long time he had amazed them by his sorceries. <sup>12</sup> But when they believed Philip preaching the good news concerning the kingdom of God and the name of Jesus Christ, they were baptized (immersed), both men and women. <sup>13</sup> And Simon also himself believed; and having been baptized (immersed), he continued with Philip, and was astonished, beholding the signs and great miracles which were taking place.

<sup>14</sup> Now the apostles in Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John; <sup>15</sup> who, having come down, prayed for them, that they might receive the Holy Spirit; <sup>16</sup> for he had not yet fallen on any one of them; but they had only been baptized (immersed) into the name of the Lord Jesus. <sup>17</sup> Then they laid their hands on them, and they received the Holy Spirit. <sup>18</sup> Now when Simon saw that through the laying on of the apostles' hands the Spirit was given, he offered them money, <sup>19</sup> saying, Give me also this authority, that on whomsoever I lay hands, he may receive the Holy Spirit. <sup>20</sup> But Peter said to him, Thy silver perish

with thee, because thou hast thought to acquire the gift of God with money. <sup>21</sup> Thou hast no part nor lot in this matter; for thy heart is not right before God. <sup>22</sup> Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.

<sup>23</sup> For I perceive thee to be in the gall of bitterness and the bond of unrighteousness. <sup>24</sup> And Simon answering, said, Pray ye to the Lord for me, that none of the things which ye have spoken come on me. <sup>25</sup> They, therefore, having testified and spoken the word of the Lord, were returning to Jerusalem, and preaching the good news to many villages of the Samaritans.

<sup>26</sup> But an angel of the Lord spoke to Philip, saying, Arise, and go toward the south, on the way that goes down from Jerusalem to Gaza: this is a desert region. <sup>27</sup> And he arose and went. And behold, a man of Ethiopia, a eunuch, a State-officer of Candace queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship, <sup>28</sup> was returning; and sitting in his chariot was reading the prophet Isaiah. <sup>29</sup> And the Spirit said to Philip, Go near, and join thyself to this chariot. <sup>30</sup> And Philip ran to him, and heard him reading Isaiah the prophet. And he said, Understandest thou then what thou art reading? <sup>31</sup> And he said, How could I, except some one shall guide me? And he besought Philip to come up, and sit with him.

<sup>32</sup> And the place of the Scripture which he was reading was this,

He was led as a sheep to the slaughter;

And as a lamb dumb before his shearer,



So he opens not his mouth.

<sup>33</sup> In his humiliation his judgment was taken away;

His generation who shall fully declare?

For his life is taken away from the earth.

<sup>34</sup> And the eunuch answering said to Philip, I pray thee, concerning whom does the prophet speak this? Concerning himself, or concerning some one else? <sup>35</sup> And Philip opened his mouth, and beginning from this Scripture, announced to him the good news of Jesus. <sup>36</sup> And as they went along the way, they came to a certain water. And the eunuch says, Behold, here is water; what forbids my being baptized (immersed)? <sup>37</sup> And he commanded the chariot to stand still.

And they went down both into the water, both Philip and the eunuch; and he baptized (immersed) him.

<sup>38</sup> And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. <sup>39</sup> But Philip was found at Azotus; and passing through, he preached the good news to all the cities, till he came to Cæsarea.

## CHAPTER IX

<sup>1</sup> But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went to the high priest, <sup>2</sup> and asked of him letters to Damascus to the synagogues, that if he found any that were of the Way, whether they were men or women, he might bring them bound to Jerusalem. <sup>3</sup> And as he journeyed, it came to pass that he drew near Damascus. And suddenly there flashed around him a light out of heaven;

<sup>4</sup> and he fell on the ground, and heard a voice saying to him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. <sup>6</sup> But arise, and go into the city, and it shall be told thee what thou must do. <sup>7</sup> And the men who journeyed with him were standing speechless, hearing the voice, but beholding no one. <sup>8</sup> And Saul arose from the ground; and his eyes being opened, he saw nothing; and leading him by the hand, they brought him to Damascus. <sup>9</sup> And he was three days without sight, and neither ate nor drank.

<sup>10</sup> And there was a certain disciple in Damascus, named Ananias; and the Lord said to him, in a vision, Ananias! And he said, Behold, I am here, Lord. <sup>11</sup> And the Lord said to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul of Tarsus. For, behold, he prays; <sup>12</sup> and in a vision he saw a man named Ananias coming in, and putting his hand on him, that he might receive sight. <sup>13</sup> And Ananias answered, Lord, I have heard from many concerning this man, how great evils he did to thy saints in Jerusalem. <sup>14</sup> And here he has authority from the chief priests to bind all that call on thy name. <sup>15</sup> But the Lord said to him, Go; for this man is to me a chosen vessel, to bear my name before Gentiles, and kings, and the sons of Israel; <sup>16</sup> for I shall show him how great things he must suffer for my name's sake. <sup>17</sup> And Ananias went away and entered into the house; and putting his hands on him, said, Brother Saul, the Lord has sent

Ver. 33. His generation: Or, his posterity.

Ver. 36. Some ancient documents insert with variations ver. 37. And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

me, even Jesus who appeared to thee in the way thou camest, that thou mayest receive sight, and be filled with the Holy Spirit. <sup>18</sup> And straightway there fell from his eyes as it were scales; and he received sight, and arose, and was baptized (immersed); <sup>19</sup> and having taken food, he was strengthened.

And he was some days with the disciples in Damascus. <sup>20</sup> And straightway he preached Jesus, in the synagogues, that he is the Son of God. <sup>21</sup> And all that heard him were amazed, and said, Is not this he who destroyed in Jerusalem those who call on this name? and had come here for this purpose, to bring them bound to the chief priests. <sup>22</sup> But Saul was the more strengthened, and confounded the Jews who dwelt in Damascus, proving that Jesus is the Christ. <sup>23</sup> And when many days were completed, the Jews consulted together to kill him. <sup>24</sup> But their plot became known to Saul. And they were watching the gates also day and night to kill him. <sup>25</sup> But his disciples took him by night, and let him down through the wall, lowering him in a basket.

<sup>26</sup> And when he had come to Jerusalem, he attempted to join himself to the disciples; and all were afraid of him, not believing that he was a disciple. <sup>27</sup> But Barnabas took him, and brought him to the apostles, and related to them how he saw the Lord in the way, and that he spoke to him, and how he preached boldly in Damascus in the name of Jesus. <sup>28</sup> And he was with them, going in and out in Jerusalem, <sup>29</sup> preaching boldly in the name of the Lord; and was speaking and disputing against the Grecian Jews; but they were attempting to slay him. <sup>30</sup> And the brethren,

learning it, brought him down to Cæsarea, and sent him forth to Tarsus.

<sup>31</sup> So the church, throughout all Judæa and Galilee and Samaria, had peace, being built up, and walking in the fear of the Lord, and in the consolation of the Holy Spirit, was multiplied.

<sup>32</sup> And it came to pass that Peter, going through all parts came down also to the saints who dwelt at Lydda. <sup>33</sup> And there he found a certain man named Aeneas who had lain on a pallet eight years, who was paralyzed. <sup>34</sup> And Peter said to him, Aeneas, Jesus the Christ heals thee; arise, and make thy bed. And straightway he arose. <sup>35</sup> And all that dwelt at Lydda and Sharon saw him; and they turned to the Lord.

<sup>36</sup> And there was in Joppa a certain disciple named Tabitha, which interpreted is called Dorcas. This woman was full of good works, and of alms, which she did. <sup>37</sup> And it came to pass in those days, that she was sick, and died. And having washed her, they laid her in an upper chamber. <sup>38</sup> And as Lydda was near Joppa, the disciples, hearing that Peter was there, sent to him two men, beseeching him, Delay not to come unto us. <sup>39</sup> And Peter arose and went with them. When he had come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing tunics and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter put them all forth, and kneeled down and prayed; and turning to the body, he said, Tabitha arise! And she opened her eyes; and seeing Peter, she sat up. <sup>41</sup> And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. <sup>42</sup> And it became known



throughout all Joppa; and many believed on the Lord.

<sup>43</sup> And it came to pass, that he abode many days in Joppa, with one Simon a tanner.

## CHAPTER X

<sup>1</sup> Now a certain man in Cæsarea named Cornelius, a centurion of a cohort called the Italian cohort, <sup>2</sup> devout, and fearing God with all his house, giving many alms to the people, and praying to God always, <sup>3</sup> saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in to him, and saying to him, Cornelius! <sup>4</sup> And he looking intently on him, and becoming afraid, said, What is it, Lord? And he said to him, Thy prayers and thy alms are gone up for a memorial before God. <sup>5</sup> And now send men to Joppa, and call for one Simon, who is surnamed Peter. <sup>6</sup> He lodges with one Simon a tanner, whose house is by the sea-side. <sup>7</sup> And when the angel who spoke to him had gone, he called two of his servants, and a devout soldier of those who waited on him; <sup>8</sup> and having recounted all things to them, he sent them to Joppa.

<sup>9</sup> Now on the morrow, as they were journeying, and drawing near to the city, Peter went up on the house-top to pray, about the sixth hour. <sup>10</sup> And he became very hungry, and wished to eat. But while they were making ready, there fell on him a trance; <sup>11</sup> and he beholds heaven opened, and a certain vessel descending on him, like a great sheet, let down by four corners on the earth; <sup>12</sup> wherein were all the fourfooted beasts and creeping things of the earth, and birds of the air. <sup>13</sup> And there came a voice to him, Arise, Peter; kill, and eat.

<sup>14</sup> But Peter said, Not so, Lord; for I have never eaten anything defiled and unclean. <sup>15</sup> And a voice came to him again, the second time, What God has cleansed, make not thou defiled. <sup>16</sup> This took place three times; and straightway the vessel was taken up into heaven.

<sup>17</sup> Now while Peter was much perplexed in himself what the vision which he saw might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, came and stood before the gate; <sup>18</sup> and calling they inquired if Simon, who is surnamed Peter, lodges here. <sup>19</sup> And while Peter was earnestly considering the vision, the Spirit said to him, Behold, three men are seeking thee. <sup>20</sup> But arise, and go down, and go with them, nothing doubting; because I have sent them. <sup>21</sup> And Peter went down to the men, and said, Behold, I am the one whom ye seek. What is the reason why ye are here? <sup>22</sup> And they said, Cornelius, a centurion, a righteous man, and one that fears God, and is of good report among all the nation of the Jews, was divinely instructed by a holy angel to send for thee to his house, and to hear words from thee. <sup>23</sup> He called them in, therefore, and lodged them.

And on the morrow he arose and went forth with them, and some of the brethren from Joppa went with him. <sup>24</sup> And on the morrow, they entered into Cæsarea. And Cornelius was expecting them, having called together his kinsmen and near friends. <sup>25</sup> And when it came to pass that Peter entered in, Cornelius met him, and fell down at his feet, and did him homage. <sup>26</sup> But Peter raised him, saying, Stand up; I myself also am a man. <sup>27</sup> And while talking with

him, he went in, and finds many that had come together. <sup>28</sup> And he said to them, Ye yourselves know that it is unlawful for a Jew to join himself with, or come to, one of another nation; and yet to me God has showed that I should not call any man defiled or unclean. <sup>29</sup> Wherefore I also came without gainsaying, when sent for. I ask therefore for what reason did ye send for me?

<sup>30</sup> And Cornelius said, Four days ago until this hour I was keeping the ninth hour of prayer in my house; and, behold, a man stood before me in bright clothing, <sup>31</sup> and says, Cornelius, thy prayer has been heard, and thine alms have been remembered before God. <sup>32</sup> Send therefore to Joppa, and call for Simon, who is surnamed Peter; he lodges in the house of Simon a tanner, by the seaside. <sup>33</sup> Immediately therefore I sent to thee; and thou didst well in coming hither. Now therefore we are all present before God, to hear all things that have been commanded thee by the Lord.

<sup>34</sup> And Peter opened his mouth and said, Truly I perceive that God is not a respecter of persons; <sup>35</sup> but in every nation he that fears him, and works righteousness, is acceptable to him. <sup>36</sup> The word which he sent to the sons of Israel, preaching good news of peace through Jesus Christ (he is Lord of all), <sup>37</sup> ye yourselves know; the saying which was spoken throughout all Judæa, beginning from Galilee, after the baptism (immersion) which John preached; <sup>38</sup> even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were

oppressed by the Devil; because God was with him. <sup>39</sup> And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they put to death, hanging him on a tree. <sup>40</sup> Him God raised on the third day, and gave him to become manifest; <sup>41</sup> not to all the people, but to witnesses before appointed by God, to us, who ate and drank with him after he rose from the dead. <sup>42</sup> And he charged us to preach to the people, and to testify that he is the one who has been appointed by God Judge of living and dead. <sup>43</sup> To him all the prophets testify, that through his name every one who believes on him shall receive remission of sins.

<sup>44</sup> While Peter was yet speaking these words, the Holy Spirit fell on all who heard the word. <sup>45</sup> And those of the Circumcision who believed, as many as came with Peter, were amazed that on the Gentiles also was poured out the gift of the Holy Spirit. <sup>46</sup> For they heard them speaking with tongues, and magnifying God. Then answered Peter, <sup>47</sup> Can any one forbid the water, that these should not be baptized (immersed) who have received the Holy Spirit as well as we? <sup>48</sup> And he directed them to be baptized (immersed) in the name of Jesus Christ. Then they asked him to remain some days.

## CHAPTER XI

<sup>1</sup> Now the apostles, and the brethren who were in Judæa, heard that the Gentiles also had received the word of God. <sup>2</sup> And when Peter went up to Jerusalem, those who were of the Circumcision contended

Ver. 36. Many ancient documents read, He sent the word.

Ver. 41. People: See note on Luke 2:10.

XI. Ver. 2. Circumcision: i. e., Jews: especially those with strong attachment to the ceremonial law.



with him, <sup>3</sup> saying, Thou wentest in to men uncircumcised, and didst eat with them.

<sup>4</sup> But Peter began and gave them an orderly account, saying, <sup>5</sup> I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descending like a great sheet, let down out of heaven by four corners; and it came even to me. <sup>6</sup> On which looking intently, I considered, and saw the fourfooted beasts of the earth, and the wild beasts, and the creeping things, and the birds of the air. <sup>7</sup> And I heard also a voice saying to me, Rise, Peter; kill and eat. <sup>8</sup> But I said, Not so, Lord; for nothing defiled or unclean ever entered into my mouth. <sup>9</sup> But a voice answered a second time out of heaven, What God has cleansed, make not thou defiled. <sup>10</sup> And this took place thrice; and all were drawn up again into heaven.

<sup>11</sup> And, behold, immediately there stood three men at the house in which we were, having been sent to me from Cæsarea. <sup>12</sup> And the Spirit bade me go with them, nothing doubting. And these six brethren also went with me, and we entered into the man's house. <sup>13</sup> And he told us how he saw the angel in his house, standing and saying, Send to Joppa, and call for Simon who is surnamed Peter; <sup>14</sup> who will speak to thee words, by which thou shalt be saved, and all thy house.

<sup>15</sup> And as I began to speak, the Holy Spirit fell on them, as also on us at the beginning; <sup>16</sup> and I remembered the word of the Lord, how he said, John baptized (immersed) in water, but ye shall be baptized (immersed) in the Holy Spirit. <sup>17</sup> If then God gave to them the same gift as to

us also, upon believing on the Lord Jesus Christ, who was I, that I could hinder God? <sup>18</sup> When they heard these things, they held their peace, and glorified God; saying, So then, to the Gentiles also God has given repentance unto life.

<sup>19</sup> Now those who were dispersed by reason of the distress that arose about Stephen, went on as far as Phœnicia; and Cyprus, and Antioch, speaking the word to no one but Jews only. <sup>20</sup> But some of them were men of Cyprus and Cyrene, who having come to Antioch, spoke to the Greeks also, preaching the good news of the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them; and a great number that believed turned to the Lord.

<sup>22</sup> But the report concerning them came to the ears of the church which was in Jerusalem; and they sent forth Barnabas as far as Antioch. <sup>23</sup> Who having come, and seen the grace of God, rejoiced; and he exhorted all that with purpose of heart they should cleave to the Lord. <sup>24</sup> For he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. <sup>25</sup> And he departed to Tarsus, to seek for Saul; <sup>26</sup> and having found him, he brought him to Antioch. And it came to pass, that even for a whole year they came together in the church, and taught a great multitude; and the disciples were first called Christians in Antioch.

<sup>27</sup> And in these days prophets came down from Jerusalem to Antioch. <sup>28</sup> And there stood up one of them named Agabus, and signified through the Spirit that there should be a great famine over all the inhabited earth; which came to pass in the days of Claudius. <sup>29</sup> And the disciples, ac-

Ver. 20. Greeks. Many ancient documents read Grecian Jews, evidently an error.  
Ver. 29. Relief: Gr., ministration.

cording as any one was prospered, determined each of them to send relief to the brethren dwelling in Judæa. <sup>30</sup> Which also they did, sending it to the elders through the hands of Barnabas and Saul.

## CHAPTER XII

<sup>1</sup> Now at that season, Herod the king put forth his hands to harm some of the church. <sup>2</sup> And he slew James the brother of John with the sword. <sup>3</sup> And seeing that it pleased the Jews, he proceeded to seize Peter also; (then were the days of unleavened bread;) <sup>4</sup> and when he had taken him he put him in prison, delivering him to four quaternions of soldiers to guard him; intending after the passover to bring him forth to the people. <sup>5</sup> Peter therefore was kept in the prison; but prayer was earnestly made by the church to God on his behalf.

<sup>6</sup> And when Herod was about to bring him forth, in that night Peter was sleeping between two soldiers, bound with two chains; and guards before the door were keeping the prison. <sup>7</sup> And, behold, an angel of the Lord stood by him, and a light shone in the prison; and he smote Peter on the side, and raised him, saying, Rise up speedily. And his chains fell off from his hands. <sup>8</sup> And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he says to him, Cast thy outer garment about thee, and follow me. <sup>9</sup> And he went out, and followed him; and knew not that what was done through the angel was real, but thought he saw a vision. <sup>10</sup> And having passed the first and the second watch, they came to the iron gate that leads into the city, which opened to them of its own accord; and they

went out, and passed on through one street, and straightway the angel departed from him.

<sup>11</sup> And Peter, having come to himself, said, Now I know truly, that the Lord sent forth his angel, and delivered me from the hand of Herod and all the expectation of the people of the Jews. <sup>12</sup> And becoming conscious of it, he went to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying. <sup>13</sup> And as Peter knocked at the door of the gate, a maid-servant came to hearken, named Rhoda. <sup>14</sup> And recognizing Peter's voice, she opened not the gate for gladness, but ran in, and told that Peter was standing before the gate. <sup>15</sup> And they said to her, Thou art mad. But she confidently affirmed that it was so. And they said, It is his angel. <sup>16</sup> But Peter continued knocking; and opening they saw him and were amazed. <sup>17</sup> And beckoning to them with the hand to be silent, he related to them how the Lord led him forth out of the prison. And he said, Go tell these things to James and to the brethren. And he departed and went to another place.

<sup>18</sup> But when it was day, there was no little stir among the soldiers, what had become of Peter. <sup>19</sup> And Herod, when he had sought for him, and found him not, after examining the guards, commanded that they should be led away to death. And he went down from Judæa to Casarea, and tarried there.

<sup>20</sup> And he was highly displeased with the Tyrians and Sidonians. But they came with one accord to him, and having made Blastus the king's chamberlain their friend asked for peace; because their coun-



try was nourished by that of the king.  
<sup>21</sup> And on a set day Herod, having put on royal apparel, sat on the judgment-seat, and made a speech to them. <sup>22</sup> And the people shouted, The voice of a god, and not of a man! <sup>23</sup> And immediately an angel of the Lord smote him, because he gave not the glory to God; and he was eaten by worms, and expired.

<sup>24</sup> But the word of God grew and multiplied. <sup>25</sup> And Barnabas and Saul returned from Jerusalem, after completing their ministration; taking with them John, who was surnamed Mark.

### CHAPTER XIII

<sup>1</sup> Now there were in Antioch, in the church that was there, prophets and teachers; Barnabas, and Simeon who was called Niger, and Lucius the Cyrenean, and Manaen the foster-brother of Herod the tetrarch, and Saul. <sup>2</sup> And while they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for me Barnabas and Saul to the work to which I have called them. <sup>3</sup> Then, having fasted and prayed and laid their hands on them, they sent them away.

<sup>4</sup> They therefore, being sent forth by the Holy Spirit, went down to Seleucia; and thence they sailed away to Cyprus. <sup>5</sup> And arriving in Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John as an attendant. <sup>6</sup> And having gone through the whole island to Paphos, they found a certain sorcerer, a Jewish false prophet, whose name was Bar-jesus; <sup>7</sup> who was with the pro-

consul, Sergius Paulus, an intelligent man. He, having called to him Barnabas and Saul, sought to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so his name is interpreted), withstood them, seeking to pervert the proconsul from the faith. <sup>9</sup> But Saul (who is also called Paul), filled with the Holy Spirit, looked intently on him, <sup>10</sup> and said, O full of all deceit and all villainy, son of the Devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and going about he was seeking persons to lead him by the hand. <sup>12</sup> Then the proconsul, seeing what had taken place, believed, being astonished at the teaching of the Lord.

<sup>13</sup> Now Paul and his companions, having set sail from Paphos, came to Perga in Pamphylia; and John withdrew from them and returned to Jerusalem. <sup>14</sup> But they, going from Perga, came to Antioch in Pisidia; and entering into the synagogue on the sabbath day they sat down. <sup>15</sup> And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation for the people speak.

<sup>16</sup> And Paul arose, and beckoning with the hand, said, Men of Israel, and ye that fear God, hear. <sup>17</sup> The God of this people Israel chose our fathers; and he lifted up the people in their sojourn in the land of Egypt, and with a high arm he led them

Ver. 25. From. Many ancient documents read, to; evidently an error.

XIII. Ver. 6. Bar-jesus: Son of Jesus (Joshua).

Ver. 7. Pro-consul: Roman, governor of a province under the care of the Roman Senate.

Ver. 8. Elymas is an Arabic word meaning the wise one, i. e., in occult arts, etc.

forth out of it. <sup>18</sup> And for about forty years he bore with their ways in the wilderness. <sup>19</sup> And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance, <sup>20</sup> for about four hundred and fifty years. And after that, he gave judges, until Samuel the prophet. <sup>21</sup> And afterward they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup> And having removed him, he raised up for them David to be their king; to whom also he gave testimony, saying, I found David the son of Jesse, a man after my own heart, who will do all my will.

<sup>23</sup> From the seed of this man, God, according to promise, brought to Israel a Savior, Jesus; <sup>24</sup> John having first preached, before his entrance, a baptism (immersion) of repentance to all the people of Israel. <sup>25</sup> And as John was accomplishing his course, he said, What do ye suppose me to be? I am not the One. But, behold, there comes one after me, the sandals of whose feet I am not worthy to loose.

<sup>26</sup> Brethren, sons of the race of Abraham, and those among you who fear God, to us the word of this salvation has been sent forth. <sup>27</sup> For those who dwell in Jerusalem, and their rulers, not knowing him, nor the voices of the prophets which are read every sabbath day, fulfilled them in condemning him. <sup>28</sup> And though they found no cause of death, they asked Pilate that he might be slain. <sup>29</sup> And when they had fulfilled all things that were written concerning him, they took him down from the tree, and laid him in a tomb. <sup>30</sup> But

God raised him from the dead. <sup>31</sup> And he appeared for many days to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. <sup>32</sup> And we declare to you good news of the promise made to the fathers, <sup>33</sup> that God has completely fulfilled this for us their children, in raising up Jesus; as also it is written in the second psalm,

Thou art my Son;

I this day have begotten thee.

<sup>34</sup> And that he raised him up from the dead to return no more to corruption, he has thus spoken, I will give to you the holy, the sure promises of David. <sup>35</sup> Because in another [psalm] also he says, Thou wilt not give thy Holy One to see corruption. <sup>36</sup> For David, having served his own generation according to the purpose of God, fell asleep, and was added to his fathers, and saw corruption. <sup>37</sup> But he, whom God raised, saw not corruption. <sup>38</sup> Be it known to you therefore, brethren, that through this man remission of sins is proclaimed to you; <sup>39</sup> and in him every one who believes is justified from all things, from which ye were not able to be justified in the law of Moses. <sup>40</sup> Beware therefore, lest that come upon you which is spoken in the prophets,

<sup>41</sup> Behold, ye despisers, and wonder, and perish;

Because I work a work in your days,

A work which ye will by no means believe,

If one fully declare it to you.

<sup>42</sup> And as they were going out, they besought that these words might be spoken to them on the next sabbath. <sup>43</sup> And when the synagogue

Ver. 18. Many ancient documents read, bore them as a nursing father.

Ver. 33. Us, their children: Or, our children.

Ver. 36. Having served his own generation, etc.: Or, having in his own generation served the purpose of God.



was broken up, many of the Jews and of the proselyte worshipers followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. <sup>44</sup> And on the next sabbath, almost the whole city was gathered together to hear the word of God. <sup>45</sup> But the Jews, seeing the crowds, were filled with jealousy, and spoke against the things said by Paul, and blasphemed. <sup>46</sup> Then Paul and Barnabas spoke boldly, and said, It was necessary that the word of God should first be spoken to you; since ye thrust it from you, and judge yourselves unworthy of the eternal life, behold, we turn to the Gentiles. <sup>47</sup> For so has the Lord commanded us,

I have set thee for a light of the Gentiles,

That thou shouldest be for salvation to the utmost part of the earth.

<sup>48</sup> And the Gentiles hearing it rejoiced, and glorified the word of God; and as many as were appointed to eternal life believed. <sup>49</sup> And the word of the Lord was carried everywhere through all the region. <sup>50</sup> But the Jews urged on the devout women of high rank, and the chief men of the city, and stirred up persecution against Paul and Barnabas, and drove them out from their borders. <sup>51</sup> And they, having shaken off the dust of their feet against them, came to Iconium. <sup>52</sup> And the disciples were filled with joy and with the Holy Spirit.

#### CHAPTER XIV

<sup>1</sup> And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke, that a great multitude both of Jews and Greeks believed. <sup>2</sup> But the Jews who disbelieved stirred up and em-

bittered the souls of the Gentiles against the brethren. <sup>3</sup> They spent a long time therefore speaking boldly in reliance on the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done through their hands.

<sup>4</sup> But the multitude of the city was divided; and some held with the Jews, some with the apostles. <sup>5</sup> And when a movement was made, both of the Gentiles and Jews with their rulers, to insult and stone them, <sup>6</sup> they becoming aware of it, fled to the cities of Lycaonia, Lystra, and Derbe, and the region round about; <sup>7</sup> and there they were preaching the good news.

<sup>8</sup> And a certain man in Lystra was sitting, impotent in his feet, lame from his birth, who had never walked. <sup>9</sup> This man heard Paul as he was speaking; who, looking intently on him, and perceiving that he had faith to be healed, <sup>10</sup> said with a loud voice, Stand upright on thy feet. And he sprang up, and walked. <sup>11</sup> And the crowds, seeing what Paul did, lifted up their voices, saying in the speech of Lycaonia, The gods have come down to us in the likeness of men. <sup>12</sup> And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. <sup>13</sup> And the priest of Jupiter, that was facing the city, having brought oxen and garlands to the gates, wished to offer sacrifice with the crowds. <sup>14</sup> But the apostles, Barnabas and Paul, hearing of it, rent their garments, and sprang forth into the crowd; crying out, <sup>15</sup> and saying, Sirs, why do ye these things? We also are men of like nature with you, bringing you good news that ye should turn from these vanities to the living God, who made the heaven, and the

earth, and the sea, and all things that are in them; <sup>18</sup> who, in the generations past, permitted all the nations to walk in their own ways; <sup>17</sup> although he left not himself without testimony in that he did good, giving you rains from heaven, and fruitful seasons, filling your hearts with food and gladness. <sup>18</sup> And with these sayings they with difficulty restrained the crowds that wished to offer sacrifice to them.

<sup>19</sup> But there came thither Jews from Antioch and Iconium; and having persuaded the people and stoned Paul, they dragged him out of the city, thinking that he was dead. <sup>20</sup> But when the disciples formed a circle around him, he rose up and entered into the city; and on the morrow he departed with Barnabas to Derbe. <sup>21</sup> And having preached the good news to that city, and made many disciples, they returned to Lystra and Iconium and Antioch; <sup>22</sup> confirming the souls of the disciples, exhorting them to continue in the faith, and that through many afflictions we must enter into the kingdom of God.

<sup>23</sup> And when they had appointed elders for them in every church, and prayed with them, fasting, they commended them to the Lord on whom they had believed. <sup>24</sup> And going through Pisidia, they came to Pamphylia. <sup>25</sup> And having spoken the word in Perga, they went down to Attalia; <sup>26</sup> and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they accomplished. <sup>27</sup> And when they had arrived, and assembled the church, they reported how great things God had

wrought with them, and that he had opened to the Gentiles a door of faith. <sup>28</sup> And they spent no little time with the disciples.

## CHAPTER XV

<sup>1</sup> And some men, coming down from Judæa, were teaching the brethren, Unless ye be circumcised after the custom of Moses, ye can not be saved. <sup>2</sup> And when Paul and Barnabas had no little dissension and discussion with them, the brethren appointed that Paul and Barnabas, and some others of them, should go up to Jerusalem to the apostles and elders, about this question.

<sup>3</sup> They therefore, having been sent forward by the church, went through Phœnicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren. <sup>4</sup> And having come to Jerusalem, they were welcomed by the church, and the apostles and the elders; and they reported how great things God wrought with them. <sup>5</sup> But there arose some from the sect of the Pharisees who believed, saying, It is necessary to circumcise them, and to charge them to keep the law of Moses.

<sup>6</sup> And the apostles and the elders came together to see about this matter. <sup>7</sup> And when there had been much discussion, Peter arose, and said to them, Brethren, ye yourselves know that from early days God made choice among us, that through my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup> And God who knows the heart bore them testimony, giving them the Holy Spirit, just as to us; <sup>9</sup> and made no

Ver. 18. That wished to offer: Gr., offering.

XV. Ver. 2. The brethren: Gr., they.

Ver. 7. Gospel: See note on Matt. 26:13.



distinction between us and them, cleansing their hearts by faith. <sup>10</sup> Now therefore why do ye try God, putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup> But, through the grace of the Lord Jesus, we believe that we shall be saved, in the same manner as they also.

<sup>12</sup> And all the multitude became silent, and listened to Barnabas and Paul narrating how great signs and wonders God had wrought among the Gentiles through them. <sup>13</sup> And after they became silent, James answered, saying, Brethren, hear me.

<sup>14</sup> Simeon has narrated how God first visited the Gentiles, to take out of them a people for his name. <sup>15</sup> And with this agree the words of the prophets; as it is written,

<sup>16</sup> After this I will return,

And will build again the tabernacle of David, which is fallen down;

And I will build again the ruins thereof, and will set it up again;

<sup>17</sup> That the rest of men may seek after the Lord,

And all the Gentiles, upon whom my name has been called,

<sup>18</sup> Saith the Lord, who makes these things known from of old.

<sup>19</sup> Wherefore my judgment is, that we trouble not those who from among the Gentiles are turning to God; <sup>20</sup> but that we write to them, that they abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood. <sup>21</sup> For Moses from generations of old time has in every city those who preach him, being read in the synagogues every sabbath.

<sup>22</sup> Then it seemed good to the apostles and the elders, with the whole church, having chosen men from themselves, to send them to Antioch with Paul and Barnabas; namely, Judas called Barsabas, and Silas, leading men among the brethren. <sup>23</sup> And they wrote by them:

The apostles and the elders and the brethren, to the brethren from the Gentiles throughout Antioch and Syria and Cilicia, greeting: <sup>24</sup> Forasmuch as we have heard, that some who went out from us troubled you with words, subverting your souls, to whom we gave no charge; <sup>25</sup> it seemed good to us, having become of one mind, to choose men and send them to you, with our beloved Barnabas and Paul, <sup>26</sup> men who have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who themselves also by word of mouth carry you the same message. <sup>28</sup> For it seemed good to the Holy Spirit, and to us, to lay upon you no further burden except these necessary things: <sup>29</sup> that ye abstain from things offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it will be well with you. Farewell.

<sup>30</sup> They therefore, being dismissed, came down to Antioch; and assembling the multitude they delivered the letter. <sup>31</sup> And having read it, they rejoiced at the exhortation. <sup>32</sup> And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. <sup>33</sup> And having remained awhile, they were dismissed with peace from the brethren to those who

Ver. 18. Who makes, etc.: Or, who does, these things from eternity. The best ancient documents omit all that follows in ver. 18 of the Common Version.

Ver. 21. Elders, etc.: Or, the elder brethren.

Ver. 31. Exhortation: Or, consolation. Ver. 32. Exhorted: Or, consoled.

Ver. 33. Some insert ver. 34, But it seemed good to Silas to abide there still.

had sent them forth. <sup>35</sup> But Paul and Barnabas tarried in Antioch, teaching and preaching the good news of the word of the Lord, with many others also.

<sup>36</sup> And after some days, Paul said to Barnabas, Let us return now, and visit the brethren in every city where we proclaimed the word of the Lord, and see how they do. <sup>37</sup> And Barnabas intended to take with them John also, who was called Mark. <sup>38</sup> But Paul thought it proper not to take with them him who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup> And there arose a sharp contention, so that they parted one from the other, and Barnabas took with him Mark; and sailed away to Cyprus. <sup>40</sup> And Paul, having chosen Silas, went forth, being commended by the brethren to the grace of the Lord. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches.

## CHAPTER XVI

<sup>1</sup> And he came also to Derbe and to Lystra. And, behold, a certain disciple was there, named Timothy, the son of a believing Jewish woman, but of a Greek father; <sup>2</sup> who was well reported of by the brethren in Lystra and Iconium. <sup>3</sup> Him Paul wished to go forth with him, and took and circumcised him on account of the Jews who were in those places; for they all knew that his father was a Greek.

<sup>4</sup> And as they journeyed through the cities, they delivered to them the decrees to keep, that were decided upon by the apostles and elders who

were in Jerusalem. <sup>5</sup> So the churches were strengthened in the faith, and were increasing in number daily. <sup>6</sup> And they went through the Phrygian and Galatian country, and having been forbidden by the Holy Spirit to speak the word in Asia, <sup>7</sup> and coming to Mysia, they attempted to go into Bithynia, and the Spirit of Jesus did not permit them; <sup>8</sup> and passing by Mysia, they went down to Troas. <sup>9</sup> And a vision appeared to Paul by night: a man of Macedonia was standing and beseeching him, and saying, Come over into Macedonia and help us. <sup>10</sup> And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the good news to them.

<sup>11</sup> Therefore setting sail from Troas, we ran with a straight course to Samothrace, and on the following day to Neapolis; <sup>12</sup> and thence to Philippi, which is a chief city of the district of Macedonia, a [Roman] colony. And we were tarrying in this city certain days.

<sup>13</sup> And on the sabbath day we went forth out of the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spoke to the women who came together. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the City of Thyatira, who worshiped God, was listening; whose heart the Lord opened to attend to the things spoken by Paul. <sup>15</sup> And when she was baptized (immersed) and her household, she besought us, saying, If ye have judged me to be a believer in the Lord, come into my house, and abide. And she constrained us.

XVI. Ver. 1, 3. Greek: i. e., Gentile.

Ver. 12. Colony: a city whose people were Roman citizens, a miniature Rome, governed by its own Senate and magistrates with Roman law and the Latin language spoken.

Ver. 13. Where we supposed there was: Many authorities read, where there was wont to be. When Jews were too few to maintain a synagogue, they had a place for worship, in this case in the open air; sometimes called an "oratory".



<sup>16</sup> And it came to pass, as we were going to the place of prayer, a certain maidservant having a spirit of divination met us, who brought her masters much gain by soothsaying.

<sup>17</sup> She, following Paul and us, cried, saying, These men are servants of the most high God, who proclaim to you a way of salvation. <sup>18</sup> And this she did many days. But Paul, being troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out from her: And it came out that very hour.

<sup>19</sup> But her masters, seeing that the hope of their gain was gone, laid hold of Paul and Silas, and dragged them into the market-place before the rulers. <sup>20</sup> And having brought them to the prætors, they said, These men, being Jews, are greatly disturbing our city; <sup>21</sup> and proclaiming customs, which it is not lawful for us to receive, or to observe, being Romans.

<sup>22</sup> And the crowd rose up together against them; and the prætors tore off their garments; and commanded to beat them with rods. <sup>23</sup> And having laid many stripes on them, they cast them into prison, charging the jailer to keep them safely; <sup>24</sup> who, having received such a charge, cast them into the inner prison and made their feet fast in the stocks.

<sup>25</sup> And at midnight Paul and Silas were praying and singing praises to God; and the prisoners were listening to them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bonds of all were loosed. <sup>27</sup> And the jailer, awaking out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.

<sup>28</sup> But Paul cried out with a loud voice, saying, Do thyself no harm; for we are all here. <sup>29</sup> And calling for lights, he sprang in, and trembling fell down before Paul and Silas; <sup>30</sup> and having brought them out, he said, Sirs, what must I do to be saved? <sup>31</sup> And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house. <sup>32</sup> And they spoke to him the word of the Lord, with all that were in his house.

<sup>33</sup> And he took them with him at that hour of the night, and washed their stripes; and was baptized, (immersed) himself and all his, immediately. <sup>34</sup> And bringing them up into his house, he set food before them, and rejoiced greatly with all his house, having believed in God.

<sup>35</sup> And when it was day, the prætors sent the lictors, saying, Release those men. <sup>36</sup> And the jailer reported these words to Paul, The prætors have sent to release you; now therefore come out, and go in peace. <sup>37</sup> But Paul said to them, They beat us publicly, uncondemned, being Romans, and cast us into prison; and now do they cast us out privately? Nay verily; but let them come themselves and bring us out. <sup>38</sup> And the lictors reported these words to the prætors: and they were afraid when they heard that they were Romans. <sup>39</sup> And they came and besought them, and leading them out, asked them to go away from the city. <sup>40</sup> And coming out from the prison, they went into the house of Lydia; and seeing the brethren they exhorted them, and departed.

## CHAPTER XVII

<sup>1</sup> And passing through Amphipolis and Apollonia, they came to Thessa-

Ver. 20. Prætors: Roman magistrates.

Ver. 35. Lictors: Roman officers in attendance on the prætors.

lonica, where was a synagogue of the Jews. <sup>2</sup> And Paul, as his custom was, went in to them, and upon three sabbaths reasoned with them from the Scriptures, <sup>3</sup> opening them, and setting before them that it was necessary for the Christ to suffer, and to rise again from the dead; and that this is the Christ, Jesus whom I proclaim to you. <sup>4</sup> And some of them were persuaded, and joined themselves to Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

<sup>5</sup> But the Jews, moved with jealousy, and taking to them, of the idlers in the market-place, some vicious men, and gathering a crowd, set the city in an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. <sup>6</sup> And not finding them, they dragged Jason and some brethren before the rulers of the city, crying, These that have turned the inhabited earth upside down are come hither also; <sup>7</sup> whom Jason has received; and all these are acting contrary to the decrees of Cæsar, saying that there is another king, Jesus. <sup>8</sup> And they troubled the crowd and the rulers of the city, when they heard these things. <sup>9</sup> And having taken security of Jason and of the rest, they released them.

<sup>10</sup> But the brethren straightway sent away Paul and Silas by night to Beroëa; who on arriving went into the synagogue of the Jews. <sup>11</sup> And these were more noble than those in Thessalonica, in that they received the word with all readiness, daily searching the Scriptures whether these things were so. <sup>12</sup> Many of them therefore believed; and of the Greek women of high rank and men, not a few. <sup>13</sup> But when the Jews of Thessalonica knew that also in Beroëa

the word of God was proclaimed by Paul, they came there also troubling the crowd. <sup>14</sup> And then straightway the brethren sent away Paul as far as to the sea; but Silas and Timothy remained there still. <sup>15</sup> But those who conducted Paul brought him as far as to Athens; and having received a command to Silas and Timothy to come to him as soon as possible, they departed.

<sup>16</sup> Now while Paul was waiting for them in Athens, his spirit was provoked within him, when he beheld the city full of idols. <sup>17</sup> Therefore he reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with those who met with him. <sup>18</sup> And some of the Epicurean and Stoic philosophers were disputing with him. And some said, What would this babbler like to say? and others, He seems to be a proclaimer of foreign gods; because he made known to them the good news of Jesus and the resurrection. <sup>19</sup> And taking hold of him, they brought him upon Areopagus, saying, May we know what this new teaching is, of which thou speakest? <sup>20</sup> For thou bringest strange things to our ears; we wish therefore to know what these things mean. <sup>21</sup> Now all Athenians, and the strangers sojourning there, spent their leisure for nothing else, but to tell or to hear something new.

<sup>22</sup> And Paul, standing in the midst of Areopagus, said, Men of Athens, in all things I perceive that ye are very much given to the worship of divinities. <sup>23</sup> For as I passed by, and observed your objects of worship, I found also an altar with this inscription: TO AN UNKNOWN GOD. What therefore not knowing ye worship, this I proclaim to you. <sup>24</sup> The God who made the world and

Ver. 19. Areopagus: a hill named from Mars, the god of war; a public place where courts also were held.



all things in it, he being Lord of heaven and earth, dwells not in temples made with hands; <sup>25</sup> nor is ministered to by human hands, as if needing anything more, seeing he himself gives to all life and breath and all things; <sup>26</sup> and he made of one [origin] every nation of men to dwell on all the face of the earth, having fixed appointed periods and the bounds of their habitation; <sup>27</sup> that they should seek God, if perhaps they might feel after him and find him, although he is not far from each one of us; <sup>28</sup> for in him we live and move and have our being; as some also of your own poets have said, For of him we are also offspring. <sup>29</sup> Being therefore offspring of God, we ought not to think that the Godhead is like gold, or silver, or stone, graven by art and man's device. <sup>30</sup> The times of ignorance therefore God overlooked; but now charges men that all everywhere should repent. <sup>31</sup> Because he has fixed a day, in which he is going to judge the inhabited earth in righteousness, by a man whom he has appointed, having given assurance to all by raising him from the dead.

<sup>32</sup> And when they heard of a resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. <sup>33</sup> Thus Paul departed from among them. <sup>34</sup> But some men, joining themselves to him, believed; among whom was also Dionysius the Areopagite—and a woman named Damaris—and others with them.

## CHAPTER XVIII

<sup>1</sup> After these things he departed from Athens, and came to Corinth. <sup>2</sup> And finding a certain Jew named Aquila, a native of Pontus, lately come from Italy, and Priscilla his wife (because Claudius had commanded all the Jews to depart from

Rome), he came to them; <sup>3</sup> and because he was of the same trade, he abode with them, and they worked; for by their trade they were tent-makers. <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

<sup>5</sup> And when Silas and Timothy came down from Macedonia, Paul was engrossed with the word, testifying to the Jews that Jesus is the Christ. <sup>6</sup> But when they opposed themselves and blasphemed, he shook out his garments and said to them, Your blood be upon your own head; I am clean; henceforth I shall go to the Gentiles. <sup>7</sup> And departing thence he entered into the house of a certain man, named Titus Justus, one who worshiped God, whose house was adjoining the synagogue. <sup>8</sup> And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized (immersed). <sup>9</sup> And the Lord said to Paul, through a vision in the night, Fear not, but speak, and hold not thy peace; <sup>10</sup> because I am with thee, and no one shall assail thee to harm thee; because I have much people in this city. <sup>11</sup> And he dwelt there a year and six months, teaching the word of God among them.

<sup>12</sup> And when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul, and brought him before the judgment-seat, <sup>13</sup> saying, This man persuades men to worship God contrary to the law. <sup>14</sup> But as Paul was about to open his mouth, Gallio said to the Jews, If it were some injustice, or villainy, O Jews, with reason I would have borne with you. <sup>15</sup> But if it is questions about a word, and names, and your kind of law, look to it yourselves; I do not intend to be a judge of these matters. <sup>16</sup> And he drove them away from the judgment-seat. <sup>17</sup> And they

all laid hold of Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

<sup>18</sup> And Paul having remained yet many days, bade farewell to the brethren, and sailed away to Syria, and with him Priscilla and Aquila; having shaven his head in Cenchrea, for he had a vow. <sup>19</sup> And they came to Ephesus, and he left them there; but entering himself into the synagogue, he reasoned with the Jews. <sup>20</sup> But when they asked him to remain a longer time with them, he consented not; <sup>21</sup> but bidding them farewell, and saying, I will return again to you, if God will, he sailed from Ephesus. <sup>22</sup> And landing at Casarea, he went up and saluted the church, and went down to Antioch. <sup>23</sup> And after he had spent some time there, he departed, going through the Galatian country and Phrygia in order, establishing all the disciples.

<sup>24</sup> Now a certain Jew named Apollos, a native of Alexandria, a learned man, and mighty in the Scriptures, came to Ephesus. <sup>25</sup> This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, knowing only the baptism (immersion) of John. <sup>26</sup> And he began to speak boldly in the synagogue. But Aquila and Priscilla, having heard him, took him to them, and set forth to him the way of God more accurately. <sup>27</sup> And when he purposed to pass over into Achaia, the brethren encouraged him and wrote to the disciples to welcome him; who, when he had come, contributed much to those who had believed through grace. <sup>28</sup> For he

powerfully confuted the Jews publicly, showing through the Scriptures that Jesus is the Christ.

## CHAPTER XIX.

<sup>1</sup> And it came to pass, that, while Apollos was in Corinth, Paul having passed through the upper districts came to Ephesus, and found some disciples; <sup>2</sup> and he said to them, Did ye receive the Holy Spirit when ye believed? And they said to him, Nay, we did not even hear whether the Holy Spirit was given. <sup>3</sup> And he said to them, Into what then were ye baptized (immersed)? And they said, Into John's baptism (immersion). <sup>4</sup> And Paul said, John baptized (immersed) with a baptism (immersion) of repentance; saying to the people, that they should believe on him who comes after him, that is, on Jesus. <sup>5</sup> And when they heard it, they were baptized (immersed) into the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues, and prophesied. <sup>7</sup> And the men were in all about twelve.

<sup>8</sup> And he entered into the synagogue, and spoke boldly for three months, reasoning and persuading as to the things concerning the kingdom of God. <sup>9</sup> But when some were hardened, and believed not, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. <sup>10</sup> And this continued for two years; so that all who dwelt in Asia heard the word of the Lord, both Jews and Greeks. <sup>11</sup> And God wrought no ordinary miracles through the hands of Paul; <sup>12</sup> so that there were even carried from his

Ver. 24. Learned: Or, eloquent.

XIX. Ver. 3,5. Into: Or, unto, (three times).

Ver. 10. Asia: The Roman province so named—in western Asia Minor.



body to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

<sup>13</sup> But some of the wandering Jewish exorcists took upon them to name, over those who had the evil spirits, the name of the Lord Jesus, saying, I adjure you by the Jesus whom Paul preaches. <sup>14</sup> And there were seven sons of one Sceva, a Jewish chief priest, who did this. <sup>15</sup> And the evil spirit answering said, Jesus I know, and Paul I understand; but ye, who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them both, and prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this became known to all, both Jews and Greeks, who dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> And many of those who had believed came, confessing, and declaring their deeds. <sup>19</sup> Many of those also who practised the magical arts brought together the books, and burned them before all; and they counted the price of them, and found it fifty thousand pieces of silver. <sup>20</sup> So mightily grew the word of God and prevailed.

<sup>21</sup> When these things were ended, Paul purposed in the spirit to go to Jerusalem, after passing through Macedonia and Achaia; saying, After I have been there, I must see Rome also. <sup>22</sup> And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while.

<sup>23</sup> And at that season, there arose no small tumult concerning the Way.

<sup>24</sup> For a certain man named Demetrius, a silversmith, who made silver

shrines of Diana, brought no small business to the craftsmen; <sup>25</sup> whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. <sup>26</sup> And ye behold and hear, that not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned aside a great multitude, saying that they are not gods, which are made with hands. <sup>27</sup> And there is danger to us, not only that this branch of business will come into disrepute, but also that the temple of the great goddess Diana will be accounted nothing, and her magnificence will be destroyed, whom all Asia and the inhabited earth worship.

<sup>28</sup> And hearing it, and becoming full of wrath, they cried out, saying, Great is Diana of the Ephesians. <sup>29</sup> And the city was filled with confusion; and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. <sup>30</sup> And when Paul purposed to enter in unto the people, the disciples permitted him not. <sup>31</sup> And some also of the Asiarchs, being his friends, sent to him, and besought him not to venture himself into the theatre.

<sup>32</sup> Some therefore were crying one thing, and some another; for the assembly was confused, and the majority knew not wherefore they had come together. <sup>33</sup> And they brought Alexander out of the crowd, the Jews thrusting him forward. And Alexander beckoned with the hand, and wished to make a defense to the people. <sup>34</sup> But when they perceived that he was a Jew, one voice arose from all, crying about two hours, Great is Diana of the Ephesians.

Ver. 31. Asiarchs: Ten prominent citizens chosen to superintend games and festivals in the Roman province of Asia.

Ver. 33. And they brought, etc.: Or, And some of the crowd instructed Alexander.

<sup>35</sup> But when the town-clerk had quieted the crowd, he said, Men of Ephesus, what human being is there, who knows not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? <sup>36</sup> These things being therefore undeniable, ye ought to be quiet, and to do nothing rashly. <sup>37</sup> For ye have brought hither these men, who are neither robbers of temples, nor blasphemers of our goddess. <sup>38</sup> If therefore Demetrius, and the craftsmen with him, have a matter against any man, court-days are held, and there are proconsuls; let them accuse one another. <sup>39</sup> But if ye make any demand concerning other matters, it shall be determined in the lawful assembly. <sup>40</sup> For indeed we are in danger of being accused concerning this day's riot, there being no cause, and concerning it we shall not be able to give an account of this concourse. <sup>41</sup> And having thus spoken, he dismissed the assembly.

## CHAPTER XX

<sup>1</sup> And after the uproar ceased, Paul called to him the disciples, and having exhorted and embraced them, departed to go into Macedonia. <sup>2</sup> And having gone through those regions, and given them much exhortation, he came into Greece. <sup>3</sup> And after he had stayed three months, a plot being laid for him by the Jews, as he was about sailing to Syria, it was resolved that he should return through Macedonia. <sup>4</sup> And there accompanied him Sopater, son of Pyrrhus, a Berean; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. <sup>5</sup> And these, having gone forward, were waiting for us in Troas. <sup>6</sup> But we sailed away from Philippi,

after the days of unleavened bread, and came to them to Troas in five days; where we tarried seven days.

<sup>7</sup> And on the first day of the week, when we had come together to break bread, Paul discoursed to them (being about to depart on the morrow), and prolonged the speech until midnight. <sup>8</sup> Now there were many lights in the upper room, where we were assembled. <sup>9</sup> And a certain young man named Eutychus, sitting on the window, being borne down with deep sleep as Paul discoursed yet longer, borne down by the sleep, fell from the third story down, and was taken up dead. <sup>10</sup> And Paul went down, and fell on him, and embracing him said, Do not make an uproar, for his life is in him. <sup>11</sup> And having come up again, and broken the bread, and eaten, he conversed a long while even till break of day, and so departed. <sup>12</sup> And they brought the lad alive, and were not a little comforted.

<sup>13</sup> And we, going before to the ship, set sail for Assos, intending to take in Paul from that place; for so he had appointed, intending to go himself on foot. <sup>14</sup> And when he met us at Assos, we took him in, and came to Mitylene. <sup>15</sup> And sailing thence, we came the following day over against Chios; and the next day we put in at Samos; and we came the next day to Miletus. <sup>16</sup> For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost.

<sup>17</sup> And from Miletus he sent to Ephesus and called the elders of the church. <sup>18</sup> And when they had come to him, he said to them, Ye yourselves know, from the first day that I came into Asia, after what manner I have been with you the whole time; <sup>19</sup> serving the Lord with all humility

XX. Ver. 5. Many ancient documents read, came and were waiting for us.



and with tears, and trials which befell me in the plottings of the Jews; <sup>20</sup> how I shrank not from announcing to you anything that was profitable, and from teaching you publicly and from house to house; <sup>21</sup> testifying, to both Jews and Greeks, repentance toward God, and faith toward our Lord Jesus.

<sup>22</sup> And now, behold, I am going bound in the spirit to Jerusalem, not knowing the things that will meet me there; <sup>23</sup> except that the Holy Spirit testifies to me in every city, saying that bonds and afflictions await me. <sup>24</sup> But I make no account of my life as dear to myself, so that I may complete my course, and the ministry which I received from the Lord Jesus, to testify the good news of the grace of God.

<sup>25</sup> And now, behold, I know that ye all, among whom I went about preaching the kingdom, will see my face no more. <sup>26</sup> Wherefore I testify to you this day, that I am clean from the blood of all; <sup>27</sup> for I shrank not from announcing to you the whole counsel of God. <sup>28</sup> Take heed to yourselves, and to all the flock, in which the Holy Spirit appointed you bishops, to shepherd the church of God, which he purchased with his own blood. <sup>29</sup> I know that after my departure grievous wolves will enter in among you, not sparing the flock. <sup>30</sup> And from among yourselves will men arise, speaking perverse things, to draw away the disciples after them. <sup>31</sup> Wherefore, watch, remembering that for the space of three years, night and day, I ceased not to admonish every one with tears.

<sup>32</sup> And now I commend you to God, and to the word of his grace,

who is able to build you up, and to give you the inheritance among all the sanctified. <sup>33</sup> I desired no one's silver or gold or apparel. <sup>34</sup> Ye yourselves know, that these hands ministered to my necessities, and to those who were with me. <sup>35</sup> In all things I showed you that, thus laboring, ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

<sup>36</sup> And when he had thus spoken, he kneeled down, and prayed with them all. <sup>37</sup> And they all wept sorely, and fell on Paul's neck, and kissed him; <sup>38</sup> sorrowing especially for the word which he had spoken, that they were to behold his face no more. And they accompanied him to the ship.

## CHAPTER XXI

<sup>1</sup> And when it came to pass, that we had torn ourselves from them, and had set sail, we came with a straight course to Kos, and the next day to Rhodes, and thence to Patara. <sup>2</sup> And finding a ship crossing over to Phœnicia, we went aboard, and set sail. <sup>3</sup> And having sighted Cyprus, and left it on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo. <sup>4</sup> And having found out the disciples, we remained there seven days; and these said unto Paul through the Spirit, that he should not go up to Jerusalem. <sup>5</sup> And when it came to pass that we had completed the days, we departed and went on our way; they all accompanying us, with wives and children, till we were out of the city; and kneeling down on the beach, we prayed, <sup>6</sup> and bade one another farewell; and we went on board the

Ver. 27. God: Many ancient documents read, the Lord.

Ver. 28. Bishops: Or, overseers. The Greek word, somewhat changed, appears in English as bishops, meaning overseers, or superintendents. Church of God: Many ancient documents read, Church of the Lord.

Ver. 32. God: Some ancient documents read, the Lord.

Ver. 37. Kissed: Gr., kissed him much, i. e., tenderly and repeatedly.

ship, but they returned to their homes. <sup>7</sup> And when we had finished the voyage from Tyre we came down to Ptolemais; and having saluted the brethren, we abode with them one day. <sup>8</sup> And on the morrow we departed, and came to Cæsarea; and entering into the house of Philip the evangelist, who was one of the Seven, we abode with him. <sup>9</sup> And this man had four daughters, virgins, who prophesied. <sup>10</sup> And while we were remaining several days, there came down from Judæa a certain prophet, named Agabus. <sup>11</sup> And coming to us, he took off Paul's girdle, and bound his own feet and hands, and said, Thus says the Holy Spirit, The man to whom this girdle belongs will the Jews thus bind in Jerusalem, and will deliver him into the hands of the Gentiles. <sup>12</sup> And when we heard these things, both we, and those of that place, besought him not to go up to Jerusalem. <sup>13</sup> Then answered Paul, What are ye doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus. <sup>14</sup> And when he would not be persuaded, we held our peace, saying, The will of the Lord be done.

<sup>15</sup> And after these days, we packed up our baggage, and went up to Jerusalem. <sup>16</sup> And there went with us also some of the disciples from Cæsarea, bringing one Mnason of Cyprus, an early disciple, with whom we should lodge. <sup>17</sup> And when we had come to Jerusalem, the brethren gladly welcomed us. <sup>18</sup> And on the following day, Paul went in with us to James; and all the elders were present. <sup>19</sup> And when he had saluted them, he recounted one by one what things God had wrought among the Gentiles, through his ministry. <sup>20</sup> And they, hearing it, glorified God, and said to him, Thou beholdest, brother, how many thousands there are among

the Jews of those who have believed; and they are all zealots for the law. <sup>21</sup> And they have been instructed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they should not circumcise their children, nor walk after the customs. <sup>22</sup> What is it therefore? They will certainly hear that thou hast come. <sup>23</sup> Do therefore this that we say to thee: We have four men who have a vow on them; <sup>24</sup> these take with thee, and purify thyself with them, and bear the costs for them, that they may shave their heads; and all will know that there is nothing in those things, of which they have been instructed concerning thee, but that thou thyself also walkest orderly, keeping the law. <sup>25</sup> But concerning the Gentiles who have believed, we sent word, deciding that they should keep themselves from that which is offered to idols, and from blood, and from what is strangled, and from fornication. <sup>26</sup> Then Paul took the men, and the next day, having purified himself with them, entered into the temple, announcing the completion of the days of the purification, until the offering was offered for each one of them.

<sup>27</sup> And as the seven days were about to be completed, the Jews from Asia, when they beheld him in the temple, stirred up all the crowd, and laid hands on him, <sup>28</sup> crying out, Men of Israel help! This is the man who teaches all men everywhere against the people, and the law, and this place; and further, he brought Greeks also into the temple, and has defiled this holy place. <sup>29</sup> For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. <sup>30</sup> And the whole city was moved, and the people ran together; and

Ver. 16. Or, bringing with them one Mnason.



laying hold of Paul, they dragged him outside of the temple; and straightway the doors were shut.

<sup>31</sup> And as they were seeking to kill him, word came up to the military tribune of the cohort, that all Jerusalem was in confusion; <sup>32</sup> who immediately took with him soldiers and centurions, and ran down to them; and they, seeing the chief captain and the soldiers, ceased beating Paul. <sup>33</sup> Then the chief captain came near, and laid hold of him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. <sup>34</sup> And some shouted one thing, some another, among the crowd; and not being able to know the certainty on account of the uproar, he commanded him to be led into the castle. <sup>35</sup> And when he came on the stairs, it happened that he was carried by the soldiers on account of the violence of the people. <sup>36</sup> For the multitude of the people followed after, crying out, Away with him.

<sup>37</sup> And as he was about to be led into the castle, Paul says to the chief captain, May I say something to thee? And he said, Dost thou know Greek? <sup>38</sup> Art thou not then the Egyptian, who before these days made a sedition, and led out into the wilderness the four thousand men of the Assassins? <sup>39</sup> But Paul said, I am a Jew of Tarsus, of Cilicia, a citizen of no obscure city; and I beseech thee, permit me to speak to the people.

<sup>40</sup> And when he had given him permission, Paul, standing on the stairs, beckoned with the hand to the people. And when there was a great silence, he spoke to them in the Hebrew language, saying,

## CHAPTER XXII

<sup>1</sup> Brethren and fathers, hear my defense which I now make to you. <sup>2</sup> And

hearing that he spoke to them in the Hebrew language, they were the more quiet. <sup>3</sup> And he says, I am a Jew, born in Tarsus of Cilicia, but brought up in this city, taught at the feet of Gamaliel according to the strictness of the law of the fathers, being a zealot for God, even as ye all are to-day; <sup>4</sup> and I persecuted this Way unto death, binding and delivering into prisons both men and women; <sup>5</sup> as also the high priest is my witness, and all the eldership; from whom I received letters also to the brethren, and was journeying to Damascus, to bring those also who were there bound to Jerusalem, that they might be punished. <sup>6</sup> And it came to pass, that as I journeyed, and drew near to Damascus, about noon, there suddenly flashed around me a great light out of heaven; <sup>7</sup> and I fell to the ground and heard a voice saying to me, Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecutest. <sup>9</sup> And those who were with me beheld indeed the light, but the voice of him who spoke to me they did not understand. <sup>10</sup> And I said, What shall I do, Lord? And the Lord said to me, Rise, and go into Damascus; and there it will be told thee concerning all things which it is appointed thee to do. <sup>11</sup> And as I could not see for the glory of that light, being led by the hand by those who were with me, I came into Damascus. <sup>12</sup> And one Ananias, a devout man according to the law, well spoken of by all the Jews who dwelt there, <sup>13</sup> came to me, and standing by me said to me, Brother Saul, receive sight. And in that very hour, I looked upon him. <sup>14</sup> And he said, The God of our fathers has appointed thee to know his will, and to see the Righteous One, and to hear a voice out of his mouth.

Ver. 31, 33. Chief captain or military tribune, so elsewhere.

XXII. Ver. 5. Is my witness: Gr., testifies for me.

Ver. 9. Understand: Gr., hear.

<sup>15</sup> For thou shalt be a witness for him to all men, of what thou hast seen, and heard. <sup>16</sup> And now why tarriest thou? Arise, and be baptized (immersed) and wash away thy sins, calling on his name. <sup>17</sup> And it came to pass, that when I had returned to Jerusalem, and was praying in the temple, I fell into a trance, <sup>18</sup> and saw him saying to me, Make haste, and go forth speedily out of Jerusalem; because they will not receive thy testimony concerning me. <sup>19</sup> And I said, Lord, they themselves know that I imprisoned and beat in every synagogue those who believed on thee; <sup>20</sup> and when the blood of Stephen thy witness was shed, I also myself was standing by, and well pleased, and keeping the garments of those who slew him. <sup>21</sup> And he said to me, Depart; for I will send thee far hence to the Gentiles.

<sup>22</sup> And they heard him unto this word, and lifted up their voice, and said, Away with such a one from the earth, for it is not fit that he should live. <sup>23</sup> And as they were crying out, and tossed their garments about, and threw dust into the air, <sup>24</sup> the military tribune commanded him to be brought into the castle, saying that he should be examined by scourging; that he might fully know for what cause they were thus shouting against him. <sup>25</sup> And as they stretched him for the thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? <sup>26</sup> And the centurion, hearing it, went to the military tribune and reported it, saying, What art thou about to do? For this man is a Roman. <sup>27</sup> And the military tribune came, and said to him, Tell me, art thou a Roman? And he said, Yes. <sup>28</sup> And the military tribune answered, I for a great sum acquired this citizenship. And Paul said, But I was born a citizen.

<sup>29</sup> Straightway, therefore, they who were about to examine him departed from him; and the military tribune also was afraid, after he knew that he was a Roman, and because he had bound him.

<sup>30</sup> But on the morrow, wishing to know the certainty wherefore he was accused by the Jews, he released him, and commanded the chief priests and all the Sanhedrin to come together; and he brought Paul down, and set him among them.

## CHAPTER XXIII

<sup>1</sup> And Paul, looking intently on the Sanhedrin, said, Brethren, I have lived in all good conscience before God unto this day.

<sup>2</sup> And the high priest Ananias commanded those who stood by him to smite him on the mouth. <sup>3</sup> Then Paul said to him, God is about to smite thee, thou whited wall. And dost thou sit to judge me according to the law, and commandest me contrary to law to be smitten? <sup>4</sup> And they that stood by said, Revilest thou God's high priest? <sup>5</sup> And Paul said, I knew not, brethren, that he was high priest; for it is written, Thou shalt not speak evil of a ruler of thy people.

<sup>6</sup> And Paul, perceiving that the one part were Sadducees, and the other Pharisees, cried out in the Sanhedrin, Brethren, I am a Pharisee, a son of Pharisees; concerning the hope of the resurrection of the dead I am now judged. <sup>7</sup> And when he had said this, there arose a dissension between the Pharisees and Sadducees; and the multitude was divided. <sup>8</sup> For Sadducees say that there is no resurrection, nor angel, nor spirit; but Pharisees acknowledge both. <sup>9</sup> And there arose a great clamor; and some of the scribes of the party of the Pharisees rose up and fiercely contended,



saying, We find no evil in this man; but if a spirit spoke to him, or an angel—

<sup>10</sup> And as a great dissension was arising, the military tribune, fearing lest Paul should be torn in pieces by them, commanded the soldiery to go down, and to take him by force from among them, and bring him into the castle. <sup>11</sup> And the night following, the Lord stood by him, and said, Be of good courage; for as thou hast fully testified the things concerning me at Jerusalem, so must thou testify also at Rome.

<sup>12</sup> And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. <sup>13</sup> And they were more than forty who made this conspiracy. <sup>14</sup> And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. <sup>15</sup> Now therefore do ye, with the Sanhedrin, signify to the chief captain that he bring him down to you, as though ye would ascertain more exactly the matters concerning him; and we, before he comes near, are ready to slay him.

<sup>16</sup> And the son of Paul's sister, hearing of their lying in wait, went and entered into the castle, and told Paul. <sup>17</sup> Then Paul called one of the centurions to him, and said, Bring this young man to the military tribune; for he has something to tell him. <sup>18</sup> So he took him, and brought him to the military tribune, and said, Paul, the prisoner, called me to him, and asked me to bring this young man to thee, as he has something to say to thee. <sup>19</sup> And the military tribune took him by the hand, and went aside privately, and asked, What is it that thou hast to tell me? <sup>20</sup> And he said, The Jews have agreed to ask

thee, that to-morrow thou wouldst bring down Paul into the Sanhedrin, as if thou wert about to inquire somewhat more exactly concerning him.

<sup>21</sup> Be not thou therefore persuaded by them; for more than forty of them are lying in wait for him, who have bound themselves under a curse, neither to eat nor drink till they have slain him; and now they are ready, looking for the promise from thee.

<sup>22</sup> The military tribune therefore dismissed the young man, charging him, Tell no one that thou hast shown these things to me. <sup>23</sup> And calling to him two of the centurions, he said, Make ready two hundred soldiers to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night; <sup>24</sup> and provide them beasts, that they may set Paul thereon, and bring him safe to Felix the governor.

<sup>25</sup> And he wrote a letter after this form: <sup>26</sup> Claudius Lysias to the most excellent governor Felix, greeting.

<sup>27</sup> This man was seized by the Jews, and was about to be killed by them; but I came upon them with the soldiery, and rescued him, having learned that he is a Roman. <sup>28</sup> And wishing to know the crime for which they were accusing him, I brought him down into their Sanhedrin; <sup>29</sup> whom I found to be accused concerning questions of their law, but having nothing laid to his charge worthy of death or of bonds. <sup>30</sup> And being informed that there would be a plot by them against the man, immediately I sent him to thee, charging the accusers also to speak against him before thee.

<sup>31</sup> The soldiers, therefore, as was commanded them, took up Paul, and brought him by night to Antipatris.

<sup>32</sup> But on the morrow, they returned to the castle, leaving the horsemen to go with him; <sup>33</sup> who, when they

Ver. 23. Or, two or three of the centurions.

had entered into Cæsarea, and delivered the letter to the governor, presented Paul also before him. <sup>34</sup> And having read it, he asked of what province he was. And learning that he was from Cilicia, <sup>35</sup> he said, I will hear thee fully, when thy accusers also are come. And he commanded him to be kept in the prætorium of Herod.

## CHAPTER XXIV

<sup>1</sup> And after five days, the high priest Ananias came down with some elders and a certain orator Tertullus, and they informed the governor against Paul; <sup>2</sup> and he having been called, Tertullus began to accuse him, saying, Seeing that through thee we enjoy great quietness, and that reforms are wrought for this nation through thy forethought, in every way and everywhere: <sup>3</sup> we welcome it, most excellent Felix, with all thankfulness.

<sup>4</sup> But, not to detain thee further, I pray thee to hear us of thy clemency a few words. <sup>5</sup> For we have found this man a pest, and a mover of insurrections among all the Jews throughout the inhabited earth, and a ringleader of the sect of the Nazarenes; <sup>6</sup> who also attempted to profane the temple; whom also we seized; from whom thou wilt be able by examining him thyself to obtain full knowledge concerning all these things whereof we accuse him. <sup>7</sup> And the Jews also agreed, affirming that these things were so.

<sup>10</sup> And Paul answered when the governor nodded to him to speak, As I know that thou hast been for many years a judge for this nation, I make my defense cheerfully; <sup>11</sup> since thou canst fully know, that there are not

more than twelve days since I went up to Jerusalem to worship; <sup>12</sup> and neither in the temple did they find me disputing with any one, or causing a crowd to gather, nor in the synagogues, nor in the city; <sup>13</sup> nor can they prove to thee the things of which they now accuse me. <sup>14</sup> But this I confess to thee, that according to the Way which they call a sect, thus serve I the God of our fathers, believing all things which are according to the law and which are written in the prophets; <sup>15</sup> having a hope toward God, which these themselves also look for, that there will be a resurrection both of righteous and unrighteous. <sup>16</sup> In this [hope] I myself also take pains to have always a conscience without offense toward God and men. <sup>17</sup> Now after some years I came to bring alms to my nation, and offerings, <sup>18</sup> amidst which they found me purified in the temple, not with a crowd, nor with uproar; but there were some Jews from Asia, <sup>19</sup> who ought to be here before thee, and make accusation, if they had anything against me. <sup>20</sup> Or let these themselves say what crime they found in me, while I stood before the Sanhedrin, <sup>21</sup> except concerning this one voice that I cried, standing among them, Concerning a resurrection of the dead I am being judged before you this day.

<sup>22</sup> And Felix put them off, having [gained] more exact knowledge about the Way, saying, When Lysias the military tribune comes down, I will determine your matters. <sup>23</sup> And he directed the centurion that he should be held, and should have indulgence; and to prevent none of his friends from ministering to him.

<sup>24</sup> And after some days, Felix came

Ver. 35. Prætorium of Herod: A palace at Cæsarea built by Herod and used as a Prætorium. See note on Matt. 27:27.

XXIV. Ver. 6. Some ancient documents insert after, seized, and desired to judge according to our law.

Ver. 7. But Lysias, the military tribune, came, and with great violence took him away out of our hands.

Ver. 8. Commanding his accusers to come before thee.



with Drusilla his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. <sup>25</sup> And as he reasoned of righteousness, self-control, and the judgment to come, Felix became terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call for thee; <sup>26</sup> at the same time also hoping that money would be given him by Paul; on which account he also sent for him the oftener, and conversed with him.

<sup>27</sup> But when two years were completed, Felix was succeeded by Porcius Festus; and, wishing to gain favor with the Jews, Felix left Paul bound.

## CHAPTER XXV

<sup>1</sup> Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea. <sup>2</sup> And the chief priests and the foremost men of the Jews informed him against Paul, and besought him, <sup>3</sup> asking a favor against him, that he would send for him to Jerusalem, preparing an ambush to slay him on the way. <sup>4</sup> Then Festus answered, that Paul was held in Cæsarea, and that he himself was about to go away speedily. <sup>5</sup> Let them therefore among you, said he, who have authority, go down with me, and accuse the man, if there is anything amiss in him.

<sup>6</sup> And having tarried among them not more than eight or ten days, he went down to Cæsarea; and on the morrow, sitting on the judgment-seat, he commanded Paul to be brought.

<sup>7</sup> And when he had come, the Jews who had come down from Jerusalem stood around, bringing many and grievous charges, which they could not prove; <sup>8</sup> while Paul said in de-

fense, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all.

<sup>9</sup> But Festus, wishing to gain favor with the Jews, answered Paul, and said, Art thou willing to go up to Jerusalem, and there be judged concerning these things before me?

<sup>10</sup> And Paul said, I am standing at Cæsar's judgment-seat, where I ought to be judged. To Jews I have done no wrong, as thou also very well knowest. <sup>11</sup> If then I am criminal, and have done anything worthy of death, I refuse not to die; but if there is nothing in the things of which these accuse me, no one can give me up to them. I appeal to Cæsar. <sup>12</sup> Then Festus, having consulted with his council, answered, To Cæsar thou hast appealed; to Cæsar thou shalt go.

<sup>13</sup> And after some days, Agrippa the king, and Bernice, came to Cæsarea as a greeting to Festus. <sup>14</sup> And as they were tarrying there several days, Festus laid the case of Paul before the king, saying, There is a certain man left a prisoner by Felix; <sup>15</sup> about whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid information, asking for sentence against him. <sup>16</sup> To whom I answered, It is not a custom for Romans to give up any man, before the accused has the accusers face to face, and has opportunity to make his defense concerning the crime laid against him. <sup>17</sup> When therefore they had come together here, without any delay on the next day I sat on the judgment-seat, and commanded the man to be brought forth; <sup>18</sup> and standing up around him, the accusers brought no evil accusation of such things as I supposed; <sup>19</sup> but had some questions with

XXV. Ver. 5. Authority: Gr., power, i. e., positions of power.

Ver. 10. As thou also very well knowest: Or, As thou also knowest too well (namely, to make such a proposal.)

Ver. 11, 16. Give me up: Gr., Give up as a favor.

him concerning their own religion, and concerning a certain Jesus who was dead, whom Paul affirmed to be alive. <sup>20</sup> And when I was perplexed in regard to the inquiry about these things, I asked whether he was willing to go to Jerusalem, and there be judged concerning them. <sup>21</sup> But when Paul appealed to be held for the decision of Augustus, I commanded him to be held until I should send him up to Cæsar. <sup>22</sup> And Agrippa said to Festus, I myself could wish to hear the man. To-morrow, said he, thou shalt hear him.

<sup>23</sup> On the morrow, therefore, Agrippa and Bernice came with great pomp, and entered into the place of hearing, with the military tribunes and principal men of the city, and at the command of Festus Paul was brought forth. <sup>24</sup> And Festus said, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews interceded with me, both in Jerusalem and here, crying out that he ought not to live any longer. <sup>25</sup> But I found that he had committed nothing worthy of death, and as he himself appealed to Augustus, I decided to send him. <sup>26</sup> About whom I have nothing certain to write to my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, in order that, when the examination has taken place, I may have something to write. <sup>27</sup> For it seems to me unreasonable to send a prisoner, and not also signify the charges against him.

## CHAPTER XXVI

<sup>1</sup> And Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and made his defense:

<sup>2</sup> I think myself happy, king Agrippa, because I am about to make my defense before thee this day, con-

cerning all things of which I am accused by Jews; <sup>3</sup> especially since thou art expert in all the customs and questions among Jews. Wherefore I beseech thee to hear me patiently. <sup>4</sup> My manner of life, therefore, from my youth, which was from the beginning among my own nation and at Jerusalem, know all the Jews; <sup>5</sup> having known me from the first, if they were willing to testify, that according to the strictest sect of our religion, I lived a Pharisee. <sup>6</sup> And now I stand and am judged for the hope of that which God promised to our fathers; <sup>7</sup> unto which our twelve tribes, earnestly serving [God] day and night, hope to attain; concerning which hope, O king, I am accused by Jews. <sup>8</sup> Why is it judged incredible with you, if God raises dead men? <sup>9</sup> I indeed thought to myself, that I ought to do many things contrary to the name of Jesus the Nazarene: <sup>10</sup> which I also did in Jerusalem; and many of the saints did I myself shut up in prisons, having received authority from the chief priests; and when they were put to death, I gave my vote against them. <sup>11</sup> And punishing them often, throughout all the synagogues, I strove to compel them to blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

<sup>12</sup> Meanwhile, as I went to Damascus with authority and a commission from the chief priests, <sup>13</sup> at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining around me and those who journeyed with me. <sup>14</sup> And we all having fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew language, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads. <sup>15</sup> And I said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. <sup>16</sup> But rise, and stand



on thy feet; for it is for this that I appeared to thee, to appoint thee a minister and a witness both of the things in which thou hast seen me, and of the things in which I will appear to thee; <sup>17</sup> delivering thee from the people, and from the Gentiles, to whom I send thee, <sup>18</sup> to open their eyes, that they may turn from darkness to light, and from the dominion of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me. <sup>19</sup> Wherefore, O king Agrippa, I was not disobedient to the heavenly vision; <sup>20</sup> but to those in Damascus first, and in Jerusalem, and through all the region of Judæa, and to the Gentiles, I announced that they should repent and turn to God, doing works worthy of repentance. <sup>21</sup> For this cause the Jews, seizing me in the temple, attempted to kill me. <sup>22</sup> Having therefore obtained help from God, I continue to this day, testifying both to small and great, saying nothing except those things which the prophets and Moses said were going to come; <sup>23</sup> whether the Christ was to suffer, whether he first by resurrection from the dead was about to proclaim light both to the people and to the Gentiles.

<sup>24</sup> And as he thus made his defense, Festus said with a loud voice, Thou art mad, Paul; thy much learning is turning thee mad.

<sup>25</sup> But Paul says, I am not mad, most excellent Festus; but utter words of truth and soberness. <sup>26</sup> For the king knows well concerning these things, to whom also I speak boldly; for I am persuaded that none of these things are hidden from him; for this has not been done in a corner. <sup>27</sup> King Agrippa, believest thou the prophets? I know that thou believest. <sup>28</sup> And

Agrippa said to Paul, Thou somewhat persuadest me to make me a Christian. <sup>29</sup> And Paul said, I could pray God, that both in some degree and in a great degree, not only thou, but also all that hear me this day, may become such as I am, except these bonds.

<sup>30</sup> And the king rose up, and the governor, and Bernice, and they who sat with them. <sup>31</sup> And having withdrawn, they talked together, saying, This man does nothing worthy of death or of bonds. <sup>32</sup> And Agrippa said to Festus, This man could have been set at liberty, if he had not appealed to Cæsar.

## CHAPTER XXVII

<sup>1</sup> And when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to a centurion named Julius, of the Augustan cohort. <sup>2</sup> And going on board a ship of Adramyttium, about to sail along the coasts of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. <sup>3</sup> And the next day we landed at Sidon. And Julius treated Paul humanely and permitted him to go to his friends and receive their care. <sup>4</sup> And thence setting sail, we sailed under Cyprus, because the winds were contrary. <sup>5</sup> And sailing across the sea which is off Cilicia and Pamphylia, we came down to Myra, a city of Lycia. <sup>6</sup> And there the centurion found a ship of Alexandria sailing to Italy; and he put us on board of it. <sup>7</sup> And sailing slowly many days, and having come with difficulty over against Cnidus, the wind not permitting us to put in, we sailed under the lee of Crete, over against Salmone; <sup>8</sup> and coasting along it with difficulty, we came to a

Ver. 16. In which thou hast seen me: Many ancient documents read, which thou hast seen.

Ver. 28. Somewhat: Or, with little effort.

Ver. 29. Both in some degree, etc.: Or, whether with little effort or with great.

certain place called Fair Heavens, near to which was the city Lasæa.

<sup>9</sup> And much time having been spent, and the voyage being now dangerous, because even the Fast had already passed by, Paul admonished them, <sup>10</sup> saying, Sirs, I perceive that the voyage will be with violence and much loss, not only of the cargo and the ship, but also of our lives. <sup>11</sup> But the centurion trusted the master and the owner of the ship, more than the things spoken by Paul. <sup>12</sup> And as the haven was not well situated for wintering, the greater number advised to sail thence, if by any means they might reach Phœnix, a haven of Crete, looking toward the southwest and northwest, and there winter.

<sup>13</sup> And when the south wind blew gently, thinking that they had obtained their purpose, they weighed anchor, and sailed along Crete, close in shore. <sup>14</sup> But not long after, there beat down upon it, a tempestuous wind, called Euroclydon. <sup>15</sup> And the ship being caught, and unable to face the wind, we yielded to it, and were driven along. <sup>16</sup> And running under a certain small island called Claudia, we were with difficulty able to secure the boat; <sup>17</sup> which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should be cast into the Syrtis, they lowered the sail, and so were driven.

<sup>18</sup> And we being violently tempest-tossed, the next day they began to throw things overboard; <sup>19</sup> and the third day they cast out with their own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars shone on us for many days, and no small tempest lay on us, thenceforward every hope that we should be

saved was utterly taken away. <sup>21</sup> And when they had been long without food, then Paul, standing up in the midst of them, said, Sirs, ye should have hearkened to me not to set sail from Crete, and incur this violence and loss. <sup>22</sup> And now I exhort you to be of good cheer; for there will be no loss of life among you, but only of the ship. <sup>23</sup> For there stood by me this night an angel of the God whose I am and whom I serve, <sup>24</sup> saying, Fear not, Paul; thou must stand before Cæsar; and, lo, God has given thee all those who sail with thee. <sup>25</sup> Wherefore, sirs, be of good cheer; for I believe God, that it will be even so, as it has been told me. <sup>26</sup> But we must be cast on a certain island.

<sup>27</sup> And when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the seamen suspected that they were drawing near to some land; <sup>28</sup> and sounding, they found twenty fathoms; and going a little farther, sounding again, they found fifteen fathoms. <sup>29</sup> Then fearing lest perhaps we should be cast on a rocky coast, they cast four anchors out of the stern, and wished that day would come.

<sup>30</sup> And as the seamen were seeking to flee out of the ship, and had let down the boat into the sea, under color as if they were about to carry out anchors from the foreship. <sup>31</sup> Paul said to the centurion and to the soldiers, Unless these abide in the ship, ye yourselves can not be saved. <sup>32</sup> Then the soldiers cut the ropes of the boat, and let it fall off. <sup>33</sup> And while the day was coming on, Paul besought them all to take food, saying, This day is the fourteenth day

Ver. 9. The Fast: observed by the Jews on the great day of Atonement. See Lev. 16:19;

23:27.

Ver. 12. Southwest and northwest: Or, northeast and southeast.

Ver. 14. Upon: Or, from.

Ver. 16. Claudia: Or, Cauda.

Ver. 17. Syrtis: A gulf with dangerous shoals.

Ver. 29. Or, prayed.



that ye have waited, and continued fasting, having taken nothing. <sup>34</sup> Wherefore I beseech you to take food; for this is for your safety; for there shall not a hair fall from the head of one of you. <sup>35</sup> And having thus spoken, he took bread, and gave thanks to God in presence of them all; and breaking it, he began to eat. <sup>36</sup> And they all became of good cheer, and themselves also took food. <sup>37</sup> And we were in all in the ship two hundred and seventy-six souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, casting out the grain into the sea.

<sup>39</sup> And when day came, they did not recognize the land; but they perceived a certain bay, having a beach, on which they determined, if possible, to drive the ship. <sup>40</sup> And cutting the anchors entirely away, they abandoned them to the sea, at the same time unfastening the bands of the rudders; and hoisting the foresail to the wind, they made for the beach. <sup>41</sup> And falling into a place where two seas met, they ran the ship ashore; and the prow sticking fast remained immovable; but the stern was going to pieces by the violence of the sea. <sup>42</sup> And it was the plan of the soldiers, to kill the prisoners, lest any one should swim off, and escape. <sup>43</sup> But the centurion, wishing to save Paul, kept them from their purpose; and commanded that those who could swim should cast themselves overboard first and get to land, <sup>44</sup> and the rest, some on planks, and others on some of the pieces from the ship. And so it came to pass, that all escaped safe to land.

## CHAPTER XXVIII

<sup>1</sup> And having escaped, we then knew that the island was called Melita. <sup>2</sup> And the barbarians showed us

no ordinary kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold.

<sup>3</sup> And when Paul had gathered a bundle of sticks and put them on the fire, there came out a viper from the heat, and fastened on his hand. <sup>4</sup> And when the barbarians saw the animal hanging from his hand, they said among themselves, Surely this man is a murderer, whom, though escaped from the sea, justice permitted not to live. <sup>5</sup> He, however, shook off the animal into the fire, and suffered no harm. <sup>6</sup> But they were expecting that he would become inflamed, or suddenly fall down dead; but after looking a great while, and seeing no harm befall him, they changed their minds, and said that he was a god.

<sup>7</sup> Now in the region around that place, there were lands of the chief man of the island, whose name was Publius, who received and entertained us kindly three days. <sup>8</sup> Now it happened, that the father of Publius was lying sick with a fever and dysentery; to whom Paul entered in, and having prayed, laid his hands on him and healed him. <sup>9</sup> And when this was done, the others also in the island who had diseases, came and were cured; <sup>10</sup> who also honored us with many honors; and when we were setting sail, they put on board such things as were necessary.

<sup>11</sup> And after three months, we put to sea in a ship of Alexandria, which had wintered in the island, whose sign was Castor and Pollux. <sup>12</sup> And landing at Syracuse, we remained three days. <sup>13</sup> Whence, making a circuit, we came to Rhegium. And after one day, a south wind arose, and we came on the second day to Puteoli; <sup>14</sup> where we found brethren, and were entreated to remain with them seven days; and so we came to

Ver. 39. To drive the ship: Some ancient documents read, to bring the ship safe to shore.  
XXVIII. Ver. 2. Barbarians: People not speaking Greek or Latin.

Rome. <sup>15</sup> And from thence, the brethren, having heard of us, came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage. <sup>16</sup> And when we came to Rome, Paul was permitted to dwell by himself, with the soldier who guarded him. <sup>17</sup> And it came to pass, that after three days he called together those who were the chief men of the Jews; and when they were come together, he said to them, Brethren, though I had done nothing against the people, or the customs of our fathers, yet I was delivered a prisoner from Jerusalem into the hands of the Romans; <sup>18</sup> who, when they had examined me, wished to release me, because there was no cause of death in me. <sup>19</sup> But as the Jews spoke against it, I was compelled to appeal to Cæsar; not that I have anything to accuse my nation of. <sup>20</sup> For this cause therefore I called for you, to see and to speak with you; for on account of the hope of Israel I am bound with this chain. <sup>21</sup> And they said to him, We neither received letters from Judæa concerning thee, nor did any one of the brethren that came, report or speak any evil concerning thee. <sup>22</sup> But we deem it proper to hear from thee what thou thinkest; for concerning this sect, we know that everywhere it is spoken against.

<sup>23</sup> And when they had appointed him a day, they came to him in greater numbers to his lodging; to whom he set forth [the truth], testifying

fully the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till evening. <sup>24</sup> And some believed the things spoken, and some disbelieved. <sup>25</sup> And disagreeing among themselves, they departed, after Paul had spoken one word, Well did the Holy Spirit speak through Isaiah the prophet to our fathers, <sup>26</sup> saying,

Go to this people, and say;  
With hearing ye will hear, and  
will not understand,

And seeing ye will see, and will  
not perceive.

<sup>27</sup> For the heart of this people is  
become gross,

And their ears are dull of hear-  
ing,

And their eyes they have closed;  
Lest perhaps they see with their  
eyes,

And hear with their ears,  
And understand with their heart,  
And turn, and I should heal  
them.

<sup>28</sup> Be it known to you therefore  
that to the Gentiles this salvation of  
God has been sent: they will also  
hear.

<sup>30</sup> And he remained two whole  
years in his own hired lodgings, and  
gladly welcomed all that went in to  
him; <sup>31</sup> preaching the kingdom of  
God, and teaching the things con-  
cerning the Lord Jesus Christ, with  
all boldness, unhindered.

Ver. 20. I called for you: Or, I entreated you to see and to speak with me.

Ver. 28. Some ancient documents add ver. 29. And when he had said these words, the Jews departed, having much discussion among themselves.



## THE LETTER OF PAUL TO THE

# ROMANS

### CHAPTER I

<sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle, set apart to the gospel of God, <sup>2</sup> which he promised before through his prophets in the Holy Scriptures, <sup>3</sup> concerning his Son, who was born of the seed of David according to the flesh, <sup>4</sup> who was instated as the Son of God with power according to the Spirit of holiness, by resurrection of the dead, Jesus Christ our Lord; <sup>5</sup> through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake; <sup>6</sup> among whom are ye also, called to be Jesus Christ's—<sup>7</sup> to all the beloved of God that are in Rome, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in all the world. <sup>9</sup> For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers <sup>10</sup> making request, if in any way now at length I may be prospered by the will of God to come to you. <sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, to the end that ye may be established; <sup>12</sup> that is, to be comforted together in you, through each other's faith, both yours

and mine. <sup>13</sup> And I do not wish you to be ignorant, brethren, that oftentimes I purposed to come to you (and was hindered hitherto), that I might have some fruit in you also; even as in the rest of the Gentiles. <sup>14</sup> Both to Greeks and Barbarians, both to wise and foolish, I am debtor; <sup>15</sup> so, as far as lies in me, I am ready to preach the gospel to you also who are in Rome. <sup>16</sup> For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek. <sup>17</sup> For in it is revealed God's righteousness, from faith to faith; as it is written, But the righteous shall live by faith.

<sup>18</sup> For God's wrath is revealed from heaven against all ungodliness and unrighteousness of men, who hold back the truth in unrighteousness; <sup>19</sup> because that which may be known of God is manifest in them; for God manifested it to them. <sup>20</sup> For, since the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and divinity; that they may be without excuse. <sup>21</sup> Because, knowing God, they glorified him not as God, nor gave thanks; but became vain in their reasonings, and their stupid heart was darkened. <sup>22</sup> Affirming themselves to be wise, they became fools; <sup>23</sup> and exchanged

Ver. 1. Gospel: The word heretofore generally translated good news is rendered gospel when used in its later and definite sense. See Matt. 26:13. The same rule is applied to the corresponding verb, Gr., "Evangelize," i. e., preach good news.

Ver. 14. Greeks: Gentiles: here those who used the Greek or Latin language. Barbarians: Gentiles who spoke other languages.

Ver. 16. Greek: Gentile in a general sense. So often elsewhere.

the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and four-footed beasts and creeping things.

<sup>24</sup> Wherefore God delivered them up in the desires of their hearts to uncleanness, to dishonor their bodies among themselves; <sup>25</sup> who changed the truth of God into falsehood; and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. <sup>26</sup> For this cause God delivered them up to shameful passions; for their women changed the natural use into that which is against nature; <sup>27</sup> and in like manner the men also, leaving the natural use of the woman, burned in their desire one toward another; men with men working that which is unseemly, and receiving in themselves the recompense of their error which was due. <sup>28</sup> And as they did not choose to retain God in their knowledge, God delivered them up to a reprobate mind, to do those things which are not becoming; <sup>29</sup> being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, <sup>30</sup> slanderers, hateful to God, insolent, proud, boasters, devisers of evil things, disobedient to parents, <sup>31</sup> without understanding, covenant-breakers, without natural affection, unmerciful; <sup>32</sup> who, knowing the judgment of God, that they who practise such things are worthy of death, not only do them, but also have pleasure in those who practise them.

## CHAPTER II

<sup>1</sup> Wherefore thou art without excuse, O man, whoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself;

for thou that judgest dost practise the same things. <sup>2</sup> Now we know that the judgment of God is according to truth, upon those who practise such things. <sup>3</sup> And reckonest thou this, O man, that judgest those who practise such things, and doest them, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his kindness, and forbearance, and longsuffering, not knowing that the goodness of God is leading thee to repentance; <sup>5</sup> and according to thy hardness and impenitent heart, art laying up for thyself wrath in the day of wrath and of the revelation of the righteous judgment of God; <sup>6</sup> who will render to every man according to his works; <sup>7</sup> to those who by patient continuance in well doing seek for glory and honor and immortality, eternal life; <sup>8</sup> but to those who are contentious, and do not obey the truth, but obey unrighteousness, wrath and indignation, <sup>9</sup> tribulation and distress, on every soul of man that works evil, of the Jew first, and also of the Greek; <sup>10</sup> but glory and honor and peace to every man that works good, to the Jew first, also to the Greek.

<sup>11</sup> For there is no respect of persons with God. <sup>12</sup> For as many as sinned without law will also perish without law; and as many as sinned with law will be judged by law; <sup>13</sup> for not the hearers of law are righteous before God, but the doers of law will be justified: <sup>14</sup> (for when Gentiles, who have no law, do by nature the things required by law, these, having no law, are a law to themselves; <sup>15</sup> who show the work of law written in their hearts, their conscience testifying with it, and between one another their thoughts accusing or also excusing;) <sup>16</sup> in the day when God will judge

Ver. 27. Desire: Or, lust.  
Ver. 30. Hateful to: Or, haters of.



the secrets of men, according to my gospel, through Jesus Christ.

<sup>17</sup> But if thou art called a Jew, and retest on law, and gloriest in God, <sup>18</sup> and knowest his will, and distinguishest the things that differ, being instructed out of the law; <sup>19</sup> and believest thyself to be a guide of the blind, a light of those who are in darkness, <sup>20</sup> an instructor of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; <sup>21</sup> thou then that teachest another, dost thou not teach thyself? thou that preachest a man should not steal, dost thou steal? <sup>22</sup> thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? <sup>23</sup> thou that gloriest in law, through the transgression of the law dishonorest thou God? <sup>24</sup> For, the name of God is blasphemed among the Gentiles because of you, as it is written.

<sup>25</sup> For circumcision indeed profits, if thou doest the law; but if thou art a transgressor of law, thy circumcision has become uncircumcision. <sup>26</sup> If then the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision? <sup>27</sup> And shall not the uncircumcision that is by nature, if it fulfils the law, judge thee, who with the letter and circumcision art a transgressor of law? <sup>28</sup> For he is not a Jew, who is one outwardly; nor is that circumcision, which is outward in the flesh. <sup>29</sup> But he is a Jew, who is one inwardly; and circumcision is that of the heart, in spirit not in letter; whose praise is not from men, but from God.

### CHAPTER III

<sup>1</sup> What then is the advantage of the Jew? Or what is the profit of circum-

cision? <sup>2</sup> Much every way; first, indeed, that they were intrusted with the oracles of God. <sup>3</sup> For what if some disbelieved? Shall their disbelief make void the faithfulness of God? <sup>4</sup> Far be it. But let God be true, and every man a liar, as it is written,

That thou mayest be justified in thy words,

And mayest overcome when thou art judged.

<sup>5</sup> But if our unrighteousness commends God's righteousness, what shall we say? Is God unrighteous who visits wrath? (I speak as a man.)

<sup>6</sup> Far be it! For then how shall God judge the world? <sup>7</sup> For if the truth of God, through my lie, abounded unto his glory, why am I also still judged as a sinner? <sup>8</sup> And why should we not (as we are slanderously reported, and as some affirm that we say,) do evil, that good may come? Whose condemnation is just.

<sup>9</sup> What then? Are we better? No, in no wise; for we before charged, that both Jews and Greeks are all under sin. <sup>10</sup> As it is written,

There is none righteous, no, not one;

<sup>11</sup> There is none that understands, There is none that seeks after God;

<sup>12</sup> They are all gone out of the way, they are together become unprofitable;

There is none that does good, there is not so much as one;

<sup>13</sup> Their throat is an open sepulchre; With their tongues they have used deceit;

The poison of asps is under their lips;

<sup>14</sup> Whose mouth is full of cursing and bitterness;

<sup>15</sup> Their feet are swift to shed blood;

<sup>16</sup> Destruction and misery are in their ways;

<sup>17</sup> And the way of peace they have not known;

<sup>18</sup> There is no fear of God before their eyes.

<sup>19</sup> Now we know that whatever the law says, it speaks to those under the law; that every mouth may be stopped, and all the world may be subject to condemnation before God.

<sup>20</sup> Because by works of law no flesh will be justified in his sight; for through law is knowledge of sin.

<sup>21</sup> But now, apart from law, a righteousness of God has been manifested, being witnessed by the law and the prophets; <sup>22</sup> even a righteousness of God through faith in Jesus Christ, to all that believe; for there is no distinction; <sup>23</sup> for all have sinned, and fall short of the glory of God; <sup>24</sup> being justified freely by his grace, through the redemption that is in Christ Jesus; <sup>25</sup> whom God set forth as a propitiation, through faith, in his blood, for the exhibition of his righteousness, because of the passing over of the sins formerly committed during the forbearance of God; <sup>26</sup> for the exhibition of his righteousness in this present time, that he may be righteous, and the justifier of him who believes in Jesus.

<sup>27</sup> Where then is the glorying? It is excluded. By what kind of law? Of works? Nay; but by a law of faith.

<sup>28</sup> For we reckon that a man is justified by faith apart from works of law. <sup>29</sup> Or is God the God of Jews only? Is he not also of Gentiles? Yes, of Gentiles also; <sup>30</sup> since God is one, who will justify the Circumcision by faith, and the Uncircumcision through faith. <sup>31</sup> Do we then make void law through faith? Far be it! Yea, we establish law.

## CHAPTER IV

<sup>1</sup> What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup> For if Abraham was justified by works, he has ground of glorying; but [it is] not towards God. <sup>3</sup> For what says the Scripture? And Abraham believed God, and it was reckoned to him for righteousness. <sup>4</sup> Now to him that works, the reward is not reckoned as of grace, but as of debt. <sup>5</sup> But to him that works not, but believes on him who justifies the ungodly, his faith is reckoned for righteousness. <sup>6</sup> As also David speaks of the happiness of the man, to whom God reckons righteousness, apart from works,

<sup>7</sup> Happy those, whose iniquities have been forgiven,  
And whose sins have been covered;

<sup>8</sup> Happy the man to whom the Lord will not reckon sin!

<sup>9</sup> Comes this happiness then on the Circumcision, or also on the Uncircumcision? For we say, Faith was reckoned to Abraham for righteousness. <sup>10</sup> How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision; that he might be father of all that believe while in uncircumcision, that the righteousness might be reckoned to them also; <sup>12</sup> and father of circumcision to those who not only are of the Circumcision, but who also walk in the steps of the faith of our father Abraham, which he had while in uncircumcision.

<sup>13</sup> For not through law was the promise to Abraham, or to his seed,

Ver. 22. After the words, to all some documents add, and upon all.

Ver. 24. Freely: Or, gratuitously.

Ver. 30. The Circumcision here and elsewhere means the Jews, and the Uncircumcision, the Gentiles.



that he should be heir of the world, but through righteousness of faith. <sup>14</sup> For if those that are of law are heirs, faith is made void, and the promise is made of no effect. <sup>15</sup> For the law works wrath; but where there is no law, neither is there transgression. <sup>16</sup> For this cause it is of faith, that it may be according to grace; in order that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, <sup>17</sup> (as it is written, A father of many nations have I made thee,) before God whom he believed, who makes alive the dead, and calls the things that are not as though they were; <sup>18</sup> who against hope believed in hope, to the end that he might become father of many nations, according to that which was spoken, So shall thy seed be. <sup>19</sup> And being not weakened in faith, he considered his own body already dead, being about a hundred years old, and the deadness of Sarah's womb; <sup>20</sup> but in view of the promise of God he wavered not through unbelief, but was made strong in faith, giving glory to God, <sup>21</sup> and being fully assured, that what he had promised he was able also to perform. <sup>22</sup> Wherefore also it was reckoned to him for righteousness. <sup>23</sup> And it was not written for his sake alone, that it was reckoned to him; <sup>24</sup> but for ours also, to whom it will be reckoned, if we believe on him who raised Jesus our Lord from the dead; <sup>25</sup> who was delivered up for our trespasses, and was raised for our justification.

## CHAPTER V

<sup>1</sup> Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ; <sup>2</sup> through

whom we have had our access also by faith into this grace in which we stand, and let us exult in hope of the glory of God. <sup>3</sup> And not only so, but let us exult in afflictions also; knowing that affliction works patience; <sup>4</sup> and patience approval; and approval hope; <sup>5</sup> and hope makes not ashamed; because the love of God has been poured forth in our hearts, through the Holy Spirit which was given to us.

<sup>6</sup> For when we were yet weak, in due season Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die; though, for the good man, perhaps some one does even dare to die. <sup>8</sup> But God commends his own love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup> Much more therefore, being now justified by his blood, we shall be saved from the wrath through him. <sup>10</sup> For if, being enemies, we were reconciled to God through the death of his Son; much more, being reconciled, shall we be saved by his life; <sup>11</sup> and not only so, but also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

<sup>12</sup> Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned;—<sup>13</sup> for until the law sin was in the world; but sin is not reckoned when there is no law. <sup>14</sup> But yet death reigned from Adam until Moses, even over those who sinned not after the likeness of Adam's transgression, who is a type of the Coming One.—<sup>15</sup> But not as the trespass, so also is the gift: for if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many. <sup>16</sup> And not as through

V. Ver. 3. Exult: Gr., glory.

Ver. 3.4. Patience: See note on Luke 8:15.

Ver. 11. Exulting: Gr., glorying.

one that sinned, is the gift; for the judgment came of one [trespass] unto condemnation, but the gift came of many trespasses unto justification. <sup>17</sup> For if by the trespass of the one, death reigned through the one; much more those who receive the abundance of the grace, and of the gift of righteousness, will reign in life through the one, Jesus Christ.

<sup>18</sup> So then, as through one trespass it came to all men unto condemnation; so also through one righteous act it came to all men unto justification of life. <sup>19</sup> For as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the one will the many be constituted righteous. <sup>20</sup> But the law came in besides, that the trespass might abound. But where sin abounded, grace superabounded; <sup>21</sup> that as sin reigned in death, so also might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

## CHAPTER VI

<sup>1</sup> What then shall we say? Are we to continue in sin, that grace may abound? <sup>2</sup> Far be it! How shall we, who died to sin, live any longer therein? <sup>3</sup> Or, are ye ignorant, that all we who were baptized (immersed) into Christ Jesus were baptized (immersed) into his death? <sup>4</sup> We were buried therefore with him through our baptism (immersion) into his death, that as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. <sup>5</sup> For if we have become united with the likeness of his death, we shall be with that of his resurrection also; <sup>6</sup> knowing this, that our old man was crucified with him, that the

body of sin might be destroyed, in order that we might no more be in bondage to sin. <sup>7</sup> For he that died has been justified from sin. <sup>8</sup> And if we died with Christ, we believe that we shall also live with him; <sup>9</sup> knowing that Christ, being raised from the dead, dies no more; death has dominion over him no more. <sup>10</sup> For the death that he died, he died to sin once for all; but the life that he lives, he lives to God. <sup>11</sup> Thus reckon ye also yourselves to be dead to sin, but alive to God in Christ Jesus.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey its desires; <sup>13</sup> nor present your members to sin as weapons of unrighteousness; but present yourselves to God, as alive from the dead, and your members to God as weapons of righteousness. <sup>14</sup> For sin shall not have dominion over you; for ye are not under law, but under grace.

<sup>15</sup> What then? Are we to sin, because we are not under law, but under grace? Far be it! <sup>16</sup> Know ye not, that to whom ye present yourselves servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But thanks be to God, that [whereas] ye were servants of sin, ye became obedient from the heart to that form of teaching unto which ye were appointed; <sup>18</sup> and being made free from sin, became servants of righteousness. <sup>19</sup> I speak after the manner of men, because of the infirmity of your flesh. For as ye presented your members servants to uncleanness, and to iniquity unto iniquity; so now present your members servants to righteousness unto sanctification. <sup>20</sup> For when ye were servants of sin, ye were free as to righteousness. <sup>21</sup> What fruit therefore had ye then in those things

VI. Ver. 4. Into: Or, unto.

Ver. 13. Weapons: Or, instruments. Compare 2 Cor. 10: 4.



of which ye are now ashamed? For the end of those things is death.<sup>22</sup> But now, being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.<sup>23</sup> For the wages of sin is death; but the gift of God is eternal life, in Christ Jesus our Lord.

## CHAPTER VII

<sup>1</sup> Or, are ye ignorant, brethren (for I am speaking to men who know law), that the law has dominion over the man for so long time as he lives?

<sup>2</sup> For the married woman is bound by law to the living husband; but if the husband dies, she is released from the law of the husband.<sup>3</sup> So then if, while the husband is living, she is married to another man, she shall be called an adulteress; but if the husband dies, she is free from the law, so that she is no adulteress, though she is married to another man.

<sup>4</sup> Wherefore, my brethren, ye also were made dead to the law through the body of Christ, that ye might be married to another, to him who was raised from the dead, in order that we might bear fruit to God.<sup>5</sup> For when we were in the flesh, the passions of sins, which were through the law, wrought in our members to bear fruit unto death.<sup>6</sup> But now we have been released from the law, having died to that in which we were held; so that we serve in newness of the Spirit, and not in oldness of the letter.

<sup>7</sup> What then shall we say? Is the law sin? Far be it! But I should not have known sin, unless through law; for I should not know coveting, if the law did not say, Thou shalt not covet.<sup>8</sup> But sin, finding occasion through the commandment, wrought in me all manner of coveting. For apart from law, sin is dead.<sup>9</sup> And I was alive apart from law once; but

when the commandment came, sin revived, and I died.<sup>10</sup> And the commandment, which was unto life, that I found to be unto death.<sup>11</sup> For sin, finding occasion through the commandment deceived me, and through it slew me.<sup>12</sup> So that the law is holy, and the commandment holy and righteous and good.

<sup>13</sup> Did then that which is good become death to me? Far be it! But sin, that it might be shown to be sin, by working death to me through that which is good—that sin through the commandment might become exceedingly sinful.<sup>14</sup> For we know that the law is spiritual; but I am fleshly, sold under sin.<sup>15</sup> For what I perform, I know not; for not what I wish, that do I practise; but what I hate, that I do.<sup>16</sup> But if what I wish not, that I do, I consent to the law that it is good.<sup>17</sup> Now then, it is no longer I that perform it, but the sin that dwells in me.<sup>18</sup> For I know that there dwells not in me, that is, in my flesh, any good; for to wish is present with me; but to perform that which is good is not.<sup>19</sup> For the good that I wish, I do not; but the evil that I wish not, that I practise.<sup>20</sup> But if what I wish not, that I do, it is no more I that perform it, but the sin that dwells in me.<sup>21</sup> I find then the law, that, when I wish to do good, evil is present with me.<sup>22</sup> For I delight in the law of God after the inward man.<sup>23</sup> But I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.<sup>24</sup> Wretched man that I am! Who will deliver me from the body of this death?<sup>25</sup> Thanks be to God, through Jesus Christ our Lord. So then I myself with the mind serve the law of God, but with the flesh the law of sin.

CHAPTER VIII

<sup>1</sup> There is therefore now no condemnation to those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus set me free from the law of sin and death. <sup>3</sup> For—what the law could not do, in that it was weak through the flesh—God, sending his own Son in the likeness of sinful flesh and for sin, [did, and] condemned sin in the flesh; <sup>4</sup> that the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit. <sup>5</sup> For those who are according to the flesh mind the things of the flesh; but those who are according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind of the flesh is death; but the mind of the Spirit is life and peace. <sup>7</sup> Because the mind of the flesh is enmity against God; for it does not subject itself to the law of God, neither indeed can it; <sup>8</sup> and those who are in the flesh can not please God.

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. And if any one has not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. <sup>11</sup> And if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will make alive your mortal bodies also, because of his Spirit that dwells in you.

<sup>12</sup> So then, brethren, we are debtors, not to the flesh, to live according to the flesh. <sup>13</sup> For if ye are living according to the flesh, ye are going to die; but if by the Spirit ye put to death the deeds of the body, ye will live. <sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For ye did not receive a spirit of bondage again unto fear; but

ye received a spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit himself testifies with our spirit, that we are children of God; <sup>17</sup> and if children, also heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.

<sup>18</sup> For I reckon that the sufferings of this present time are of no account, in comparison with the glory which is going to be revealed for us. <sup>19</sup> For the earnest longing of the creation is waiting for the revelation of the sons of God. <sup>20</sup> For the creation was made subject to vanity, not by its own will, but because of him who made it subject, in hope <sup>21</sup> that the creation itself also will be set free from the bondage of corruption into the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and travails in pain together until now. <sup>23</sup> And not only so, but ourselves also, though we have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body.

<sup>24</sup> For by hope we were saved; but hope seen is not hope; for what one sees, why does he also hope for? <sup>25</sup> But if we hope for what we do not see, we wait for it with patience. <sup>26</sup> And in like manner the Spirit also helps our weakness; for we know not what to pray for as we ought; but the Spirit himself makes intercession for us with groanings which can not be uttered. <sup>27</sup> And he who searches the hearts knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of God. <sup>28</sup> And we know that all things work together for good to those who love God, to those who are called according to his purpose. <sup>29</sup> Because whom he foreknew, he al-

Ver. 3. [did, and] condemned: Or, did by condemning.  
Ver. 11. Because of: Many documents read, through.



so predestinated to be conformed to the image of his Son, that he might be the first born among many brethren. <sup>30</sup> And whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

<sup>31</sup> What then shall we say to these things? If God is for us, who is against us? <sup>32</sup> He who spared not his own Son, but delivered him up for us all, how will he not also with him freely give us all things? <sup>33</sup> Who will lay anything to the charge of God's elect? God is he that justifies; <sup>34</sup> who is he that condemns? Christ is he that died, yea rather, was raised, who is also at the right hand of God, who also intercedes for us. <sup>35</sup> Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for slaughter.

<sup>37</sup> Nay, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am persuaded, that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, <sup>39</sup> nor height nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

## CHAPTER IX

<sup>1</sup> I say the truth in Christ, I lie not, my conscience also testifying with me in the Holy Spirit, <sup>2</sup> that I have great grief and unceasing anguish in my heart. <sup>3</sup> For I could wish to be myself accursed from Christ for my brethren, my kinsmen according to the flesh; <sup>4</sup> who are Israelites; whose

is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; <sup>5</sup> whose are the fathers, and of whom as to the flesh is the Christ, who is over all, God blessed forever. Amen.

<sup>6</sup> But not as though the word of God has failed. For not all they are Israel, who are of Israel; <sup>7</sup> neither, because they are Abraham's seed, are they all children; but, In Isaac shall thy seed be called. <sup>8</sup> That is, not they who are the children of the flesh are children of God; but the children of the promise are reckoned as seed. <sup>9</sup> For the word of promise is this, At this season I will come, and Sarah shall have a son. <sup>10</sup> And not only so; but when Rebecca also had conceived by one, our father Isaac, (<sup>11</sup> for they being not yet born, nor having done anything good or evil, that the purpose of God according to election might stand, not of works, but of him who calls), <sup>12</sup> it was said to her, The elder shall serve the younger. <sup>13</sup> Even as it is written,

Jacob I loved,

But Esau I hated.

<sup>14</sup> What then shall we say? Is there unrighteousness with God? Far be it!

<sup>15</sup> For he says to Moses, I will have mercy on whomsoever I have mercy, and I will have compassion on whomsoever I have compassion. <sup>16</sup> So then it is not of him who wills, nor of him who runs, but of God who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, For this very purpose did I raise thee up, that I might show forth my power in thee, and that my name might be announced in all the earth. <sup>18</sup> So then, on whom he will he has mercy, and whom he will he hardens.

<sup>19</sup> Thou wilt say then to me, Why then does he still find fault? For who resists his will? <sup>20</sup> Nay but, O man,

Ver. 34. Intercedes: The Greek word carries the idea not merely of intercession, but of doing business with one person on behalf of another.

who art thou that repliest against God? Shall the thing formed say to him who formed it, Why didst thou make me thus? <sup>21</sup> Has not the potter a right over the clay, out of the same lump to make one part a vessel unto honor; and another unto dishonor? <sup>22</sup> And what if God, willing to show forth his wrath, and to make known his power, endured in much long-suffering vessels of wrath fitted for perdition; <sup>23</sup> and that he might make known the riches of his glory on vessels of mercy, which he before prepared for glory; <sup>24</sup> whom he also called, even us, not from Jews only, but also from Gentiles? <sup>25</sup> As he says also in Hosea,

I will call that my people, which was not my people;

And her beloved, who was not beloved.

<sup>26</sup> And it shall be, that in the place where it was said to them, Ye are not my people, there will they be called, Sons of the living God. <sup>27</sup> And Isaiah cries aloud concerning Israel,

If the number of the sons of Israel be as the sand of the sea, It is the remnant that will be saved;

<sup>28</sup> For the Lord will do a work on the earth,

Completing it and cutting it short.

<sup>29</sup> And as Isaiah has said before,

If the Lord of Sabaoth had not left us a seed,

We should have become as Sodom,

And been made like to Gomorrah.

<sup>30</sup> What then shall we say? That Gentiles, who were not following after righteousness, obtained righteousness, but righteousness which is of faith; <sup>31</sup> but Israel, following after a law of righteousness, did not arrive at [such] a law. <sup>32</sup> Wherefore? Because [they sought it] not by faith,

but as if it were by works of law. They stumbled against the stone of stumbling; <sup>33</sup> as it is written,

Behold, I lay in Zion a stone of stumbling,

And a rock of offense;

And he that believes on him shall not be put to shame.

## CHAPTER X

<sup>1</sup> Brethren, my heart's desire and prayer to God on their behalf, is that they may be saved. <sup>2</sup> For I testify for them, that they have a zeal for God, but not according to knowledge. <sup>3</sup> For being ignorant of the righteousness of God, and seeking to establish their own, they did not subject themselves to the righteousness of God. <sup>4</sup> For Christ is the end of law for righteousness to every one that believes.

<sup>5</sup> For Moses writes that the man who has done the righteousness which is of the law, shall live in it. <sup>6</sup> But the righteousness which is of faith says thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down;) <sup>7</sup> or, Who shall descend into the abyss? (that is, to bring up Christ from the dead.) <sup>8</sup> But what says it? The word is near thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach; <sup>9</sup> because, if thou confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup> For the Scripture says, Whoever believes on him shall not be put to shame. <sup>12</sup> For there is no distinction between Jew and Greek; for the same one is Lord of all, rich toward all that call on him; <sup>13</sup> for every one who calls on the name of

Ver. 29. Of Sabaoth: i. e., of hosts.



the Lord will be saved. <sup>14</sup> How then are they to call on him in whom they believed not? And how are they to believe in him of whom they heard not? And how are they to hear without a preacher? <sup>15</sup> And how are they to preach, unless they are sent forth? As it is written,

How beautiful are the feet of those who bring good news of good things!

<sup>16</sup> But they did not all obey the good news. For Isaiah says, Lord, who believed our report? <sup>17</sup> So then faith comes of hearing, and hearing through the word of Christ. <sup>18</sup> But I say, did they not hear? Yes, verily;

Their sound went out into all the earth,

And their words to the ends of the inhabited earth.

<sup>19</sup> But I say, did Israel not know? First Moses says,

I will provoke you to jealousy by those who are no people,

By a nation without understanding I will provoke you to anger.

<sup>20</sup> But Isaiah is very bold, and says, I was found by those who sought me not;

I became manifest to those who asked not after me.

<sup>21</sup> But as to Israel he says,

All the day long, I spread out my hands

To a disobedient and gainsaying people.

## CHAPTER XI

<sup>1</sup> I say then, did God cast away his people? Far be it! For I also am an Israelite, from the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God did not cast away his people that he foreknew. Or know ye not what the Scripture says in the story of Elijah? How he intercedes with God against Israel, saying, <sup>3</sup> Lord, they have

killed thy prophets, have digged down thine altars, and I am left alone, and they seek my life. <sup>4</sup> But what says the answer of God to him? I have left to myself seven thousand men, who have not bowed the knee to Baal. <sup>5</sup> Even so then, at this present time also, there is a remnant according to the election of grace. <sup>6</sup> And if by grace, it is no longer of works; otherwise the grace becomes no longer grace. But if of works, it is no longer grace; otherwise the work is no longer work.

<sup>7</sup> What then? What Israel seeks, that he obtained not; but the election obtained it, and the rest were hardened. <sup>8</sup> And it is written,

God gave them a spirit of stupor, Eyes that they should not see, And ears that they should not hear,

Unto this very day.

<sup>9</sup> And David says,

Let their table be made a snare, and a trap,

And a stumbling-block, and a recompense to them;

<sup>10</sup> Let their eyes be darkened, that they may not see,

And bow thou down their back always.

<sup>11</sup> I say then, did they stumble in order that they might fall? Far be it! But by their trespass salvation is come to the Gentiles, to provoke them to rivalry. <sup>12</sup> Now if their trespass is the riches of the world, and their diminution the riches of the Gentiles, how much more their fullness? <sup>13</sup> But I am speaking to you the Gentiles. Inasmuch then as I am an apostle of the Gentiles, I glorify my ministry; <sup>14</sup> if by any means I may provoke to rivalry my flesh, and save some of them. <sup>15</sup> For if the casting away of them is the reconciling of the world, what shall the receiving of

XI. Ver. 6. Many ancient documents omit the second sentence of this verse.  
Ver. 11, 14. Rivalry: Or, jealousy.

them be, but life from the dead?

<sup>16</sup> And if the first-fruit is holy, so is the mass; and if the root is holy, so are the branches. <sup>17</sup> And if some of the branches were broken off, and thou, being a wild olive-branch, wast grafted in among them, and became a partaker with them of the root of the fatness of the olive-tree; <sup>18</sup> exult not over the branches. But if thou exultest, it is not thou that bearest the root, but the root thee. <sup>19</sup> Thou wilt say then, Branches were broken off, that I might be grafted in. <sup>20</sup> Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear; <sup>21</sup> for if God spared not the natural branches, neither will he spare thee.

<sup>22</sup> Behold then God's kindness and severity; toward those who fell, severity; but toward thee, God's kindness, if thou continue in his kindness; otherwise, thou also shalt be cut off.

<sup>23</sup> And they also, if they continue not in their unbelief, shall be grafted in; for God is able to graft them in again.

<sup>24</sup> For if thou wast cut out of that which is by nature a wild olive-tree and wast grafted contrary to nature into a good olive-tree; how much more shall these, who are the natural branches, be grafted into their own olive-tree?

<sup>25</sup> For I do not wish you, brethren, to be ignorant of this mystery, lest ye be wise in your own conceits, that hardness [of heart] has come upon Israel in part, until the fulness of the Gentiles comes in. <sup>26</sup> And so all Israel will be saved; as it is written,

There will come out of Zion the Deliverer;

He will turn away ungodliness from Jacob;

<sup>27</sup> And this is the covenant from me unto them,

When I shall take away their sins.

<sup>28</sup> As concerning the gospel, they

are enemies for your sake; but as concerning the election, they are beloved for the fathers' sake.

<sup>29</sup> For the gifts and the calling of God are not repented of. <sup>30</sup> For just as ye in times past disobeyed God, but have now obtained mercy by their disobedience; <sup>31</sup> so have these also now disobeyed, that by the mercy shown to you they also may now obtain mercy. <sup>32</sup> For God shut up all unto disobedience, that he might have mercy on all.

<sup>33</sup> Oh, the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

<sup>34</sup> For,

Who knew the mind of the Lord?  
Or who became his counselor?

<sup>35</sup> Or who first gave to him, and it shall be given back to him again?

<sup>36</sup> For from him, and through him, and for him, are all things; to him be the glory forever. Amen.

## CHAPTER XII

<sup>1</sup> I exhort you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well pleasing to God, which is your rational service. <sup>2</sup> And be not conformed to this age, but be transfused by the renewing of your mind, that ye may discern what is the will of God, the good and well pleasing and perfect.

<sup>3</sup> For I say, through the grace that was given me, to every one that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God divided to each one a measure of faith. <sup>4</sup> For even as we have many members in one body, and all the members have not the same office; <sup>5</sup> so we, the many, are one body in Christ, and severally members one of another; <sup>6</sup> and hav-



ing gifts differing according to the grace that is given to us, whether prophecy; let it be according to the proportion of our faith; <sup>7</sup> or service, in the service; or he that teaches, in the teaching; <sup>8</sup> or he that exhorts, in the exhortation; he that gives to the needy, in singleness of mind; he that leads, in diligence; he that shows mercy, in cheerfulness.

<sup>9</sup> Let love be unfeigned. Abhor that which is evil; cleave to that which is good. <sup>10</sup> In brotherly love be tenderly affectionate one to another; in honor preferring one another; <sup>11</sup> in diligence not slothful; in spirit fervent; serving the Lord; <sup>12</sup> in hope rejoicing; in affliction enduring; in prayer persevering; <sup>13</sup> communicating to the necessities of the saints; given to hospitality. <sup>14</sup> Bless those who persecute you; bless, and curse not. <sup>15</sup> Rejoice with those who rejoice; weep with those who weep. <sup>16</sup> Be of the same mind one toward another. Set not your mind on high things, but be inclined to lowly things. Become not wise in your own conceit. <sup>17</sup> Recompense to no one evil for evil. Provide things honorable in the sight of all men. <sup>18</sup> If it be possible, as far as depends on you, be at peace with all men. <sup>19</sup> Avenge not yourselves, beloved, but give place to the wrath [of God]. For it is written, To me belongs vengeance; I will recompense, saith the Lord. <sup>20</sup> But,

If thine enemy hungers, feed him;  
If he thirsts, give him drink.

For, in doing this,  
Thou wilt heap coals of fire on his head.

<sup>21</sup> Be not overcome by evil, but overcome evil with good.

## CHAPTER XIII

<sup>1</sup> Let every soul submit himself to

the [civil] authorities that are over him. For there is no authority but from God; and those that exist have been appointed by God. <sup>2</sup> So that he that sets himself against the authority, resists the ordinance of God; and they that resist will receive to themselves condemnation. <sup>3</sup> For rulers are not a terror to the good work, but to the evil. And dost thou wish not to fear the authority? Do that which is good, and thou wilt have praise from him; <sup>4</sup> for he is God's minister to thee for good. But if thou do that which is evil, fear, for he bears not the sword in vain; for he is God's minister, an avenger for wrath to him that does evil. <sup>5</sup> Wherefore it is necessary to submit yourselves, not only because of the wrath, but also because of conscience.

<sup>6</sup> For, on this account ye pay tribute also; for they are God's ministers, attending continually to this very thing. <sup>7</sup> Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. <sup>8</sup> Owe no one anything, but to love one another; for he that loves another has fulfilled the law. <sup>9</sup> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there is any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. <sup>10</sup> Love works no ill to one's neighbor; therefore love is the fulfillment of the law. <sup>11</sup> And this, knowing the season, that it is high time already for you to be awaked out of sleep; for now is our salvation nearer than when we believed. <sup>12</sup> The night is far advanced, the day is at hand. Let us therefore put off the works of darkness, and let us put on the armor

Ver. 16. Be inclined to: Gr., be carried away with.

XIII. Ver. 7. Custom: Or, taxes.

Ver. 12. Armor: Gr., weapons.

of light. <sup>13</sup> Let us walk becomingly, as in the day; not in reveling and drunkenness, not in lewdness and wantonness, not in strife and jealousy; <sup>14</sup> but put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil its desires.

## CHAPTER XIV

<sup>1</sup> Him that is weak in the faith receive; not for decisions of disputes.

<sup>2</sup> One believes that he may eat all things; but he that is weak eats herbs.

<sup>3</sup> Let not him that eats despise him that eats not; and let not him that eats not judge him that eats; for God received him. <sup>4</sup> Who art thou that judgest another's servant? To his own lord he stands or falls. But he shall be made to stand; for the Lord is able to make him stand.

<sup>5</sup> One man esteems one day above another; another esteems every day alike. Let each one be fully persuaded in his own mind. <sup>6</sup> He that regards the day, regards it to the Lord; and he that eats, eats to the Lord, for he gives thanks to God; and he that eats not, to the Lord he eats not, and gives thanks to God. <sup>7</sup> For no one of us lives to himself, and no one dies to himself. <sup>8</sup> For if we live, we live to the Lord; and if we die, we die to the Lord; whether we live therefore, or die, we are the Lord's. <sup>9</sup> For to this end Christ died, and lived, that he might be Lord of both dead and living. <sup>10</sup> But thou, why dost thou judge thy brother? Or thou also, why dost thou despise thy brother? For we shall all stand before the judgment-seat of God. <sup>11</sup> For it is written, As I live, says the Lord, to me every knee shall bow, and every tongue shall confess to God. <sup>12</sup> So then, each one of us will give account concerning himself to God.

<sup>13</sup> Let us therefore no longer judge one another; but judge this rather, not to put a stumbling-block, or an occasion to fall, in a brother's way. <sup>14</sup> I know, and am persuaded in the Lord Jesus, that nothing is defiled in itself; but to him that accounts anything to be defiled, to him it is defiled. <sup>15</sup> But if because of food thy brother is aggrieved, thou no longer walkest in accordance with love. Do not by thy food destroy him for whom Christ died. <sup>16</sup> Let not then your good be evil spoken of. <sup>17</sup> For the kingdom of God is not food and drink; but righteousness, and peace, and joy in the Holy Spirit. <sup>18</sup> For he that in these things serves Christ, is well pleasing to God and approved by men. <sup>19</sup> So then, let us pursue the things which make for peace, and things by which one may build up another. <sup>20</sup> Do not, for the sake of food, destroy the work of God. All things indeed are clean; but it is evil for that man who by eating makes another stumble. <sup>21</sup> It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbles, or is made to offend, or is weak. <sup>22</sup> Hast thou faith? Have it to thyself before God. Happy is he that judges not himself in that which he approves. <sup>23</sup> And he that doubts is condemned if he eat, because it is not of faith; and all that is not of faith is sin.

## CHAPTER XV

<sup>1</sup> Now we, the strong, ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup> Let each one of us please his neighbor, for his good, to upbuilding. <sup>3</sup> For Christ also pleased not himself; but, as it is written, The reproaches of those who reproached thee, fell on me. <sup>4</sup> For

XIV. Ver. 2. Herbs: Or, vegetables.

Ver. 11. Confess to God: Compare Phil. 2:11.



whatever things were written in former times were written for our instruction, that we through patience and through consolation of the Scriptures may have hope. <sup>5</sup> And the God of patience and consolation grant you to be of the same mind one with another, according to Christ Jesus; <sup>6</sup> that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.

<sup>7</sup> Wherefore receive one another, as Christ also received you, to the glory of God. <sup>8</sup> For I say that Christ has been made a minister of the circumcision, in behalf of God's truth, that he might confirm the promises made to the fathers; <sup>9</sup> and that the Gentiles might glorify God for his mercy; as it is written,

For this cause I will confess to thee among Gentiles,  
And will sing to thy name.

<sup>10</sup> And again he says,  
Rejoice, ye Gentiles, with his people.

<sup>11</sup> And again,  
Praise the Lord, all ye Gentiles;  
And let all the peoples extol him.

<sup>12</sup> And again, Isaiah says,  
There shall be the root of Jesse,  
And he who rises up to rule over Gentiles;  
On him will Gentiles place their hope.

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye yourselves also are full of goodness, filled with all knowledge, able to admonish one another also. <sup>15</sup> But I write the more boldly to you, in part as putting you in mind, because of the grace that was given to me by God, <sup>16</sup> that I should be a minister of Christ Jesus to the Gentiles, ministering in the

gospel of God, that the offering up of the Gentiles may become acceptable, being sanctified by the Holy Spirit. <sup>17</sup> I have therefore my glorying in Christ Jesus, as to things pertaining to God. <sup>18</sup> For I will venture to speak only of those things which Christ wrought through me, to bring the Gentiles to obedience, by word and work, <sup>19</sup> in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and around as far as Illyricum, I have fully preached the gospel of Christ; <sup>20</sup> yea, making it my ambition so to preach the gospel, not where Christ was named, that I might not build upon another's foundation; <sup>21</sup> but as it is written,

They to whom nothing was announced concerning him shall see,

And they that have not heard shall understand.

<sup>22</sup> For which cause also, these many times, I was hindered from coming to you. <sup>23</sup> But now having no longer a place in these regions, and having a longing these many years to come to you, <sup>24</sup> whenever I go to Spain;—for I hope in passing through to see you, and to be sent forward thither by you, if first I have been satisfied in a measure with your company. <sup>25</sup> But now I am going to Jerusalem to minister to the saints. <sup>26</sup> For Macedonia and Achaia thought it good to make some contribution for the poor among the saints who are in Jerusalem. <sup>27</sup> For they thought it good; and their debtors are they. For if the Gentiles have shared in their spiritual things, they ought also to minister to them in things of the flesh. <sup>28</sup> When therefore I have performed this, and have sealed to them this fruit, I will go on by you to Spain. <sup>29</sup> And I know that, when I

Ver. 16. Ministering: Gr., ministering in the manner of a priest.

come to you, I shall come in the fullness of the blessing of Christ.

<sup>30</sup> And I exhort you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in your prayers to God for me; <sup>31</sup> that I may be delivered from the unbelieving in Judæa; and that my ministry for Jerusalem may prove acceptable to the saints; <sup>32</sup> that I may come in joy to you through the will of God, and may with you be refreshed. <sup>33</sup> And the God of peace be with you all. Amen.

## CHAPTER XVI

<sup>1</sup> I commend to you Phœbe our sister, who is a servant of the church which is at Cenchræa; <sup>2</sup> that ye receive her in the Lord in a way worthy of saints, and assist her in whatever matter she may have need of you; for she herself also has been a helper of many, and of myself.

<sup>3</sup> Salute Prisca and Aquila, my fellow-workers in Christ Jesus, <sup>4</sup> who for my life laid down their own necks; to whom not only I give thanks, but also all the churches of the Gentiles; <sup>5</sup> and salute the church that is in their house.

Salute Epenetus, my beloved, who is the first-fruits of Asia unto Christ.

<sup>6</sup> Salute Mary, who bestowed much labor on you. <sup>7</sup> Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are held in high repute by the apostles, who were in Christ even before me. <sup>8</sup> Salute Ampliatus, my beloved in the Lord. <sup>9</sup> Salute Urbanus, our fellow-worker in Christ, and Stachys, my beloved. <sup>10</sup> Salute Apelles, the approved in Christ. Salute those who are of the

household of Aristobulus. <sup>11</sup> Salute Herodion, my kinsman. Salute those of the household of Narcissus who are in the Lord. <sup>12</sup> Salute Tryphæna and Tryphosa who labor in the Lord. Salute Persis the beloved who labored much in the Lord. <sup>13</sup> Salute Rufus, the elect in the Lord, and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. <sup>15</sup> Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup> Salute one another with a holy kiss. All the churches of Christ salute you.

<sup>17</sup> Now I exhort you, brethren, to mark those who are causing divisions and occasions of stumbling, contrary to the teaching which ye learned, and turn away from them. <sup>18</sup> For they that are such serve not our Lord Christ, but their own belly, and through their kind and smooth speech deceive the hearts of the guileless. <sup>19</sup> For your obedience is come abroad unto all men. I rejoice therefore over you; but I wish you to be wise as to that which is good, and simple as to that which is evil. <sup>20</sup> And the God of peace will bruise Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow-worker, salutes you, and Lucius, and Jason, and Sosipater, my kinsmen. <sup>22</sup> I, Tertius, who write the letter, salute you in the Lord. <sup>23</sup> Gaius my host, and of the whole church, salutes you. Erastus the treasurer of the city salutes you, and Quartus the brother.

<sup>25</sup> Now to him who is able to establish you, according to my gospel and the preaching of Jesus Christ, according to the revelation of the mys-

XVI. Ver. 1. Servant, or deaconess.

Ver. 5. Asia: A Roman province comprising a large part of Western Asia Minor. So elsewhere.

Ver. 7. Junias: Or, possibly, Junia.

Ver. 20. Bruise: Compare Gen. 3:15.

Ver. 23. Some ancient documents insert ver. 24, The grace of our Lord Jesus Christ be with you, Amen, and omit the like words in ver. 20.



tery kept in silence during eternal ages <sup>26</sup> but now made manifest, and through prophetic Scriptures, according to the commandment of the eternal God, made known to all nations for obedience to the faith;—<sup>27</sup> to God only wise, through Jesus Christ, to him be the glory forever. Amen.

## THE FIRST LETTER OF PAUL TO THE CORINTHIANS

### CHAPTER I

<sup>1</sup> Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, <sup>2</sup> to the church of God which is in Corinth, those who are sanctified in Christ Jesus, called to be saints, with all that call on the name of our Lord Jesus Christ in every place, their [Lord] and ours; <sup>3</sup> Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

<sup>4</sup> I thank my God always on your behalf, for the grace of God which was given you in Christ Jesus; <sup>5</sup> that in everything ye were made rich in him, in all speech and all knowledge; <sup>6</sup> even as the testimony of Christ was confirmed in you; <sup>7</sup> so that ye fall short in no gift, waiting for the revelation of our Lord Jesus Christ; <sup>8</sup> who will also confirm you unto the end, unaccused in the day of our Lord Jesus Christ. God is faithful through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

<sup>10</sup> But I exhort you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be made complete in the same mind, and in the same judgment. <sup>11</sup> For it has been made manifest to me concerning you, my brethren, by

those of the house of Chloe, that there are contentions among you. <sup>12</sup> I mean this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were ye baptized (immersed) into the name of Paul? <sup>14</sup> I give thanks that I baptized (immersed) no one of you, but Crispus and Gaius; <sup>15</sup> lest any one should say that ye were baptized (immersed) into my name. <sup>16</sup> And I baptized (immersed) also the household of Stephanas; besides, I know not whether I baptized (immersed) any other. <sup>17</sup> For Christ did not send me to baptize (immerse), but to preach the gospel; not in wisdom of speech, lest the cross of Christ should be made of no effect. <sup>18</sup> For the word of the cross is to those who are perishing, foolishness; but to us who are being saved, it is the power of God. <sup>19</sup> For it is written,

I will destroy the wisdom of the wise,

And will reject the discernment of the discerning.

<sup>20</sup> Where is the wise? Where is the scribe? Where is the disputer of this age? Did not God make foolish the wisdom of the world? <sup>21</sup> For since, in the wisdom of God, the world through its wisdom knew not God, God was

Ver. 27. Him: Gr., whom.

I. Ver. 10. In the name: Gr., through the name.

Ver. 13-15. Into: Or, unto.

pleased through the foolishness of preaching to save those who believe; <sup>22</sup> since both Jews ask for signs, and Greeks seek after wisdom, <sup>23</sup> but we preach Christ crucified, to Jews a stumbling-block, and to Gentiles foolishness, <sup>24</sup> but to those who are the called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

<sup>26</sup> For see your calling, brethren, that not many are wise according to the flesh, not many mighty, not many noble; <sup>27</sup> but the foolish things of the world God chose that he might put to shame the wise; and the weak things of the world God chose that he might put to shame the things which are strong; <sup>28</sup> and the base things of the world, and the things which are despised, God chose, and the things which are not, that he might bring to naught things that are; <sup>29</sup> that no flesh should glory before God. <sup>30</sup> But of him are ye in Christ Jesus, who from God was made wisdom to us—both righteousness and sanctification, and redemption; <sup>31</sup> that, as it is written, He that glories, let him glory in the Lord.

## CHAPTER II

<sup>1</sup> And I, when I came to you, brethren, came not according to excellency of word or of wisdom, proclaiming to you the testimony of God. <sup>2</sup> For I determined not to know anything among you, but Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness and in fear and in much trembling. <sup>4</sup> And my word and my preaching was not in persuasive words of wisdom, but in demonstration of the Spirit and of power; <sup>5</sup> that

your faith might not be in the wisdom of men, but in the power of God.

<sup>6</sup> But we speak wisdom among the perfect; yet a wisdom not of this age, nor of the rulers of this age, who are coming to naught. <sup>7</sup> But we speak God's wisdom in a mystery, the hidden wisdom which God predestinated before the ages to our glory; <sup>8</sup> which no one of the rulers of this age knows; for had they known it, they would not have crucified the Lord of glory; <sup>9</sup> but (as it is written),

Things which eye saw not, and ear heard not,

And that entered not into man's heart,

Whatsoever things God prepared for those who love him;

<sup>10</sup> but to us God revealed them through the Spirit, for the Spirit searches all things, even the depths of God. <sup>11</sup> For who among men knows the things of the man, but the spirit of the man, which is in him? So also the things of God no one knows, but the Spirit of God. <sup>12</sup> And we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us by God. <sup>13</sup> Which things also we speak, not in words taught by human wisdom, but in those taught by the Spirit; interpreting spiritual things to spiritual men.

<sup>14</sup> But a natural man receives not the things of the Spirit of God, for they are foolishness to him; and he can not know them, because they are spiritually judged. <sup>15</sup> But the spiritual man judges all things; but he himself is judged by no one. <sup>16</sup> For who has known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

II. Ver. 7. Mystery: See note on Matt. 13:11.



CHAPTER III

<sup>1</sup> And I, brethren, was not able to speak to you as spiritual, but as fleshly, as babes in Christ. <sup>2</sup> I fed you with milk, and not with solid food; for ye were not yet able to bear it; nay, not even now are ye able; <sup>3</sup> for ye are yet fleshly. For whereas there is among you envying and strife, are ye not fleshly, and do ye not walk as men? <sup>4</sup> For whenever one says, I am of Paul; and another, I am of Apollos; are ye not [mere] men? <sup>5</sup> What then is Apollos? and what is Paul? Servants through whom ye believed, and that as the Lord gave to each one. <sup>6</sup> I planted, Apollos watered; but God made it grow. <sup>7</sup> So then neither is he that plants anything, nor he that waters; but God who makes it grow. <sup>8</sup> And he that plants and he that waters are one; but each will receive his own wages according to his own labor. <sup>9</sup> For we are God's fellow-workers; ye are God's field, God's building.

<sup>10</sup> According to the grace of God which was given to me, as a wise master-builder I laid a foundation, and another builds thereon. But let each one take heed how he builds thereon. <sup>11</sup> For other foundation can no one lay than that which is laid, which is Jesus Christ. <sup>12</sup> And if any one builds on the foundation gold, silver, costly stones, wood, hay, stubble; <sup>13</sup> the work of each one will be made manifest; for the Day will show it, because it is revealed in fire, and the fire itself will prove of what sort each one's work is. <sup>14</sup> If any one's work which he builds thereon shall remain, he will receive wages. <sup>15</sup> If any one's work shall be burned up, he will suffer loss; but he himself will be saved; yet so as through fire.

IV. Ver. 3. Man's day, namely the present; in contrast with God's day of judgment. See Acts 17:31, Rom. 2:16.

<sup>16</sup> Know ye not that ye are God's temple, and that the Spirit of God dwells in you? <sup>17</sup> If any one destroys the temple of God, him will God destroy; for the temple of God is holy, and that ye are.

<sup>18</sup> Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool, that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, He that takes the wise in their craftiness. <sup>20</sup> And again,

The Lord knows the reasonings of the wise,

That they are vain.

<sup>21</sup> So then, let no one glory in men. For all things are yours; <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; <sup>23</sup> and ye are Christ's, and Christ is God's.

CHAPTER IV

<sup>1</sup> Let a man so account us, as servants of Christ and stewards of the mysteries of God. <sup>2</sup> Here moreover, it is required in stewards, that one be found faithful. <sup>3</sup> But with me it is a very little thing that I should be judged by you, or by man's day; nay, neither do I judge myself. <sup>4</sup> For I am conscious to myself of nothing; yet am I not hereby justified, but he that judges me is the Lord. <sup>5</sup> So then do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then will each one have his praise from God.

<sup>6</sup> And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us

ye may learn not to go beyond the things which are written, that ye be not puffed up each for the one against the other. <sup>1</sup>For who makes thee to differ? And what hast thou which thou didst not receive? But if thou didst receive it, why dost thou glory, as if thou hadst not received it? <sup>2</sup>Already ye are filled full, already ye become rich, apart from us ye reigned as kings; yea I wish that ye did reign, that we also might reign with you. <sup>3</sup>For I think, God set forth us the apostles last, as condemned to death; because we have become a spectacle to the world, both to angels and to men. <sup>4</sup>We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are glorious, but we are without honor. <sup>5</sup>Even until this present hour we both hunger and thirst and are naked and are buffeted and have no fixed abode; <sup>6</sup>and labor, working with our own hands; being reviled, we bless; being persecuted, we endure it; <sup>7</sup>being defamed, we exhort; we have become as the filth of the world, the offscouring of all things until now.

<sup>8</sup>I am not writing these things to shame you, but to admonish you as my beloved children. <sup>9</sup>For if ye have ten thousand tutors in Christ, yet not many fathers; for in Christ Jesus it was through the gospel I that begot you. <sup>10</sup>I exhort you therefore, become imitators of me. <sup>11</sup>For this very cause I sent to you Timothy, who is my child, beloved and faithful in the Lord, who will bring to your remembrance my ways which are in Christ, even as I teach everywhere in every church. <sup>12</sup>Now some were puffed up, as though I were not coming to you. <sup>13</sup>But I will come to you quickly, if the Lord will, and will know, not the word of those who are puffed up, but the power. <sup>14</sup>For

the kingdom of God is not in word, but in power. <sup>15</sup>What do ye wish? Shall I come to you with a rod, or in love and the spirit of gentleness?

## CHAPTER V

<sup>1</sup>It is generally reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you has his father's wife. <sup>2</sup>And ye are puffed up, and did not rather mourn, that he who did this deed might be taken away from among you. <sup>3</sup>For I verily, being absent in body but present in spirit, have already, as if present, judged him who has so wrought this; <sup>4</sup>in the name of our Lord Jesus, when ye are gathered together, and my spirit, with the power of our Lord Jesus, <sup>5</sup>to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord. <sup>6</sup>Your glorying is not good. Know ye not that a little leaven leavens the whole mass? <sup>7</sup>Cleanse out the old leaven, that ye may be a new mass, even as ye are unleavened. For our passover also, Christ, was sacrificed; <sup>8</sup>therefore let us keep the feast, not with old leaven, nor with the leaven of depravity and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup>I wrote to you, in my letter, not to keep company with fornicators; <sup>10</sup>yet not, altogether, with the fornicators of this world, or with the covetous and extortioners, or idolaters; for then ye must needs go out of the world. <sup>11</sup>But as it is, I wrote to you not to keep company, if any one called a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one not even to eat.

<sup>12</sup>For what have I to do with judging those who are without? Do not ye judge those who are within?

Ver. 15. Tutors: Gr., pedagogues, slaves who supervised the lives of boys and conducted them to and from school.



<sup>13</sup> But those who are without, God judges. Put away that wicked man from among yourselves.

## CHAPTER VI

<sup>1</sup> Dare any one of you, having a matter against another, go to law before the unrighteous, and not before the saints? <sup>2</sup> Or, know ye not that the saints will judge the world? And if the world is to be judged by you, are ye unworthy to judge the least matters? <sup>3</sup> Know ye not that we shall judge angels? How much more the things of this life? <sup>4</sup> If then ye have judgments about things of this life, set those to judge who are of no esteem in the church. <sup>5</sup> I speak to your shame. Is it so, that there can not be [found] among you even one wise man who will be able to judge between his brethren, <sup>6</sup> but brother goes to law with brother, and that before unbelievers? <sup>7</sup> Already, it is indeed a defect in you, that ye have law-suits one with another. Why not rather suffer wrong? <sup>8</sup> Why not rather be defrauded? But ye yourselves do wrong, and defraud, and that your brethren. <sup>9</sup> Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not led astray; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, <sup>10</sup> nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. <sup>11</sup> And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

<sup>12</sup> All things are lawful for me, but not all things are profitable; all things are lawful for me, but I will not be brought under the control of anything. <sup>13</sup> Foods for the stomach, and the stomach for foods; but God

will bring to nought both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. <sup>14</sup> And God both raised the Lord, and will raise up us through his power.

<sup>15</sup> Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? Far be it! <sup>16</sup> Or know ye not that he who is joined to the harlot is one body? For the two, says he, shall be one flesh. <sup>17</sup> But he that is joined to the Lord is one spirit. <sup>18</sup> Flee fornication. Every sin that a man commits is outside the body; but he that commits fornication, sins against his own body. <sup>19</sup> Or know ye not that your body is the Holy Spirit's temple, who is in you, whom ye have from God, and ye are not your own? <sup>20</sup> For ye were bought with a price; glorify God therefore in your body.

## CHAPTER VII

<sup>1</sup> Now concerning the things of which ye wrote: It is good for a man not to touch a woman; <sup>2</sup> but because of fornications, let each man have his own wife, and let each woman have her own husband. <sup>3</sup> Let the husband render to the wife her due; and in like manner the wife also to the husband. <sup>4</sup> The wife has not authority over her own body, but the husband; and in like manner the husband also has not authority over his own body, but the wife. <sup>5</sup> Defraud not one the other, unless it be by agreement for a season, that ye may give yourselves to prayer, and may again be together, that Satan may not tempt you on account of your incontinency. <sup>6</sup> But this I say by way of permission, not of command. <sup>7</sup> And I could wish all men to be even as myself. But each one has his own gift from God, one after this manner, and another after that.

<sup>8</sup> Now I say to the unmarried and the widows, it is good for them if they remain as I also am: <sup>9</sup> But if they have not self-control, let them marry; for it is better to marry than to burn. <sup>10</sup> And to the married I give command, not I, but the Lord,— That the wife depart not from the husband, <sup>11</sup> but if she even depart, let her remain unmarried, or let her be reconciled to her husband; and that the husband leave not his wife. <sup>12</sup> And to the rest say I, not the Lord: If any brother has an unbelieving wife, and she consents to dwell with him, let him not leave her. <sup>13</sup> And if any wife has an unbelieving husband, and he consents to dwell with her, let her not leave her husband. <sup>14</sup> For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; else your children are unclean; but as it is they are holy. <sup>15</sup> But if the unbelieving departs, let him depart. The brother or the sister is not under bondage in such cases; but God has called us in peace. <sup>16</sup> For what knowest thou, O wife, whether thou shalt save thy husband? Or what knowest thou, O husband, whether thou shalt save thy wife? <sup>17</sup> Only, as the Lord has divided to each one, as God has called each one, so let him walk. And so I ordain in all the churches. <sup>18</sup> Was any one called being circumcised? Let him not become uncircumcised. Has any one been called in uncircumcision? Let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. <sup>20</sup> Let each one abide in that calling in which he was called. <sup>21</sup> Wast thou called being a servant? Care not for it; but if thou even canst become free, use it rather. <sup>22</sup> For he that was called in the Lord, being a servant, is the Lord's freedman; in like manner also the freeman, when he is called, Christ's servant. <sup>28</sup> Ye were

bought with a price; become not servants of men. <sup>24</sup> Brethren, let each one abide with God in the condition in which he was called.

<sup>25</sup> Now concerning virgins I have no commandment of the Lord's; but I give a judgment, as having received mercy from the Lord to be trustworthy. <sup>26</sup> I think therefore that this is good on account of the impending necessity, that it is good for a man to be thus.

<sup>27</sup> Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

<sup>28</sup> But if thou even marry, thou hast not sinned; and if a virgin marry, she has not sinned. Yet such shall have affliction in the flesh; and I am sparing you.

<sup>29</sup> But this I say, brethren, the time is shortened; that henceforth both those who have wives be as though they had none; <sup>30</sup> and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; <sup>31</sup> and those that use the world, as not abusing it; for the fashion of this world is passing away. <sup>32</sup> But I wish you to be free from anxieties. The unmarried man is anxious for the things of the Lord, how he may please the Lord; <sup>33</sup> but he that is married is anxious for the things of the world, how he may please his wife. <sup>34</sup> There is a difference also between the wife and the virgin. The unmarried woman is anxious for the things of the Lord, that she may be holy both in body and spirit; but she that is married is anxious for the things of the world, how she may please her husband.

<sup>35</sup> And this I say for your own profit; not that I may put a constraint on you, but for that which is seemly, and that ye may attend upon the Lord without distraction. <sup>36</sup> But if any one thinks that he behaves him-

Ver. 21. Servant: Gr., bond-servant or slave; so generally.



self unseemly toward his virgin [daughter] if she be past the flower of her age, and need so require, let him do what he wishes, he sins not: let them marry. <sup>37</sup> But he that stands steadfast in his heart, having no necessity, but has authority concerning his own wish, and has determined this in his own heart that he will keep his virgin [daughter], will do well. <sup>38</sup> So that both he that gives his own virgin [daughter] in marriage does well, and he that gives her not in marriage will do better.

<sup>39</sup> A wife is bound as long as her husband lives; but if her husband be fallen asleep, she is at liberty to be married to whom she wishes; only in the Lord. <sup>40</sup> But she is happier if she abides as she is, according to my judgment; and I think that I also have the Spirit of God.

#### CHAPTER VIII

<sup>1</sup> Now concerning the things offered to idols we know,—because we all have knowledge; knowledge puffs up, but love builds up; <sup>2</sup> if any one thinks that he knows anything, he has not yet known as he ought to know; <sup>3</sup> but if any one loves God, this one is known by him:—<sup>4</sup> concerning then the eating of the things offered to idols, we know that no idol is [anything] in the world, and that there is no God but one. <sup>5</sup> For though there are gods so called, whether in heaven or on earth (as there are gods many, and lords many) <sup>6</sup> yet to us there is one God, the Father, from whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

<sup>7</sup> Yet the knowledge of this is not in all; but some, being accustomed to the idol until now, eat it as a thing offered to an idol; and their conscience being weak is defiled. <sup>8</sup> But food will not commend us to God; for neither, if we eat not, are we lack-

ing; nor, if we eat, do we abound. <sup>9</sup> But take heed, lest in any way this liberty of yours become a stumbling-block to the weak. <sup>10</sup> For if any one sees thee, who hast knowledge, reclining at table in an idol's temple, will not his conscience, if he is weak, be made bold to eat the things offered to idols? <sup>11</sup> For through thy knowledge he that is weak perishes, the brother on account of whom Christ died! <sup>12</sup> And thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if food makes my brother to stumble, I will eat no flesh for ever more, that I may not make my brother to stumble.

#### CHAPTER IX

<sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord? <sup>2</sup> If to others I am not an apostle, yet to you at least I am; for the seal of my apostleship are ye in the Lord. <sup>3</sup> My defense to those who examine me is this. <sup>4</sup> Have we no right to eat and drink? <sup>5</sup> Have we no right to lead about a wife who is a sister, as also the rest of the apostles, and the brothers of the Lord, and Cephas? <sup>6</sup> Or have only I and Barnabas no right to forbear working? <sup>7</sup> Who ever serves as a soldier at his own charges? Who plants a vineyard, and eats not of its fruit? Or who shepherds a flock, and eats not of the milk of the flock? <sup>8</sup> Am I saying these things after the manner of men? Or does not the law also say these things? <sup>9</sup> For in the law of Moses it is written, Thou shalt not muzzle an ox while treading out the grain. Is it for the oxen that God cares? <sup>10</sup> Or does he say it altogether for our sake? Yes, for our sake it was written; because he that plows ought to plow in hope; and he that threshes, in hope of partaking.

<sup>11</sup> If we sowed for you spiritual things, is it a great matter if we shall reap your things of the flesh? <sup>12</sup> If others partake of this right over you, do not we still more? But we did not use this right; but we bear all things, that we may not cause any hindrance to the gospel of Christ.

<sup>13</sup> Know ye not that they who minister about the holy things eat of the things of the temple, and they who wait at the altar partake with the altar? <sup>14</sup> Even so did the Lord appoint for those who preach the gospel, to live by the gospel. <sup>15</sup> I however have used none of these things; and I write not these things, that it may be so done in my case; for it were better for me to die, than that any one should make my glorying void. <sup>16</sup> For if I preach the gospel, I have nothing to glory of; for a necessity is laid on me; for, woe is to me, if I preach not the gospel! <sup>17</sup> For if I do this willingly, I have a reward; but if unwillingly, I have a stewardship intrusted to me. <sup>18</sup> What then is my reward? That, in preaching the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. <sup>19</sup> For being free from all men, I made myself servant to all, that I might gain the most. <sup>20</sup> And to the Jews I became as a Jew, that I might gain Jews; to those under law, as under law, not being myself under law, that I might gain those under law; <sup>21</sup> to those without law, as without law (not being without law to God, but under law to Christ), that I might gain those without law. <sup>22</sup> To the weak I became weak, that I might gain the weak. I have become all things to all, that I may by all means save some. <sup>23</sup> And all things I do for the gospel's sake, that I may become a partaker thereof with others.

Ver. 15. For it were better for me to die, etc.: Gr., for it is well for me to die rather than my glorying—no one shall make it void.

X. Ver. 2. Into: Or, unto.

Ver. 9. Try: Or, put to the test. Tried him, or put him to the test.

<sup>24</sup> Know ye not that those who run in a race, all indeed run, but one receives the prize? Thus run, in order that ye may obtain. <sup>25</sup> And every one who strives in the games exercises self-control in all things; they indeed to obtain a corruptible crown, but we an incorruptible. <sup>26</sup> I therefore thus run, as not uncertainly; thus fight I as not beating the air. <sup>27</sup> But I buffet my body, and bring it into bondage; lest by any means, after having preached to others, I myself should be rejected.

## CHAPTER X

<sup>1</sup> For I do not wish you to be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; <sup>2</sup> and were all baptized (immersed) into Moses in the cloud and in the sea; <sup>3</sup> and all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink; for they drank of a spiritual rock that followed them, and the rock was the Christ. <sup>5</sup> But in the most of them God had no pleasure; for they were overthrown in the wilderness.

<sup>6</sup> Now these things came to pass as examples to us, in order that we might not desire evil things, as they also desired them. <sup>7</sup> Nor become ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Nor let us commit fornication, as some of them did, and fell in one day three and twenty thousand. <sup>9</sup> Nor let us try the Lord, as some of them tried him, and perished by the serpents. <sup>10</sup> Nor murmur ye, as some of them murmured, and perished by the destroyer. <sup>11</sup> Now these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages are come. <sup>12</sup> Wherefore let him that thinks he stands, take heed lest



he fall. <sup>13</sup> There has no temptation taken you but such as belongs to man; and God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation make also the way of escape, that ye may be able to bear it.

<sup>14</sup> Wherefore, my beloved, flee from idolatry. <sup>15</sup> I am speaking as to wise men; judge ye what I say. <sup>16</sup> The cup of blessing which we bless, is it not communion of the blood of Christ? The loaf which we break, is it not communion of the body of Christ? <sup>17</sup> Because we, the many, are one loaf, one body; for we all share in the one loaf. <sup>18</sup> Behold Israel according to the flesh. Are not they who eat of the sacrifices in communion with the altar? <sup>19</sup> What then do I say? That what is offered to idols is anything, or that an idol is anything? <sup>20</sup> Nay; but that what they sacrifice, they sacrifice to demons, and not to God; and I do not wish you to have communion with the demons. <sup>21</sup> Ye can not drink the cup of the Lord, and the cup of demons; ye can not share in the table of the Lord, and the table of demons. <sup>22</sup> Or do we provoke the Lord to jealousy? Are we stronger than he?

<sup>23</sup> All things are lawful, but not all things are profitable; all things are lawful, but not all things build up. <sup>24</sup> Let no one seek his own, but his neighbor's good. <sup>25</sup> Whatever is sold in the market eat, asking no question because of conscience; <sup>26</sup> for the earth is the Lord's, and the fulness thereof. <sup>27</sup> If one of the unbelieving invites you to a feast, and ye choose to go, whatever is set before you eat, asking no question because of conscience. <sup>28</sup> But if any one say to you, This has been offered in sacrifice, eat it not, for his sake that showed it, and because of conscience. <sup>29</sup> Conscience, I say, not thy own, but that of the other: for why is my freedom

condemned by another's conscience? <sup>30</sup> If I partake with thanks, why am I to be evil spoken of, for that for which I give thanks? <sup>31</sup> Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God. <sup>32</sup> Give no occasion of stumbling, either to Jews or Greeks, or to the church of God; <sup>33</sup> as I also please all in all things, not seeking my own profit, but that of the many, that they may be saved.

## CHAPTER XI

<sup>1</sup> Become imitators of me, even as I also am of Christ.

<sup>2</sup> Now I praise you, that ye remember me in all things, and hold fast the instructions, as I delivered them to you. <sup>3</sup> And I wish you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. <sup>4</sup> Every man praying or prophesying, having his head covered, puts shame on his head. <sup>5</sup> But every woman praying or prophesying with the head unveiled, puts shame on her head; for it is one and the same as if she were shaven. <sup>6</sup> For if a woman is not veiled, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be veiled. <sup>7</sup> For a man indeed ought not to veil his head, being God's image and glory; but the woman is man's glory. <sup>8</sup> For man is not from woman; but woman from man. <sup>9</sup> For man was also not created on account of the woman, but woman on account of the man. <sup>10</sup> For this cause ought the woman to have [the token of] authority on her head, because of the angels. <sup>11</sup> Nevertheless, neither is woman apart from man, nor man apart from woman, in the Lord. <sup>12</sup> For as the woman is from the man, so is also the man through the woman; but all things from God. <sup>13</sup> Judge in your own selves; is it

XI. Ver. 2. Instructions: Or, traditions: i. e., things delivered from one to another; received from the Lord and delivered to them. See verse 23, and chap. 15:3. So elsewhere.

becoming that a woman pray to God unveiled? <sup>14</sup> Does not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? <sup>15</sup> But if a woman have long hair, it is a glory to her; for her hair is given her for a covering. <sup>16</sup> But if any man seems to be contentious, we have no such custom, nor the churches of God.

<sup>17</sup> And while I enjoin this, I praise you not, that ye come together not for the better, but for the worse. <sup>18</sup> For first of all, when ye come together in church, I hear that divisions exist among you; and I partly believe it. <sup>19</sup> For there must be also factions among you, that they who are approved may be made manifest among you.

<sup>20</sup> When therefore ye assemble yourselves together, it is not to eat a supper of the Lord; <sup>21</sup> for in eating, each takes before others his own supper; and one is hungry, and another is drunken. <sup>22</sup> What! have ye not houses to eat and to drink in? Or despise ye the church of God, and put shame on those who are poor? What shall I say to you? Shall I praise you in this? I praise you not.

<sup>23</sup> For I received from the Lord, what I also delivered to you, that the Lord Jesus, in the night in which he was betrayed, took a loaf; <sup>24</sup> and having given thanks, he broke it, and said, This is my body, which is for you; this do in remembrance of me. <sup>25</sup> In like manner also the cup, after they had supped, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. <sup>27</sup> So that whoever eats the bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord. <sup>28</sup> But let a man prove himself, and so let him

eat of the bread, and drink of the cup. <sup>29</sup> For he that eats and drinks, eats and drinks judgment to himself, if he discern not the body. <sup>30</sup> For this cause many among you are weak and sick, and not a few sleep. <sup>31</sup> But if we discerned ourselves, we should not be judged. <sup>32</sup> But being judged, we are chastened by the Lord, that we may not be condemned with the world.

<sup>33</sup> Wherefore, my brethren, when ye come together to eat, wait one for another. <sup>34</sup> If any one is hungry, let him eat at home; that ye come not together unto judgment. And the rest I will set in order when I come.

## CHAPTER XII

<sup>1</sup> Now concerning the spiritual gifts, brethren, I do not wish you to be ignorant.

<sup>2</sup> Ye know that when ye were Gentiles ye were carried away to the dumb idols, in whatever way ye were led. <sup>3</sup> Wherefore I make known to you, that no one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord, but in the Holy Spirit.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are diversities of services, and the same Lord. <sup>6</sup> And there are diversities of workings, but the same God who works all in all. <sup>7</sup> But to each one is given the manifestation of the Spirit, for profiting: <sup>8</sup> For to one is given through the Spirit a word of wisdom; to another a word of knowledge, according to the same Spirit; <sup>9</sup> to another faith, in the same Spirit; to another gifts of healings in the one Spirit; <sup>10</sup> to another workings of miracles; to another prophecy; to another discerning of spirits; to another various kinds of tongues; to another interpretation of tongues. <sup>11</sup> But all these works the one and

Ver. 18. In church: Or, an assembly.

Ver. 22. Are poor: Gr., have not.



the same Spirit, dividing to each one severally even as he pleases.

<sup>12</sup> For as the body is one and has many members, and all the members of the body, being many, are one body, so also is the Christ. <sup>13</sup> For in one Spirit we were all baptized (immersed) into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. <sup>14</sup> For the body also is not one member, but many. <sup>15</sup> If the foot say, Because I am not a hand, I am not of the body; it is not therefore not of the body. <sup>16</sup> And if the ear say, Because I am not an eye, I am not of the body; it is not therefore not of the body. <sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup> But as it is, God has set the members each one of them in the body, even as he pleased. <sup>19</sup> And if they were all one member, where were the body? <sup>20</sup> But now there are many members, but one body. <sup>21</sup> And the eye can not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more the members of the body which seem to be more feeble, are necessary; <sup>23</sup> and those parts of the body which we think to be less honorable, on these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; <sup>24</sup> But our comely parts have no need. But God adjusted the body together, giving more abundant honor to that which lacked; <sup>25</sup> that there might be no division in the body, but that the members might have the same care one for another. <sup>26</sup> And whether one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it.

<sup>27</sup> Now ye are Christ's body and severally members of it. <sup>28</sup> And God set

some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governings, various kinds of tongues. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? <sup>30</sup> Have all gifts of healings? Do all speak with tongues? Do all interpret? <sup>31</sup> But desire earnestly the greater gifts; and a still more excellent way I show you.

## CHAPTER XIII

<sup>1</sup> If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. <sup>2</sup> And if I have prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. <sup>3</sup> And if I bestow all my goods in food, and if I give up my body to be burned, but have not love, it profits me nothing.

<sup>4</sup> Love suffers long, is kind, love envies not, love vaunts not itself, is not puffed up, <sup>5</sup> does not behave unseemly, seeks not its own, is not provoked, imputes no evil, <sup>6</sup> rejoices not at unrighteousness, but rejoices with the truth, <sup>7</sup> bears all things, believes all things, hopes all things, endures all things. <sup>8</sup> Love never fails; but whether there are prophecies, they will be done away with; whether tongues, they will cease; whether knowledge, it will be done away with. <sup>9</sup> For we know in part, and we prophesy in part: <sup>10</sup> but when that which is perfect is come, that which is in part will be done away with.

<sup>11</sup> When I was a child, I talked as a child, I thought as a child, I reasoned as a child; since I have become a man, I have done away with the things of the child. <sup>12</sup> For we see now in a mirror, obscurely; but then face to face. Now I know in part;

XIII. Ver. 3. To be burned: Many ancient documents read, that I may glory, (i. e. exult in martyrdom).

but then I shall know fully, even as I was also fully known. <sup>13</sup> And now abide faith, hope, love, these three; and the greatest of these is love.

## CHAPTER XIV

<sup>1</sup> Pursue love; and desire earnestly the spiritual gifts, but rather that ye may prophesy. <sup>2</sup> For he that speaks in a tongue speaks not to men, but to God; for no one understands; but with the spirit he speaks mysteries. <sup>3</sup> But he that prophesies, speaks to men upbuilding and exhortation and comfort. <sup>4</sup> He that speaks in a tongue builds up himself; but he that prophesies builds up the church. <sup>5</sup> I wish you all to speak with tongues, but rather that ye should prophesy; and greater is he that prophesies than he that speaks with tongues, unless he interpret, that the church may receive upbuilding. <sup>6</sup> And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophesying or teaching? <sup>7</sup> Even the lifeless things giving sound, whether pipe or harp, if they give no distinction in the sounds, how will that which is piped or that which is harped be known? <sup>8</sup> For even if a trumpet give an uncertain sound, who will prepare for war? <sup>9</sup> So also ye, unless ye utter through the tongue speech easy to be understood, how will that which is spoken be known? For ye will be speaking into the air.

<sup>10</sup> There are, it may be, so many kinds of voices in the world, and no one is without meaning. <sup>11</sup> If then I know not the force of the voice, I shall be to him that speaks a barbarian, and he that speaks a barbarian to me. <sup>12</sup> So also ye, since ye are eager for spiritual gifts, seek that ye may abound in them to the upbuilding of the church. <sup>13</sup> Wherefore let

him that speaks in a tongue pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. <sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Else, if thou bless with the spirit, how will he that fills the place of the ungifted say the Amen at thy thanksgiving, since he knows not what thou sayest? <sup>17</sup> For thou indeed givest thanks well, but the other is not built up. <sup>18</sup> I thank God, I speak with tongues more than ye all. <sup>19</sup> But in church I would rather speak five words through my understanding, that I may instruct others also, than ten thousand words in a tongue.

<sup>20</sup> Brethren, be not children in understanding; yet in evil be babes, but in your understanding be full grown.

<sup>21</sup> In the law it is written,

With men of other tongues, and by lips of strangers,  
I will speak to this people;  
And not even so will they listen to me, saith the Lord.

<sup>22</sup> So that the tongues are for a sign, not to those who believe, but to the unbelieving; but prophecy is not for the unbelieving, but for those who believe. <sup>23</sup> If therefore the whole church is assembled together, and all are speaking with tongues, and there come in those who are ungifted, or unbelievers, will they not say that ye are mad? <sup>24</sup> But if all are prophesying, and there come in one that is an unbeliever, or ungifted, he is convicted by all, he is judged by all. <sup>25</sup> The secrets of his heart become manifest; and so falling on his face he will worship God, reporting that God is indeed among you.

<sup>26</sup> What is it then, brethren? When ye come together, each of you has a

XIV. Ver. 11. Barbarian: See notes on Acts 28:2 and Rom. 1:14.

Ver. 19. In church: Or, an assembly.



psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done to upbuilding.

<sup>27</sup> If any one speaks in a tongue, let it be by two, or at the most by three, and in turn; and let one interpret.

<sup>28</sup> But if there be no interpreter, let him keep silence in church; and let him speak to himself, and to God.

<sup>29</sup> And let prophets speak by two or three, and the others judge. <sup>30</sup> But if a revelation be made to another sitting by, let the first keep silence.

<sup>31</sup> For ye all can prophesy one by one, that all may learn, and all be exhorted. <sup>32</sup> And spirits of prophets are subject to prophets. <sup>33</sup> For God is not a God of confusion, but of peace, as in all the churches of the saints.

<sup>34</sup> Let your women keep silence in the churches; for it is not permitted to them to speak, but let them be in subjection, as the law also says.

<sup>35</sup> And if they wish to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in church. <sup>36</sup> Or, was it from you that the word of God went forth? Or did it come unto you alone?

<sup>37</sup> If any one thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you that they are the Lord's commandment. <sup>38</sup> But if any one is ignorant, let him be ignorant. <sup>39</sup> Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. <sup>40</sup> But let all things be done becomingly and in order.

## CHAPTER XV

<sup>1</sup> Now I make known to you, brethren, the gospel which I preached to you, which also ye received, in which also ye stand; <sup>2</sup> through which also ye are saved, if ye hold fast to the word which I preached to you,

unless ye believed in vain. <sup>3</sup> For I delivered to you first of all what I also received, that Christ died for our sins according to the Scriptures; <sup>4</sup> and that he was buried, and that he has been raised on the third day, according to the Scriptures; <sup>5</sup> and that he appeared to Cephas, then to the twelve; <sup>6</sup> then he appeared to more than five hundred brethren at once, of whom the great part remain until now, but some are fallen asleep. <sup>7</sup> After that, he appeared to James; then to all the apostles. <sup>8</sup> And last of all, as if to the one born out of due time, he appeared to me also. <sup>9</sup> For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by God's grace I am what I am: and his grace which was bestowed upon me did not prove vain; but I labored more abundantly than they all; yet not I, but the grace of God with me. <sup>11</sup> Whether then it be I or they, so we preach, and so ye believed.

<sup>12</sup> But if Christ is preached that he has been raised from the dead, how say some among you that there is no resurrection of dead men?

<sup>13</sup> But if there is no resurrection of dead men, then neither has Christ been raised; <sup>14</sup> and if Christ has not been raised, then is our preaching vain, vain also your faith. <sup>15</sup> And we are found also false witnesses of God; because we testified in respect to God, that he raised up the Christ; whom he raised not, if it be so that no dead are raised up.

<sup>16</sup> For if no dead are raised up, neither has Christ been raised; <sup>17</sup> and if Christ has not been raised, your faith is vain; ye are yet in your sins. <sup>18</sup> Then they also who have fallen asleep in Christ have perished. <sup>19</sup> If in this life only we have hoped in Christ, we are of all men most pitiable.

<sup>20</sup> But as it is Christ has been raised

Ver. 28 and 35. In church: Or, an assembly.

Ver. 29. Judge: Or, discern.

Ver. 33. Churches: Or, assemblies.

from the dead, a first-fruit of those who have fallen asleep. <sup>21</sup> For since through man came death, through man came also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ will all be made alive. <sup>23</sup> But each in his own rank; Christ a first-fruit; then they who are Christ's at his coming. <sup>24</sup> Then comes the end, when he delivers up the kingdom to God even the Father; when he has done away with every rule, and every authority and power. <sup>25</sup> For he must reign, till he has put all the enemies under his feet. <sup>26</sup> As the last enemy, Death is done away with. For the Father subjected all things under his feet. <sup>27</sup> But even when he says, "All things are subjected, it is manifest that the one is excepted, who subjected all things to him." <sup>28</sup> And whenever all things have been subjected to him, then will the Son also himself be subjected to the one who subjected all things to him, that God may be all in all.

<sup>29</sup> Else what will they do who are baptized (immersed) for the dead? If no dead are raised at all, why then are they baptized (immersed) for them? <sup>30</sup> Why are we also in peril every hour? <sup>31</sup> Daily do I die, I protest by the glorying in you, brethren, which I have in Christ Jesus our Lord. <sup>32</sup> If after the manner of men I fought with wild beasts at Ephesus, what is the profit to me? If the dead rise not,

Let us eat and drink;  
For to-morrow we die.

<sup>33</sup> Be not led astray; evil companionships corrupt good morals. <sup>34</sup> Awake to soberness righteously, and sin not; for some have no knowledge of God. I say it to shame you.

<sup>35</sup> But some one will say, How are

the dead raised? And with what kind of body do they come? <sup>36</sup> Thou foolish one! what thou thyself sowest is not made alive, unless it die; <sup>37</sup> and what thou sowest, not the body that will be sowest thou, but a bare grain, it may be of wheat, or of some other kind. <sup>38</sup> But God gives it a body just as he pleased, and to each of the seeds a body of its own. <sup>39</sup> All flesh is not the same flesh; but there is one flesh of men, another flesh of beasts, another flesh of birds, another of fishes. <sup>40</sup> There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and that of the earthly is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. <sup>42</sup> So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. <sup>43</sup> It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup> It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual. <sup>45</sup> So also it is written, The first man Adam became a living soul; the last Adam a life-giving spirit. <sup>46</sup> Yet the spiritual is not first, but the natural; then the spiritual. <sup>47</sup> The first man is of the earth, earthy; the second man is from heaven. <sup>48</sup> As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. <sup>49</sup> And as we bore the image of the earthy, we shall also bear the image of the heavenly.

<sup>50</sup> And this I say, brethren, that flesh and blood can not inherit the kingdom of God; nor does corruption inherit incorruption. <sup>51</sup> Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed,

Ver. 26. The Father: Gr., he.

Ver. 34. Awake to soberness: As a drunken man from stupor.

Ver. 44, 46. Natural: Or, animal: Gr., psychological.

Ver. 45. A living soul: Or, a being with animal life.

Ver. 47-49. Earthy: Or, of clay.

Ver. 49. We shall also bear: Very many ancient documents read, let us also bear.



<sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup> And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the word that is written, Death has been swallowed up in victory. <sup>55</sup> Where, O death, is thy victory? Where, O death, is thy sting? <sup>56</sup> The sting of death is sin; and the power of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ! <sup>58</sup> Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

## CHAPTER XVI

<sup>1</sup> Now concerning the collection for the saints, as I directed the churches of Galatia, so also do ye. <sup>2</sup> On the first day of the week, let each one of you lay by him in store, according as he is prospered, that there may be no collections to be made when I come. <sup>3</sup> And when I arrive, whomsoever ye shall approve, them I will send with letters to carry your benefaction to Jerusalem. <sup>4</sup> And if it be worth while for me also to go, they shall go with me.

<sup>5</sup> And I will come to you, when I have passed through Macedonia. For I am to pass through Macedonia; <sup>6</sup> and it may be that I will remain, or even pass the winter with you, that ye may bring me on my journey whithersoever I go. <sup>7</sup> For I am unwilling to see you now, in passing;

for I hope to remain some time with you, if the Lord permits. <sup>8</sup> But I shall remain at Ephesus until the Pentecost. <sup>9</sup> For a great and effectual door is open to me, and there are many adversaries.

<sup>10</sup> Now if Timothy comes, see that he may be with you without fear; for he works the work of the Lord, as I also do. <sup>11</sup> Let no one therefore despise him; but send him forward in peace, that he may come to me; for I look for him with the brethren. <sup>12</sup> And concerning Apollos, the brother, I besought him much to come to you with the brethren; and it was not at all his will to come at this time, but he will come when he shall have opportunity. <sup>13</sup> Watch, stand fast in the faith, acquit you like men, be strong. <sup>14</sup> Let all your actions be done in love. <sup>15</sup> Now I exhort you, brethren, (ye know the house of Stephanas, that it is a first-fruit of Achaia, and that they have set themselves to minister to the saints,) <sup>16</sup> that ye also submit yourselves to such, and to every one that works with us, and labors. <sup>17</sup> And I rejoice at the coming of Stephanas and Fortunatus and Achaicus; for what was lacking on your part they supplied. <sup>18</sup> For they refreshed my spirit and yours; therefore recognize those who are such.

<sup>19</sup> The churches of Asia salute you. Aquila and Prisca, with the church that is in their house, salute you much in the Lord. <sup>20</sup> All the brethren salute you. Salute one another with a holy kiss. <sup>21</sup> The salutation of me, Paul, with my own hand.

<sup>22</sup> If any one loves not the Lord Jesus Christ, let him be accursed. Maran atha!

<sup>23</sup> The grace of our Lord be with you. <sup>24</sup> My love be with you all in Christ Jesus. Amen.

Ver. 51. Mystery: Something formerly unknown but now revealed.

XVI. Ver. 22. Maran atha: Aramaic words meaning, Our Lord is coming!

## CORINTHIANS

## CHAPTER I

<sup>1</sup> Paul, an apostle of Jesus Christ through the will of God, and Timothy our brother, to the church of God which is in Corinth, with all the saints who are in all Achaia: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation; <sup>4</sup> who consoles us in all our affliction, that we may be able to console those who are in any affliction, through the consolation wherewith we ourselves are consoled by God. <sup>5</sup> Because, as the sufferings of Christ abound toward us, so through Christ our consolation also abounds. <sup>6</sup> But whether we are afflicted, it is for your consolation and salvation; or whether we are consoled, it is for your consolation, which is effective in the endurance of the same sufferings which we also suffer. <sup>7</sup> And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so are ye of the consolation also.

<sup>8</sup> For we do not wish you to be ignorant, brethren, of our affliction which befell us in Asia, that we were exceedingly weighed down beyond our power, so that we despaired even of life. <sup>9</sup> Yea, we ourselves had in ourselves the sentence of death, that we should not trust in ourselves, but in God who raises the dead; <sup>10</sup> who delivered us from so great a death, and will deliver; in whom is our hope and will deliver; <sup>11</sup> ye also

helping together on our behalf by your supplication, that for the mercy bestowed on us through many persons, thanks may be given through many on our behalf. <sup>12</sup> For our glorying is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom, but in the grace of God, did we conduct ourselves in the world, and more abundantly toward you. <sup>13</sup> For we write no other things to you, than what ye read or even acknowledge, and I trust ye will acknowledge even to the end; <sup>14</sup> as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

<sup>15</sup> And in this confidence I intended to come to you before, that ye might have a second benefit; <sup>16</sup> and through you to go into Macedonia, and from Macedonia to come again to you, and by you to be helped forward on my way to Judæa. <sup>17</sup> When therefore I intended this, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea, yea, and the nay, nay? <sup>18</sup> As God is faithful, our word to you is not yea and nay. <sup>19</sup> For the Son of God, Jesus Christ, who was preached among you through us, through me and Silvanus and Timothy, was not yea and nay, but is yea in him. <sup>20</sup> For however many are the promises of God, in him is the yea; wherefore also through him is the Amen, to the glory of God through us. <sup>21</sup> Now he who confirms us with you in Christ, and anointed

Ver. 5. Toward us: Or, in our case.

Ver. 12. Godly sincerity: Gr., sincerity of God.

Ver. 15. Benefit: Some ancient documents read, joy.

Ver. 19. Silvanus: the same as Silas.

Ver. 20. Amen, i. e., so let it be.



us, is God; <sup>22</sup> he who also sealed us, and gave the earnest of the Spirit in our hearts.

<sup>23</sup> But I invoke God for a witness upon my soul, that to spare you I came not yet to Corinth. <sup>24</sup> Not that we lord it over your faith, but are helpers of your joy; for in faith ye stand fast.

## CHAPTER II

<sup>1</sup> And I determined this with myself, that I would not come again to you in sorrow. <sup>2</sup> For if I make you sorry, who then is he that makes me glad, but he that is made sorry by me? <sup>3</sup> And I wrote this very thing, that I might not, when I came, have sorrow from those of whom I ought to have joy; having confidence in you all, that my joy is the joy of you all. <sup>4</sup> For out of much affliction and anguish of heart I wrote to you, through many tears; not that ye might have sorrow, but that ye might know the love which I have very abundantly toward you.

<sup>5</sup> But if any one has caused sorrow, he has caused sorrow not to me, but in part (not to be too severe) to you all. <sup>6</sup> Sufficient for such a one is this punishment, which was inflicted by the many. <sup>7</sup> So that, on the contrary, ye ought rather to forgive and console him, lest perhaps such a one should be swallowed up with his overmuch sorrow. <sup>8</sup> Wherefore I exhort you to confirm your love toward him. <sup>9</sup> For to this end also I wrote, that I might know the proof of you, whether ye are obedient in all things. <sup>10</sup> And to whom ye forgive anything, I forgive also; for what I also have forgiven, if I have forgiven anything, for your sakes I forgave it in the person of Christ, <sup>11</sup> that no advantage might be gained over us by Satan; for we are not ignorant of his devices.

<sup>12</sup> Now when I came to Troas to

preach the gospel of Christ, and a door was opened to me in the Lord, <sup>13</sup> I had no relief for my spirit, because I found not Titus my brother; but bidding them farewell, I went forth into Macedonia. <sup>14</sup> But thanks be to God, who always leads us in triumph in Christ, and makes manifest through us in every place the savor of the knowledge of him. <sup>15</sup> Because we are to God a sweet savor of Christ, in those who are being saved, and in those who are perishing; <sup>16</sup> to the one a savor of death to death, to the other a savor of life to life. And who is sufficient for these things? <sup>17</sup> For we are not as the many, corrupting the word of God; but as from sincerity, but as from God, in the sight of God we speak in Christ.

## CHAPTER III

<sup>1</sup> Are we beginning again to commend ourselves? Or need we, as do some, letters of commendation to you, or from you? <sup>2</sup> Ye are our letter, written in our hearts, known and read by all men; <sup>3</sup> being made manifest that ye are Christ's letter ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh. <sup>4</sup> And such confidence have we through Christ, toward God. <sup>5</sup> Not that we are sufficient in ourselves to think anything as from ourselves; but our sufficiency is from God; <sup>6</sup> who also made us sufficient as ministers of a new covenant; not of the letter, but of the Spirit; for the letter kills, but the Spirit makes alive. <sup>7</sup> But if the ministration of death, engraven with letters on stones, came in glory, so that the sons of Israel could not look intently on the face of Moses on account of the glory of his face, which glory was passing away; <sup>8</sup> how shall not rather the ministration of the

Spirit be in glory? <sup>9</sup> For if the ministration of condemnation has glory, much more does the ministration of righteousness exceed in glory. <sup>10</sup> For even that which has been made glorious has not been made glorious in this respect, on account of the glory that excels. <sup>11</sup> For if that which is passing away is glorious, much more that which abides is glorious.

<sup>12</sup> Having therefore such hope, we use great plainness of speech; <sup>13</sup> and are not as Moses who put a vail over his face, that the children of Israel might not intently look on the end of that which was passing away. <sup>14</sup> But their understandings were hardened; for until this day on the reading of the old covenant the same vail abides, not being taken away; which vail is done away with in Christ. <sup>15</sup> But even to this day, whenever Moses is read, a vail lies on their heart. <sup>16</sup> But whenever it turns to the Lord, the vail is taken away. <sup>17</sup> Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. <sup>18</sup> But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transfigured into the same image from glory to glory, as by the Spirit of the Lord.

### CHAPTER IV

<sup>1</sup> Therefore having this ministry, as we received mercy, we faint not. <sup>2</sup> But we renounced the hidden things of shame, not walking in craftiness, nor handling with guile the word of God; but, by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God. <sup>3</sup> But even if our gospel is veiled, it is veiled in those who are perishing; <sup>4</sup> in whom the god of this age blinded the understandings of the unbelieving, that the light of the gospel of the glory of Christ, who is God's image, should not shine. <sup>5</sup> For we preach not ourselves, but Christ Jesus as

Lord; and ourselves as your servants for Jesus' sake. <sup>6</sup> Because it is God, that said, Out of darkness light shall shine, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ.

<sup>7</sup> But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God's, and not from ourselves; <sup>8</sup> being pressed in every way, yet not straitened; perplexed, yet not despairing; <sup>9</sup> pursued, yet not forsaken; smitten down, yet not destroyed; <sup>10</sup> always carrying about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. <sup>11</sup> For we who live are always delivered to death for Jesus' sake; that the life also of Jesus may be manifested in our mortal flesh. <sup>12</sup> So that death is working in us, but life in you. <sup>13</sup> But having the same spirit of faith, according to what is written, I believed, therefore did I speak; we also believe, therefore we also speak; <sup>14</sup> knowing that he who raised up the Lord Jesus will raise up us also through Jesus, and will present us with you. <sup>15</sup> For all these things are for your sakes; that the grace, abounding through the many, may make the thanksgiving more abundant, to the glory of God.

<sup>16</sup> Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, is working out for us more and more exceedingly an eternal weight of glory; <sup>18</sup> while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are for a season, but the things that are not seen are eternal.

### CHAPTER V

<sup>1</sup> For we know that, if our earthly house of the tabernacle be dissolved,

III. Ver. 18. Last clause: Or, even as from the Lord the Spirit,



we have a building from God, a house not made with hands, eternal, in the heavens. <sup>2</sup> For in this we groan, longing to be clothed upon with our habitation which is from heaven; <sup>3</sup> if indeed being clothed, we shall not be found naked. <sup>4</sup> For we that are in the tabernacle groan, being burdened; not that we wish to be unclothed, but to be clothed upon, that what is mortal may be swallowed up by life.

<sup>5</sup> Now he that wrought us out for this very thing is God, who gave to us the earnest of the Spirit. <sup>6</sup> Being therefore always of good courage, and knowing that while at home in the body we are absent from the Lord (<sup>7</sup> for we walk by faith, not by sight), <sup>8</sup> we are of good courage, and are well pleased rather to be absent from the body, and to be at home with the Lord.

<sup>9</sup> Wherefore we also make it our ambition, whether at home or absent, to be well pleasing to him. <sup>10</sup> For we must all be manifested before the judgment-seat of Christ; that each one may receive the things done through the body, according to the things which he practised, whether good or evil.

<sup>11</sup> Knowing therefore the fear of the Lord, we persuade men; but to God we have been manifested, and I hope that we have been manifested also in your consciences. <sup>12</sup> We are not again commending ourselves to you, but giving you occasion of glorying on our behalf, that ye may have wherewith to answer those who glory in appearance and not in heart. <sup>13</sup> For whether we were beside ourselves, it was for God; or whether we are of sound mind, it is for you. <sup>14</sup> For the love of Christ constrains us; because we thus judged, that one died for all, therefore they all died; <sup>15</sup> and he died for all, that those who live should live no longer for themselves, but for him

who for them died and rose again. <sup>16</sup> So that we henceforth know no one according to the flesh; even if we have known Christ according to the flesh, yet now we no longer [so] know him. <sup>17</sup> So that if any one is in Christ, he is a new creature; the old things passed away; behold, they have become new. <sup>18</sup> And all things are from God, who reconciled us to himself through Christ, and gave to us the ministry of the reconciliation; <sup>19</sup> how that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

<sup>20</sup> On behalf of Christ then we are ambassadors, as though God were beseeching through us; we entreat on behalf of Christ: Be reconciled to God! <sup>21</sup> Him who knew not sin he made to be sin for us, that we might become God's righteousness in him.

## CHAPTER VI

<sup>1</sup> And, working together with him, we also beseech you that ye receive not the grace of God in vain; (<sup>2</sup> for he says,

In an acceptable time I heard thee,

And in a day of salvation I helped thee;

behold, now is the acceptable time, behold, now is the day of salvation;) <sup>3</sup> giving no cause of stumbling in anything, that our ministry be not blamed; <sup>4</sup> but in everything commending ourselves as God's ministers, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup> in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; <sup>6</sup> in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, <sup>7</sup> in the word of truth, in the power of God; through the weapons of righteousness on the right hand

V. Ver. 1. House of the tabernacle: Or, tent-house; i. e., of the body. Compare John 1:14.  
Ver. 17. He is a new creature: Or, there is a new creation.

and on the left, <sup>4</sup>through glory and dishonor, through evil report and good report; as deceivers, and yet true; <sup>5</sup>as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; <sup>10</sup>as sorrowful, but always rejoicing; as poor, but making many rich; as having nothing, and yet possessing all things.

<sup>11</sup>Our mouth is open to you, O Corinthians, our heart is enlarged. <sup>12</sup>Ye are not straitened in us, but ye are straitened in your own affections. <sup>13</sup>Now as a recompense in the same kind (I speak as to my children), be ye also enlarged.

<sup>14</sup>Be not yoked unequally with unbelievers; for what fellowship has righteousness with lawlessness? And what communion has light with darkness? <sup>15</sup>And what concord has Christ with Beliar? Or what portion has a believer with an unbeliever? <sup>16</sup>And what agreement has God's temple with idols? For we are the living God's temple, as God said, I will dwell in them, and walk among them; and I will be their God, and they shall be my people. <sup>17</sup>Wherefore, come out from the midst of them, and be separated, saith the Lord, and touch not anything unclean; and I will receive you, <sup>18</sup>and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

## CHAPTER VII

<sup>1</sup>Having therefore these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup>Open your hearts to us; we wronged no one, we corrupted no one, we defrauded no one. <sup>3</sup>I say it not to condemn you; for I have already said, that ye are in our hearts, to die together and to live together.

<sup>4</sup>Great is my boldness toward you, great is my glorying on account of you; I am filled with consolation, I am made to abound with joy, in all our affliction.

<sup>5</sup>For even when we had come into Macedonia, our flesh had no relief, but we were afflicted in every way; without were fightings; within were fears. <sup>6</sup>But God, who consoles the lowly, consoled us by the coming of Titus; <sup>7</sup>and not by his coming only, but also by the consolation with which he was consoled in you, when he told us your earnest desire, your mourning, your zeal for me; so that I rejoiced the more. <sup>8</sup>Because, though I made you sorry by my letter, I do not regret it, though I did regret it; for I see that that letter made you sorry, though but for a time. <sup>9</sup>Now I rejoice, not that ye were made sorry, but that ye were made sorry to repentance; for ye were made sorry after a godly manner, that in nothing ye might receive harm from us. <sup>10</sup>For godly sorrow works repentance to salvation, not to be regretted, but the sorrow of the world works out death. <sup>11</sup>For behold this very thing, that ye were made sorry after a godly manner, what diligence it wrought in you; yea, what defence of yourselves; yea, what indignation; yea, what fear; yea, what longing desire; yea, what zeal; yea, what avenging! In every thing ye shewed yourselves to be pure in the matter. <sup>12</sup>So then, though I wrote to you, it was not on account of him who did the wrong, nor of him who suffered wrong, but that your care for us might be made manifest to you in the sight of God. <sup>13</sup>For this cause we have been consoled: but in our consolation, we rejoiced more abundantly at the joy of Titus, because his spirit has been refreshed by you all. <sup>14</sup>For if in any thing I

VI. Ver. 15. Beliar: The same as Belial in the Old Testament (Hebrew) which means worthlessness or vileness. It is used in the New Testament in the same sense; or, perhaps, meaning Satan, the embodiment of all that is bad.



have gloried to him of you, I was not made ashamed; but as we spoke all things to you in truth, so also our glorying before Titus was found to be truth. <sup>15</sup> And his tender affection is more abundantly toward you, while he remembers the obedience of you all, how with fear and trembling ye received him.

<sup>16</sup> I rejoice, that in everything I am of good courage concerning you.

## CHAPTER VIII

<sup>1</sup> And we make known to you, brethren, the grace of God which has been bestowed in the churches of Macedonia; <sup>2</sup> that in much trial of affliction was the abundance of their joy, and their deep poverty abounded to the riches of their liberality. <sup>3</sup> For according to their ability, I bear testimony, and beyond their ability, they gave of their own accord; <sup>4</sup> with much entreaty beseeching of us the grace and the participation in the ministering to the saints; <sup>5</sup> and not as we expected, but themselves they gave first to the Lord, and to us through the will of God. <sup>6</sup> So that we exhorted Titus, that as he had before made a beginning, so he would also finish among you this grace also.

<sup>7</sup> But, as in everything ye abound, in faith, and speech, and knowledge, and all diligence, and your love to us, see that ye abound in this grace also.

<sup>8</sup> I say it not by way of command, but through the diligence of others proving also the sincerity of your love. <sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye through his poverty might become rich. <sup>10</sup> And I give my judgment in this matter; for this is profitable for you, who made a beginning before others, not only to do, but also to will, a year ago. <sup>11</sup> And now finish the doing of it also; that as there was the readiness to will, so there may be the finishing accord-

ing to what ye have. <sup>12</sup> For if there be first the willing mind, it is accepted according to what one has, not according to what he has not. <sup>13</sup> For it is not that others may have relief and ye distress; <sup>14</sup> but, by the rule of equality, at this present time your abundance being a supply for their want, that also their abundance may become a supply for your want, that there may be equality; as it is written, <sup>15</sup> He that gathered much had nothing over, and he that gathered little did not lack.

<sup>16</sup> But thanks be to God, who puts the same diligence for you into the heart of Titus. <sup>17</sup> For he accepted indeed our exhortation; but being very zealous, he went forth to you of his own accord. <sup>18</sup> And together with him we sent the brother, whose praise in the gospel is throughout all the churches; <sup>19</sup> and not that only, but who was also appointed by the churches, as our fellow-traveler with this gift which is administered by us, to further the glory of the Lord, and our zeal; <sup>20</sup> we being careful of this, that no one should blame us as to this bounty which is administered by us; <sup>21</sup> for we provide for what is honorable, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> And we sent with them our brother, whom we have often in many things proved to be diligent, but now much more diligent, through the great confidence which he has toward you. <sup>23</sup> As to Titus, he is my partner, and in regard to you a fellow-worker; as to our brethren, they are messengers of the churches, the glory of Christ. <sup>24</sup> Therefore show toward them before the churches, the proof of your love, and of our glorying on your behalf.

## CHAPTER IX

<sup>1</sup> For concerning the ministering to the saints, it is superfluous for me to write to you. <sup>2</sup> For I know your

readiness of mind, of which I glory on your behalf to the Macedonians, that Achaia has been prepared for a year past; and your zeal stirred up the greater part of them. <sup>3</sup> But I sent the brethren, in order that our glorying on your behalf might not be made void in this respect; that, as I said, ye may be prepared; <sup>4</sup> lest perchance, if Macedonians come with me, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

<sup>5</sup> I thought it necessary therefore to exhort the brethren, that they should go before to you, and make up beforehand your previously promised bounty, that this may be ready as a matter of bounty and not as covetousness. <sup>6</sup> But as to this, he that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully; <sup>7</sup> but let each one give as he has purposed in his heart, not grudgingly or of necessity, for God loves a cheerful giver. <sup>8</sup> And God is able to make every grace abound toward you; that ye, always having all sufficiency in everything, may abound toward every good work; (<sup>9</sup> as it is written:

He scattered, he gave to the poor;

His righteousness abides forever;)

<sup>10</sup> and he who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing, and increase the fruits of your righteousness; <sup>11</sup> ye being enriched in everything to all liberality, which works through us thanksgiving to God. <sup>12</sup> Because the ministry of this service not only fully supplies the wants of the saints, but also abounds through many thanksgivings to God, <sup>13</sup> while through the proving of you by this ministration they glorify God on account of your obedience to your confession in respect to the gospel of Christ, and for the liberality of the

contribution to them; and to all; <sup>14</sup> they also, with supplication for you, longing after you on account of the exceeding grace of God upon you. <sup>15</sup> Thanks be to God for his unspeakable gift!

## CHAPTER X

<sup>1</sup> Now I, Paul, myself exhort you by the meekness and gentleness of Christ; I, who in your presence indeed am lowly among you, but being absent am of good courage toward you; <sup>2</sup> but I entreat, that I may not when I am present be of good courage with the confidence, wherewith I think to be bold against some, who think of us as walking according to the flesh. <sup>3</sup> For though walking in the flesh, we do not war according to the flesh; (<sup>4</sup> for the weapons of our warfare are not fleshly, but mighty before God, to the pulling down of strongholds;) <sup>5</sup> pulling down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; <sup>6</sup> and being in readiness to avenge every disobedience, when your obedience is made complete.

<sup>7</sup> Ye look on the things that are after the outward appearance. If any one trusts to himself that he is Christ's, let him consider this again with himself, that, as he is Christ's, so also are we. <sup>8</sup> For even if I glory somewhat more abundantly concerning our authority, which the Lord gave us for building you up, and not for pulling you down, I shall not be put to shame; <sup>9</sup> that I may not seem as if I would terrify you through my letters. <sup>10</sup> For his letters, says one, are weighty and strong; but his bodily presence is weak, and his speech despicable. <sup>11</sup> Let such a one consider this, that such as we are in word through letters, when absent, such shall we be also in deed when present.



<sup>12</sup> For we have not the boldness to pair or compare ourselves with some of those who commend themselves; but they, measuring themselves among themselves, and comparing themselves with themselves, are without understanding. <sup>13</sup> But we will not glory beyond our measure, but according to the measure of the limit which God divided to us as a measure, to reach even to you. <sup>14</sup> For we do not stretch ourselves beyond our measure, as if we reached not to you; for as far as to you also did we come, in the gospel of Christ; <sup>15</sup> not glorying beyond our measure in other men's labors; but having hope that as your faith increases, we shall be enlarged among you according to our limit to further abundance, <sup>16</sup> so as to preach the gospel in the regions beyond you, not to glory within the limits assigned to another of things made ready to our hand. <sup>17</sup> But he that glories, let him glory in the Lord. <sup>18</sup> For not he that commends himself is approved, but he whom the Lord commends.

# CHAPTER XI

<sup>1</sup> Would that ye could bear with me in a little folly! Nay, indeed ye do bear with me. <sup>2</sup> For I am jealous over you with a godly jealousy; for I betrothed you to one husband, that I may present [you as] a pure virgin to Christ. <sup>3</sup> But I fear, lest by any means, as the serpent deceived Eve in his craftiness, so your minds should be corrupted from your singleness and purity toward Christ. <sup>4</sup> For if indeed he that comes preaches another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel which ye did not receive, ye might well bear with it. <sup>5</sup> For I reckon that I am in no respect behind those pre-

eminent apostles. <sup>6</sup> And though I be rude in speech, yet I am not in knowledge; but in everything we have manifested it among all, in respect to you. <sup>7</sup> Or did I commit a sin in humbling myself that ye might be exalted, because I preached to you the gospel of God without cost? <sup>8</sup> I robbed other churches, taking wages of them, that I might minister to you. <sup>9</sup> And when I was present with you, and lacked, I was a charge to no one; for what was lacking to me the brethren when they came from Macedonia supplied; and in every thing I kept myself from being burdensome to you, and so will keep myself. <sup>10</sup> As the truth of Christ is in me, this glorying shall not be stopped against me in the regions of Achaia. <sup>11</sup> Why? Because I love you not? God knows. <sup>12</sup> But what I do, and will do, is that I may cut off the occasion of those who desire an occasion, that wherein they glory they may be found even as we. <sup>13</sup> For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. <sup>14</sup> And no wonder; for Satan himself transforms himself into an angel of light. <sup>15</sup> It is no great thing then, if also his ministers transform themselves as ministers of righteousness; whose end will be according to their works.

<sup>16</sup> I say again, let no one think me foolish; but if ye do, yet receive me even if as foolish, that I too may glory a little. <sup>17</sup> What I speak, I speak not according to the Lord, but as if in folly, in this confidence of glorying. <sup>18</sup> Since many glory according to the flesh, I also will glory. <sup>19</sup> For ye gladly bear with the foolish, being yourselves wise. <sup>20</sup> For ye bear with it, if one brings you into bondage, if one devours you, if one takes you captive, if one exalts himself, if one strikes you on the face. <sup>21</sup> I say it as a dishonor, as though we had

Ver. 13. Limit: Gr., measuring-rod. So in ver. 15 and 16.

XI. Ver. 7. Without cost: Or, gratuitously.

been weak. But in whatever any one is bold (I say it in folly), I also am bold. <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's seed? So am I. <sup>23</sup> Are they ministers of Christ? (I speak as beside myself,) I am more; in labors more abundantly, in prisons more abundantly, in stripes beyond measure, in deaths often; <sup>24</sup> from the Jews five times I received forty stripes save one; <sup>25</sup> three times I was beaten with rods; once I was stoned; three times I suffered shipwreck; a night and a day I have spent in the deep; <sup>26</sup> in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; <sup>27</sup> in toil and hardship, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup> Apart from the things which I omit, there is that which comes upon me daily, anxiety for all the churches. <sup>29</sup> Who is weak, and I am not weak? Who is caused to stumble, and I do not burn? <sup>30</sup> If I must needs glory, I will glory of things which belong to my infirmity. <sup>31</sup> The God and Father of our Lord Jesus, who is blessed forevermore, knows that I lie not. <sup>32</sup> In Damascus, the governor under Aretas the king kept guard over the city of the Damascenes to arrest me; <sup>33</sup> and through a window I was let down in a basket through the wall, and escaped his hands.

## CHAPTER XII

<sup>1</sup> I must needs glory though it is not profitable; but I will come to visions and revelations of the Lord.

<sup>2</sup> I know a man in Christ, fourteen years ago (whether in the body I know not, or whether out of the body I know not, God knows), such a one

caught up even to the third heaven: <sup>3</sup> And I know such a man (whether in the body or apart from the body I know not, God knows); <sup>4</sup> that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter.

<sup>5</sup> On behalf of such a one I will glory; but on my own behalf I will not glory, save in my infirmities. <sup>6</sup> For if I should desire to glory, I should not be foolish, for I should be speaking the truth; but I forbear, lest any one should reckon of me above what he sees me to be, or hears from me. <sup>7</sup> And that I might not be exalted overmuch by the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. <sup>8</sup> Concerning this I besought the Lord three times, that it might depart from me. <sup>9</sup> And he has said to me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may abide on me. <sup>10</sup> Wherefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am powerful.

<sup>11</sup> I have become foolish; ye compelled me. For I ought to have been commended by you; for in nothing was I behind these preeminent apostles, though I am nothing. <sup>12</sup> Truly the signs of an apostle were wrought among you in all patience, by signs, and wonders, and miracles. <sup>13</sup> For what is there wherein ye were made inferior to the rest of the churches, except that I myself was not a charge to you? Forgive me this wrong.

<sup>14</sup> Behold, this is the third time I am ready to come to you; and I will not be a charge to you; for I seek not yours, but you; for the children ought not to lay up for the parents,



but the parents for the children.

<sup>15</sup> And I will most gladly spend and be spent for your souls; if I love you more abundantly, am I to be loved the less? <sup>16</sup> But be it so, I was not myself a charge to you; but yet, being crafty, I caught you with guile. <sup>17</sup> Did I make gain of you, through any of those whom I have sent to you? <sup>18</sup> I exhorted Titus [to go], and sent with him the brother. Did Titus make gain of you? Did we not walk in the same spirit; did we not [walk] in the same steps?

<sup>19</sup> Do ye all this time suppose that we are excusing ourselves to you? Before God in Christ we are speaking; and all, beloved, for building you up. <sup>20</sup> For I fear, lest perhaps, when I come, I should find you not such as I wish, and that I too should be found by you such as ye do not wish; lest there should be strifes, jealousy, wraths, party spirit, back-bitings, whisperings, swellings, tumults; <sup>21</sup> lest, when I come again, my God should humble me before you, and I should mourn for many of those who have sinned before, and repented not of the uncleanness, and fornication, and wantonness, which they practised.

### CHAPTER XIII

<sup>1</sup> This is the third time I am coming to you. At the mouth of two witnesses, and of three, shall every word be established. <sup>2</sup> I have before said, and now say beforehand, as when I was present the second time, so also now being absent, to those

who heretofore have sinned, and to all the rest, that if I come again I will not spare; <sup>3</sup> since ye seek a proof of Christ who is speaking in me, who toward you is not weak, but is powerful in you. <sup>4</sup> For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you. <sup>5</sup> Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not your own selves, that Jesus Christ is in you, unless ye are reprobate indeed. <sup>6</sup> But I hope that ye will know, that we are not reprobate.

<sup>7</sup> Now we pray to God that ye do no evil; not that we should appear approved, but that ye may do what is good, though we be as reprobate. <sup>8</sup> For we have no power against the truth, but for the truth. <sup>9</sup> For we rejoice, when we are weak, and ye are powerful; this also we pray for, even your perfection. <sup>10</sup> For this cause I write these things while absent, that when present I may not deal sharply according to the authority which the Lord gave me for building up, and not pulling down.

<sup>11</sup> Finally, brethren, farewell. Be perfect, be of good comfort; be of the same mind, be at peace; and the God of love and peace will be with you.

<sup>12</sup> Salute one another with a holy kiss. <sup>13</sup> All the saints salute you.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

Ver. 16. But yet being crafty I caught you with guile: the accusation of his opponents.  
XIII. Ver. 5, 6, 7. Reprobate: Or, not approved (and so rejected).

# THE LETTER OF PAUL TO THE GALATIANS

## CHAPTER I

<sup>1</sup> Paul, an apostle, not from men, nor through man, but through Jesus Christ, and God the Father who raised him from the dead, <sup>2</sup> and all the brethren who are with me, to the churches of Galatia: <sup>3</sup> Grace to you, and peace, from God the Father, and our Lord Jesus Christ; <sup>4</sup> who gave himself for our sins, that he might deliver us out of the present evil age, according to the will of our God and Father; <sup>5</sup> to whom be the glory forever and ever. Amen.

<sup>6</sup> I wonder that ye are so quickly removing from him who called you in the grace of Christ, to a different gospel; <sup>7</sup> which is not another, only there are some who trouble you, and wish to pervert the gospel of Christ.

<sup>8</sup> But even if we, or an angel from heaven, should preach a gospel to you other than that which we did preach to you, let him be accursed.

<sup>9</sup> As we have said before, so I now say again, if any one preaches a gospel to you contrary to that which ye received, let him be accursed. <sup>10</sup> For am I now seeking the favor of men, or of God? Or am I seeking to please men? If I were still pleasing men, I should not be Christ's servant.

<sup>11</sup> For I make known to you, brethren, that the gospel which was preached by me is not according to man; <sup>12</sup> for I also did not receive it from man, nor was I taught it, but I received it through revelation of Jesus Christ. <sup>13</sup> For ye heard of my conduct formerly in Judaism; that beyond measure I persecuted the church of God, and was destroying it, <sup>14</sup> and pressed forward in Judaism beyond many companions of the same age

in my nation, being more exceedingly a zealot for the traditions of my fathers. <sup>15</sup> But when God, he who set me apart from my birth, and called me through his grace, <sup>16</sup> was pleased to reveal his Son in me, that I should make known the good news of him among the Gentiles; straightway I did not confer with flesh and blood, <sup>17</sup> nor go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. <sup>18</sup> Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and abode with him fifteen days. <sup>19</sup> But no other of the apostles did I see, but only James, the brother of the Lord. <sup>20</sup> Now as to the things which I write to you, behold before God, I lie not. <sup>21</sup> Then I came into the regions of Syria and Cilicia; <sup>22</sup> and was unknown by face to the churches of Judæa which were in Christ; <sup>23</sup> but they were only hearing, He who was once our persecutor now preaches the faith which once he was destroying; <sup>24</sup> and they glorified God in me.

## CHAPTER II

<sup>1</sup> Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking also Titus with me. <sup>2</sup> And I went up according to a revelation, and laid before them the gospel which I preach among the Gentiles; but privately, before those of repute, lest by any means I should be running, or had run in vain. <sup>3</sup> But not even Titus, who was with me, being a Greek, was compelled to be circumcised; <sup>4</sup> and that because of the false brethren stealthily brought in, who crept in to spy out our freedom which we



have in Christ Jesus, that they might bring us into bondage; <sup>5</sup> to whom not even for an hour did we yield by the [required] subjection, that the truth of the gospel might abide with you. <sup>6</sup> But from those reputed to be somewhat,—whatever they were, it matters not to me, God accepts not man's person,—to me, I say, those of repute imparted nothing. <sup>7</sup> But, on the contrary, when they saw that I had been intrusted with the gospel of the Uncircumcision, as Peter was with that of the Circumcision; (<sup>8</sup> for he who wrought for Peter in respect to the apostleship of the Circumcision, wrought for me also in respect to the Gentiles;) <sup>9</sup> and having learned the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas right hands of fellowship, that we should go to the Gentiles, and they to the Circumcision; <sup>10</sup> only, that we should remember the poor, which very thing I was also zealous to do.

<sup>11</sup> But when Cephas came to Antioch, I withstood him to the face, because he stood condemned. <sup>12</sup> For before certain ones came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing those who were of the Circumcision. <sup>13</sup> And the rest of the Jews also dissembled with him, so that Barnabas even was carried away with their dissimulation. <sup>14</sup> But when I saw that they walked not uprightly according to the truth of the gospel, I said to Cephas in the presence of all: If thou, being a Jew, livest after the manner of Gentiles and not that of Jews, how dost thou compel the Gentiles to Judaize? <sup>15</sup> We being Jews by nature, and not sinners from among the Gentiles, <sup>16</sup> yet knowing that a man is not justified by works of law, but only through faith in Jesus Christ, even we believed on

Christ Jesus, that we might be justified by faith in Christ, and not by works of law; because by works of law no flesh shall be justified. <sup>17</sup> But if, while seeking to be justified in Christ, we ourselves also were found sinners, is then Christ a minister of sin? Far be it! <sup>18</sup> For if I build up again the things which I pulled down, I show myself a transgressor. <sup>19</sup> For I through law died to law, that I might live to God. <sup>20</sup> I have been crucified with Christ; and I no longer live, but Christ lives in me; and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup> I do not set aside the grace of God; for if through law there is righteousness, then Christ died without cause.

### CHAPTER III

<sup>1</sup> O foolish Galatians, who bewitched you, before whose eyes Jesus Christ was openly set forth as crucified? <sup>2</sup> This only I wish to learn from you: Was it from works of law that ye received the Spirit, or from the hearing of faith? <sup>3</sup> Are ye so foolish? Having begun in the Spirit, are ye now being made perfect in the flesh? <sup>4</sup> Did ye suffer so many things in vain? if indeed it be in vain. <sup>5</sup> Does he therefore, who supplies to you the Spirit, and works miracles among you, do it from works of law, or from the hearing of faith? <sup>6</sup> Even as Abraham believed God, and it was reckoned to him for righteousness. <sup>7</sup> Know then that those who are of faith, these are sons of Abraham. <sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, announced beforehand the good news to Abraham, saying, In thee shall all the nations be blessed. <sup>9</sup> So that those who are of faith are blessed with believing Abraham.

Ver. 21. Without cause: Or, gratuitously.

<sup>10</sup> For as many as are of works of law are under a curse; for it is written, Cursed is every one that continues not in all the things written in the book of the law, to do them. <sup>11</sup> But that by law no one is justified with God, is evident; because, the righteous shall live by faith. <sup>12</sup> Now the law is not of faith; but, he that does them shall live in them. <sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us; because it is written, Cursed is every one that hangs on a tree; <sup>14</sup> that to the Gentiles the blessing of Abraham might come in Christ Jesus, that we might receive the promised Spirit through faith.

<sup>15</sup> Brethren, I speak after the manner of men. If a covenant has been ratified, though it be a man's, no one sets it aside, or adds thereto. <sup>16</sup> Now to Abraham were the promises spoken, and to his seed. He says not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. <sup>17</sup> But this I say; a covenant before, ratified by God, the law, which came four hundred and thirty years after, does not annul, to make the promise of no effect. <sup>18</sup> For if the inheritance is from law, it is no more from promise; but God has freely given it to Abraham through promise.

<sup>19</sup> What then is the law? It was added for the sake of the transgressions, until the seed should come to whom the promise has been made; having been arranged through angels, by the hand of a mediator. <sup>20</sup> Now a mediator is not a mediator of one; but God is one. <sup>21</sup> Is then the law against the promises of God? Far be it! For if a law had been given which is able to make alive, truly righteousness would have been from law. <sup>22</sup> But the Scripture shut up all under sin, that the promised blessing by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were guarded under

law, shut up to the faith about to be revealed. <sup>24</sup> So that the law has become our tutor, [to bring us] unto Christ, that we may be justified by faith. <sup>25</sup> But faith having come, we are no longer under a tutor. <sup>26</sup> For ye are all sons of God through faith in Christ Jesus. <sup>27</sup> For all ye who were baptized (immersed) into Christ, did put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for ye are all one in Christ Jesus. <sup>29</sup> And if ye are Christ's then are ye Abraham's seed, heirs according to the promise.

## CHAPTER IV

<sup>1</sup> Now I say, as long as the heir is a child, he differs in nothing from a servant though he is lord of all; <sup>2</sup> but is under guardians and stewards, until the time appointed by the father. <sup>3</sup> So also we, when we were children, were held in bondage under the rudiments of the world. <sup>4</sup> But when the fulness of the time came, God sent forth his Son, born of a woman, born under law, <sup>5</sup> that he might redeem those under law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. <sup>7</sup> So that thou art no longer a servant, but a son; and if a son, also an heir through God.

<sup>8</sup> Then however when ye knew not God, ye served those which by nature are not gods. <sup>9</sup> But now, after having known God, or rather having been known by God, how is it that ye turn back again to the weak and poor rudiments, to which ye wish to be in bondage again? <sup>10</sup> Ye are carefully observing days, and months, and seasons, and years. <sup>11</sup> I am afraid of you, lest by any means I have toiled over you in vain.

<sup>12</sup> Become as I am, because I also



have become as ye are, brethren, I beseech you. Ye did me no wrong. <sup>13</sup> Nay, ye know that because of an infirmity of the flesh I preached the good news to you the former time; <sup>14</sup> and your trial in my flesh ye despised not nor spurned, but received me as an angel of God, as Christ Jesus. <sup>15</sup> Where then is that happiness of which ye spoke? For I testify for you, that if it had been possible, ye would have plucked out your eyes, and given them to me. <sup>16</sup> So then, have I become your enemy, because I tell you the truth? <sup>17</sup> They zealously seek you in no good way; nay, they wish to shut you out, that ye may zealously seek them. <sup>18</sup> But it is good to be zealously sought in a good matter always, and not only when I am present with you. <sup>19</sup> My little children, of whom I travail again in birth, until Christ be formed in you! <sup>20</sup> And I could wish to be present with you now, and to change my voice; because I am perplexed about you.

<sup>21</sup> Tell me, ye who wish to be under the law, do ye not hear the law? <sup>22</sup> For it is written, that Abraham had two sons, one by the bondwoman, and one by the freewoman. <sup>23</sup> But the one by the bondwoman was born after the flesh, and the one by the freewoman through promise. <sup>24</sup> Which things are an allegory. For these women are two covenants, one from mount Sinai, bearing children into bondage, <sup>25</sup> which is Hagar (for the word Hagar is mount Sinai in Arabia), and answers to the Jerusalem that now is, for she is in bondage with her children. <sup>26</sup> But the Jerusalem that is above is free, which is our mother. <sup>27</sup> For it is written:

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not;

Ver. 28. Ye: Many ancient documents read we.

V. Ver. 12. Cut themselves; better, mutilate themselves.

Because many are the children of the desolate, rather than of her who has the husband.

<sup>28</sup> But ye, brethren, after the manner of Isaac, are children of promise. <sup>29</sup> But as then, the one born after the flesh persecuted the one born after the spirit, so also is it now. <sup>30</sup> But what says the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not inherit with the son of the freewoman. <sup>31</sup> Wherefore, brethren, we are not children of a bondwoman, but of a freewoman.

## CHAPTER V

<sup>1</sup> With freedom did Christ make us free; stand fast therefore, and be not held again with a yoke of bondage.

<sup>2</sup> Behold, I, Paul say to you, that if ye become circumcised, Christ will profit you nothing. <sup>3</sup> And I testify again to every man who becomes circumcised, that he is a debtor to do the whole law. <sup>4</sup> Ye are separated from Christ, whoever of you are being justified by law; ye are fallen away from grace. <sup>5</sup> For we through the Spirit by faith wait for the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but faith working through love.

<sup>7</sup> Ye were running well; who hindered you, that ye should not obey the truth? <sup>8</sup> This persuasion is not from him who calls you. <sup>9</sup> A little leaven leavens the whole lump. <sup>10</sup> I have confidence as to you in the Lord, that ye will be no otherwise minded; but he that troubles you shall bear his judgment, whoever he may be. <sup>11</sup> But as for me, brethren, if I still preach circumcision, why am I still persecuted? Then has the stumbling block of the cross been taken away. <sup>12</sup> I would that they who are unsettling you would even cut themselves off.

<sup>13</sup> For ye were called to freedom, brethren; only use not your freedom for an occasion to the flesh, but through love serve one another.

<sup>14</sup> For the whole law is fulfilled in one word, in this: Thou shalt love thy neighbor as thyself. <sup>15</sup> But if ye bite and devour one another, beware lest ye be consumed one by another.

<sup>16</sup> But I say, walk by the Spirit, and ye will not fulfil the desire of the flesh. <sup>17</sup> For the flesh has desires against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, that ye may not do those things that ye wish. <sup>18</sup> But if ye are led by the Spirit, ye are not under law.

<sup>19</sup> Now the works of the flesh are manifest; which are, fornication, uncleanness, wantonness, <sup>20</sup> idolatry, sorcery, enmities, party spirit, jealousy, wraths, contentions, divisions, factions, <sup>21</sup> envyings, murders, drunkenness, revelings, and things like these; of which I tell you beforehand, as I also said before, that those who practise such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, <sup>23</sup> meekness, self-control; against such things there is no law. <sup>24</sup> And those who are of Christ Jesus crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, by the Spirit let us also walk. <sup>26</sup> Let us not become vainglorious, provoking one another, envying one another.

## CHAPTER VI

<sup>1</sup> Brethren, if a man be even caught in any trespass, ye who are spiritual restore such a one in a spirit of meekness: considering thyself, lest thou also be tempted. <sup>2</sup> Bear one another's burdens, and so fulfil the law of Christ. <sup>3</sup> For if any one thinks

himself to be something, when he is nothing, he deceives himself. <sup>4</sup> But let each one prove his own work, and then will he have ground of glorying in reference to himself alone, and not to another. <sup>5</sup> For each one shall bear his own load. <sup>6</sup> But let him that is taught in the word share with him that teaches, in all good things.

<sup>7</sup> Be not led astray; God is not mocked; for whatever a man sows, that shall he also reap. <sup>8</sup> Because he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life eternal. <sup>9</sup> And let us not be weary in well doing; for in due season we shall reap, if we faint not. <sup>10</sup> So then, as we have opportunity, let us do good to all, but especially to those who are of the household of the faith.

<sup>11</sup> See with what large letters I have written to you with my own hand.

<sup>12</sup> As many as wish to make a fair show in the flesh, these constrain you to be circumcised; only in order that they may not suffer persecution for the cross of Christ. <sup>13</sup> For neither do they themselves who are circumcised keep the law; but they wish that ye should be circumcised, that they may glory in your flesh. <sup>14</sup> But far be it from me to glory, except in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. <sup>15</sup> For in Jesus Christ neither is circumcision anything, nor uncircumcision, but a new creation. <sup>16</sup> And as many as shall walk by this rule, peace be on them, and mercy, and on the Israel of God.

<sup>17</sup> Henceforth let no one trouble me; for I bear in my body the brand-marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Ver. 22. Faith: Or, faithfulness.

Ver. 26. Provoking: Or, challenging.

VI. Ver. 15. Creation: Or, [being] a new creature.



# THE LETTER OF PAUL TO THE EPHESIANS

## CHAPTER I

<sup>1</sup> Paul, an apostle of Jesus Christ through the will of God, to the saints who are in Ephesus, and the faithful in Christ Jesus; <sup>2</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenly realms in Christ; <sup>4</sup> as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love; <sup>5</sup> having predestinated us to the adoption of sons through Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, which he graciously bestowed on us in the Beloved; <sup>7</sup> in whom we have the redemption through his blood, the forgiveness of our trespasses, according to the wealth of his grace, <sup>8</sup> which he made to abound toward us in all wisdom and understanding; <sup>9</sup> making known to us the mystery of his will, according to his good pleasure which he purposed in himself, <sup>10</sup> in respect to the administration of the fulness of seasons, to sum up all things in the Christ, those which are in the heavens and those which are on the earth; <sup>11</sup> in him, in whom we were also chosen as the inheritance, being predestinated according to the purpose of him who works all things according to the counsel of his own will, <sup>12</sup> that we should be to the praise of his glory who before have hoped in the Christ; <sup>13</sup> in whom ye also, after having heard the word of truth, the good news of your salvation—in whom

having also believed, ye were sealed with the Holy Spirit of promise; <sup>14</sup> who is an earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory.

<sup>15</sup> For this cause I also, having heard of your faith in the Lord Jesus, which ye show to all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, would give to you a spirit of wisdom and of revelation in the full knowledge of him; <sup>18</sup> the eyes of your heart being enlightened; that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, <sup>19</sup> and what the exceeding greatness of his power toward us who believe, according to the working of the might of his strength, <sup>20</sup> which he wrought in Christ when he raised him from the dead and seated him at his own right hand in the heavenly realms, <sup>21</sup> far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; <sup>22</sup> and subjected all things under his feet, and gave him to be head over all things to the church, <sup>23</sup> which is his body, the fulness of him who fills all in all.

## CHAPTER II

<sup>1</sup> You also, when ye were dead in trespasses and sins;—<sup>2</sup> in which ye once walked according to the age of this world, according to the prince of the authority of the air, the spirit

Ver. 9. (And elsewhere). Mystery: See note on Matt. 13:11.

Ver. 11. The inheritance: Compare Deut. 9:26, 29.

that is now working in the sons of disobedience; <sup>3</sup> among whom we also all had our way of life in time past in the desires of our flesh, doing the will of the flesh and of the thoughts, and were by nature children of wrath, even as the rest;—<sup>4</sup> but God, being rich in mercy, on account of his great love wherewith he loved us, made us, <sup>5</sup> even when we were dead in trespasses, alive with Christ, (by grace ye have been saved,) <sup>6</sup> and raised us with him, and made us to sit with him in the heavenly realms in Christ Jesus; <sup>7</sup> that in the ages to come he might show the surpassing wealth of his grace, in kindness toward us in Christ Jesus. <sup>8</sup> For by grace ye have been saved through faith; and that not of yourselves, it is the gift of God; <sup>9</sup> not from works, lest any one should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them.

<sup>11</sup> Wherefore remember, that formerly ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands,—<sup>12</sup> that at that time ye were apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God in the world. <sup>13</sup> But now, in Christ Jesus, ye, who formerly were far off, have become near in the blood of Christ. <sup>14</sup> For he is our peace, who made both one, and broke down the middle wall of the partition which parted us; <sup>15</sup> having put an end in his flesh to the enmity, the law of the commandments expressed in decrees, that he might make the two one new man in himself, making peace; <sup>16</sup> and might reconcile both in one body to God through the cross, having slain the enmity thereby. <sup>17</sup> And he came and brought the good news of peace to you who were far

off, and to those who were near. <sup>18</sup> Because through him we both have our access in one Spirit to the Father. <sup>19</sup> So then ye are no longer foreigners and sojourners, but ye are fellow-citizens with the saints, and of the household of God; <sup>20</sup> having been built on the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; <sup>21</sup> in whom every building, fitly framed together, is growing into a holy temple in the Lord; <sup>22</sup> in whom ye also are being builded together into a habitation of God in the Spirit.

## CHAPTER III

<sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles, —<sup>2</sup> if indeed ye heard of the stewardship of that grace of God which was given me for you, <sup>3</sup> that by revelation the mystery was made known to me, as I wrote before briefly; <sup>4</sup> whereby ye can, when ye read, perceive my understanding in the mystery of Christ, <sup>5</sup> which in other generations was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets in the Spirit; <sup>6</sup> that the Gentiles are joint-heirs, and members of the same body, and joint partakers with us of the promise in Christ Jesus through the gospel; <sup>7</sup> whereof I became a minister, according to the gift of that grace of God which was given to me according to the working of his power. <sup>8</sup> To me, who am less than the least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ; <sup>9</sup> and to make all see what is the stewardship of the mystery, which from ages has been hidden in God, who created all things; <sup>10</sup> in order that now, to the rulers and authorities in the heavenly realms might be made known through the church the manifold wisdom of God, <sup>11</sup> according to the pur-



pose of the ages which he purposed in Christ Jesus our Lord, <sup>12</sup> in whom we have our boldness and access with confidence through our faith in him. <sup>13</sup> Wherefore I ask that ye faint not at my afflictions for you, which are your glory.

<sup>14</sup> For this reason I bow my knees to the Father, <sup>15</sup> from whom every family in heaven and on earth is named, <sup>16</sup> that he would grant to you, according to the riches of his glory, to be strengthened with power through his Spirit as to the inner man, <sup>17</sup> in order that Christ may dwell in your hearts through faith; <sup>18</sup> that having been rooted and grounded in love, ye may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth, <sup>19</sup> and to know the love of Christ, which passes knowledge, that ye may be filled unto all the fulness of God.

<sup>20</sup> Now to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, <sup>21</sup> to him be the glory in the church, and in Christ Jesus, unto all the generations of the eternal ages. Amen.

#### CHAPTER IV

<sup>1</sup> I therefore, the prisoner of the Lord, exhort you to walk worthy of the calling with which ye were called, <sup>2</sup> with all humility and meekness, with long-suffering, bearing with one another in love; <sup>3</sup> earnestly endeavoring to keep the unity of the Spirit in the bond of peace. <sup>4</sup> There is one body, and one Spirit, as also ye were called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism (immersion), <sup>6</sup> one God and Father of all, who is over all, and through all, and in all. <sup>7</sup> But to each one of us the grace was given according to the measure of the gift of Christ. <sup>8</sup> Wherefore he says,

Having ascended on high,  
He led captivity captive,  
And gave gifts to men.

<sup>9</sup> Now the word, ascended, what does it mean but that he also descended into the lower parts of the earth? <sup>10</sup> The one who descended, he is also the one who ascended far above all the heavens, that he might fill all things. <sup>11</sup> And he gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers; <sup>12</sup> unto the perfecting of the saints for the work of ministration, for the building up of the body of Christ; <sup>13</sup> until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature manhood, to the measure of the stature of the fulness of Christ; <sup>14</sup> that we may no longer be babes, tossed to and fro, and carried about with every wind of teaching, in the sleight of men, in cunning craftiness according to the wily manner of error; <sup>15</sup> but speaking the truth, may in love grow up in all things into him, who is the head, Christ; <sup>16</sup> from whom all the body, fitly framed together and compacted by means of every joint of the supply, according to the working of each single part in its measure, is effecting the increase of the body to the up-building of itself in love.

<sup>17</sup> This therefore I say, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, <sup>18</sup> having the understanding darkened, alienated from the life of God through the ignorance that is in them, because of the hardness of their heart; <sup>19</sup> who, being past feeling, delivered themselves up to wantonness, to work all uncleanness in greediness. <sup>20</sup> But ye did not so learn Christ, <sup>21</sup> if indeed ye heard him, and were taught in him, as the truth is in Jesus; <sup>22</sup> that ye put off, as concerns your former conduct, the

old man who is being corrupted according to the desires of deceit,<sup>23</sup> and be renewed in the spirit of your mind,<sup>24</sup> and put on the new man, who was created after God in righteousness and holiness of the truth.

<sup>25</sup> Wherefore, having put away falsehood, speak truth each one with his neighbor; because we are members, one of another. <sup>26</sup> Be ye angry and sin not; let not the sun go down upon your anger, <sup>27</sup> neither give room to the devil. <sup>28</sup> Let the one who was accustomed to steal steal no longer; but rather let him labor, working with his hands that which is good, that he may have to impart to him that has need. <sup>29</sup> Let no foul word come out of your mouth, but whatever is good for needful building up, that it may impart grace to the hearers. <sup>30</sup> And grieve not the Holy Spirit of God, in whom ye were sealed for a day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; <sup>32</sup> and become kind to one another, tender-hearted, forgiving one another, as also God in Christ forgave you.

## CHAPTER V

<sup>1</sup> Become therefore imitators of God, as beloved children; <sup>2</sup> and walk in love, as also Christ loved you, and delivered himself up for us, an offering and a sacrifice to God for an odor of sweet smell. <sup>3</sup> But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becomes saints, <sup>4</sup> nor filthiness, nor foolish talking, nor jesting, which are not becoming, but rather thanksgiving. <sup>5</sup> For of this ye are sure, that no fornicator, nor unclean person, nor covetous man, who is an idolater, has inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you

with vain words; for because of these things comes the wrath of God upon the sons of disobedience. <sup>7</sup> Become not therefore partakers with them. <sup>8</sup> For ye were once darkness, but now are light in the Lord; walk as children of light,—<sup>9</sup> for the fruit of the light is in all goodness and righteousness and truth,—<sup>10</sup> proving what is well pleasing to the Lord; <sup>11</sup> and have no fellowship with the unfruitful works of darkness, but rather even rebuke them. <sup>12</sup> For it is a shame even to speak of the things done by them in secret. <sup>13</sup> But all things when rebuked are by the light made manifest; for every thing that is made manifest is light. <sup>14</sup> Wherefore he says, Awake, thou that sleepest, and arise from the dead, and Christ will shine upon thee.

<sup>15</sup> See to it then carefully, how ye walk, not as unwise, but as wise, <sup>16</sup> improving every opportunity, because the days are evil. <sup>17</sup> Therefore, be not foolish, but understand what is the will of the Lord. <sup>18</sup> And be not drunken with wine, wherein is riot, but be filled with the Spirit; <sup>19</sup> speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; <sup>20</sup> giving thanks always for all things to our God and Father, in the name of our Lord Jesus Christ.

<sup>21</sup> Submitting yourselves to one another in the fear of Christ; <sup>22</sup> wives to their own husbands, as to the Lord. <sup>23</sup> Because a husband is head of the wife, as also Christ is head of the church; himself the Savior of the body. <sup>24</sup> But as the church is subjected to Christ, so also are the wives to their own husbands in everything.

<sup>25</sup> Husbands, love your wives, as also Christ loved the church, and delivered himself up for it; <sup>26</sup> that he might sanctify it, having cleansed it

Ver. 28. The one who was accustomed to steal: Gr., the stealer.

V. Ver. 16. Improving, etc.: Gr., buying up the opportunity.

Ver. 18. Riot: Gr., disorder.



by the bathing of water in the word, <sup>27</sup> that he might himself present to himself the church, glorious, not having a spot, or wrinkle, or any such thing, but that it may be holy and without blemish. <sup>28</sup> So husbands ought to love their own wives as their own bodies. He that loves his own wife loves himself. <sup>29</sup> For no one ever hated his own flesh; but nourishes and cherishes it, even as Christ the church; <sup>30</sup> because we are members of his body. <sup>31</sup> For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh. <sup>32</sup> This mystery is great; but I am speaking of Christ and of the church. <sup>33</sup> Nevertheless do ye also, severally, each so love his own wife even as himself; and let the wife see that she reverence her husband.

## CHAPTER VI

<sup>1</sup> Children, obey your parents, in the Lord; for this is right. <sup>2</sup> Honor thy father and mother, which is the first commandment with a promise attached, <sup>3</sup> that it may be well with thee, and thou mayest live long on the earth. <sup>4</sup> And fathers, do not provoke your children to anger, but bring them up in the nurture and admonition of the Lord. <sup>5</sup> Servants, obey your masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ, <sup>6</sup> not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, <sup>7</sup> with good will doing service, as to the Lord, and not to men; <sup>8</sup> knowing that whatever good thing each may have done, that shall he receive from the Lord, whether bond or free. <sup>9</sup> And masters, do the same things to them, forbearing threatening; knowing that [he who is] both their Master and yours is in heaven, and there is no respect of persons with him.

<sup>10</sup> Finally, be strong in the Lord, and in the might of his strength. <sup>11</sup> Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup> For to us, the contest is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual powers of evil in the heavenly realms. <sup>13</sup> Therefore take on the whole armor of God, that ye may be able to withstand in the evil day, and having fully wrought all, to stand. <sup>14</sup> Stand therefore, having girded your loins about with truth, and having put on the breastplate of righteousness; <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> in addition to all, having taken on the shield of faith, in which ye will be able to quench all the fiery darts of the evil one. <sup>17</sup> And receive the helmet of salvation, and the sword of the Spirit, which is God's word; <sup>18</sup> praying at every fitting season in the Spirit, with all prayer and supplication, and watching thereunto in all perseverance and supplication for all the saints; <sup>19</sup> and for me, that utterance may be given to me, in opening my mouth to make known with boldness the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains; that therein I may speak boldly as I ought to speak.

<sup>21</sup> But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you; <sup>22</sup> whom I sent to you for this very purpose, that ye might know our affairs, and that he might encourage your hearts.

<sup>23</sup> Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

<sup>24</sup> Grace be with all who love our Lord Jesus Christ in sincerity.

# THE LETTER OF PAUL TO THE PHILIPPIANS

## CHAPTER I

<sup>1</sup> Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: <sup>2</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup> I give thanks to my God on all my remembrance of you,—<sup>4</sup> always, in every supplication of mine, making the supplication for you all with joy,—<sup>5</sup> for your fellowship in respect to the gospel from the first day until now; <sup>6</sup> being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ. <sup>7</sup> As it is just for me to think this in behalf of you all, because I have you in my heart; all of you being, both in my bonds, and in the defense and confirmation of the gospel, partakers of the grace with me. <sup>8</sup> For God is my witness, how greatly I long for you all, with the tender affection of Jesus Christ. <sup>9</sup> And this I pray, that your love may abound yet more and more, in knowledge and all discernment; <sup>10</sup> in order that ye may distinguish the things that differ, that ye may be pure and without offense to the day of Christ; <sup>11</sup> being filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

<sup>12</sup> But I wish you to know, brethren, that the things which befell me have resulted rather in the furtherance of the gospel; <sup>13</sup> so that my bonds have become manifest in Christ in all the Prætorium, and to all the rest; <sup>14</sup> and that the greater part of the brethren, made confident

in the Lord by my bonds, are much more bold to speak the word without fear.

<sup>15</sup> Some indeed preach Christ even through envy and party spirit, but some also through good will; <sup>16</sup> the one, from love, knowing that I am set for the defense of the gospel; <sup>17</sup> the other, from contentiousness, proclaim Christ not with pure intent, thinking to add affliction to my bonds. <sup>18</sup> What then? Notwithstanding, in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. <sup>19</sup> For I know that this will turn out for my salvation, through your supplication, and the supply of the Spirit of Jesus Christ; <sup>20</sup> according to my earnest expectation and hope, that I shall in nothing be put to shame, but that with all boldness, as always, so also now, Christ will be magnified in my body, whether through life, or through death.

<sup>21</sup> For to me to live is Christ, and to die is gain. <sup>22</sup> But if it be to live in the flesh, this to me is fruit of work; and which I shall choose I know not; <sup>23</sup> but am constrained by the two, having the desire to depart, and to be with Christ, for it is far better; <sup>24</sup> but to continue in the flesh is more needful for your sake. <sup>25</sup> And being confident of this, I know that I shall abide, and shall continue with you all for your progress and joy in the faith; <sup>26</sup> that your glorying may be more abundant in Jesus Christ for me, through my coming to you again.

<sup>27</sup> Only let your conduct be worthy of the gospel of Christ; that whether

Ver. 1. Bishops: Or. Overseers.

Ver. 13. Prætorium: Quarters of the prætorian or imperial guard at Rome. See note on Matt. 27:27.



I come and see you, or remain absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup> and in nothing terrified by the adversaries; which is to them a proof of perdition, but to you of salvation, and that from God. <sup>29</sup> Because to you it was granted in behalf of Christ,—not only to believe on him,—but in his behalf to suffer also; <sup>30</sup> having the same conflict as ye saw in me, and now hear of in me.

## CHAPTER II

<sup>1</sup> If then there is any consolation in Christ, if any encouragement from love, if any communion of the Spirit, if any tender affection and compassion, <sup>2</sup> make my joy complete, that ye be of the same mind, having the same love, being of one accord, minding the one thing; <sup>3</sup> doing nothing through party spirit or vainglory, but in humility each esteeming others better than himself; <sup>4</sup> regarding not each one his own things, but each one also the things of others. <sup>5</sup> Have this mind in you, which was also in Christ Jesus; <sup>6</sup> who, existing in the form of God, accounted not the being on an equality with God a thing to be grasped; <sup>7</sup> but emptied himself, taking the form of a servant, becoming in the likeness of men; <sup>8</sup> and being found in fashion as a man, he humbled himself, becoming obedient to death, and the death of the cross. <sup>9</sup> Wherefore also God highly exalted him, and gave him the name which is above every name; <sup>10</sup> that in the name of Jesus every knee should bow, of beings in heaven, and of beings on earth, and of beings under the earth. <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. <sup>12</sup> So then, my beloved, as ye always obeyed, not as in my presence only, but now

much more in my absence, work out your own salvation with fear and trembling; <sup>13</sup> for it is God who is working in you both to will and to work, for his good pleasure.

<sup>14</sup> Do all things without murmurings and questionings; <sup>15</sup> that ye may become blameless and single-minded, children of God, irreproachable, in the midst of a crooked and perverse generation, among whom ye appear as heavenly lights in the world; <sup>16</sup> holding forth the word of life; for a ground of glorying to me at the day of Christ, that I did not run in vain, or labor in vain. <sup>17</sup> But even if I am poured out on the sacrifice and ministry of your faith, I rejoice, and I rejoice with you all. <sup>18</sup> And for the same cause, do ye also rejoice, and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus shortly to send Timothy to you, that I also may be cheered, when I know your state. <sup>20</sup> For I have no one like-minded, who will sincerely care for your state. <sup>21</sup> For all seek their own, not the things of Jesus Christ. <sup>22</sup> But ye know his proved character, that, as a child serves a father, he served with me for the gospel. <sup>23</sup> Him therefore I hope to send immediately, as soon as I shall see how it will go with me; <sup>24</sup> but I trust in the Lord that I also myself shall come shortly. <sup>25</sup> Yet I supposed it necessary to send to you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, but your messenger and minister to my needs. <sup>26</sup> For he was longing after you all, and was greatly distressed, because ye heard that he was sick. <sup>27</sup> For indeed he was sick near to death; but God had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow. <sup>28</sup> I send him therefore with the more haste, that seeing him again ye may rejoice, and that I may be less sorrowful. <sup>29</sup> Receive him there-

II. Ver. 17. Poured out: like a drink-offering.

Ver. 28. Send: Gr., sent.

fore in the Lord with all joy, and hold such in honor; <sup>30</sup> because for the work of Christ he came near to death, hazarding his life, that he might complete what things were lacking in your ministry to me.

### CHAPTER III

<sup>1</sup> Finally, my brethren, rejoice in the Lord. To write the same things to you, to me is not irksome, and for you it is safe.

<sup>2</sup> Beware of the dogs, beware of the evil workers, beware of the Concision. <sup>3</sup> For we are the Circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no trust in the flesh: <sup>4</sup> though I might trust in the flesh also; if any other thinks to trust in the flesh, I more; <sup>5</sup> circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; <sup>6</sup> as to zeal, persecuting the church; as to the righteousness which is in the law, blameless. <sup>7</sup> But what things were gain to me, these I have accounted loss for Christ. <sup>8</sup> Nay more, and I account all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and account them refuse, that I may gain Christ, <sup>9</sup> and be found in him, not having my own righteousness, which is of law, but that which is through faith in Christ, the righteousness which is from God, upon faith; <sup>10</sup> that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death; <sup>11</sup> if by any means I may attain to the resurrection from the dead. <sup>12</sup> Not that I already obtained, or have already been perfected; but I pursue onward, if I may lay hold of that for which I was laid hold of by Christ

Jesus. <sup>13</sup> Brethren, I do not account myself to have laid hold of it; but one thing I do, forgetting the things behind, and reaching forth to the things before, <sup>14</sup> I pursue on toward the mark, for the prize of the heavenly calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as are perfect, be of this mind; and if in anything ye are otherwise minded, even this God will reveal to you. <sup>16</sup> Nevertheless, whereto we have attained, in the same let us walk.

<sup>17</sup> Brethren, become imitators together of me, and mark those who so walk, as ye have us for an example. <sup>18</sup> For many are walking, of whom I told you often, and now tell you even weeping; that they are the enemies of the cross of Christ; <sup>19</sup> whose end is perdition, whose God is their belly, and whose glory is in their shame, who mind the earthly things. <sup>20</sup> For our citizenship is in heaven; whence we also wait for a Savior, the Lord Jesus Christ; <sup>21</sup> who will transform the body of our humiliation into conformity to the body of his glory, according to the working with which he is able also to subject all things to himself.

### CHAPTER IV

<sup>1</sup> Therefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, beloved.

<sup>2</sup> I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. <sup>3</sup> Yea, I beseech thee also, true yoke-fellow, help them, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord always; again I will say, rejoice. <sup>5</sup> Let your forbearance be known to all men. The

III. Ver. 2. Dogs: Degraded men. Concision: a contemptuous substitute for the word circumcision, meaning Judaizing teachers.

Ver. 11. Resurrection: Gr., out-resurrection, that is, a special or select resurrection. Compare Luke 14:14; Rev. 20:4-6.



Lord is near.<sup>6</sup> In nothing be anxious; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God.<sup>7</sup> And the peace of God, which passes all understanding, will guard your heart and your thoughts in Christ Jesus.

<sup>8</sup> Finally, brethren, whatever things are true, whatever things are venerable, whatever things are righteous, whatever things are pure, whatever things are lovely, whatever things are of good report, and if there be any virtue, and if there be any praise, think on these things.<sup>9</sup> The things also, which ye learned and received and which ye heard and saw in me, these practise; and the God of peace will be with you.

<sup>10</sup> But I rejoiced in the Lord greatly, that now at length ye revived again in your care for my welfare; for which ye were also careful, but lacked opportunity.<sup>11</sup> Not that I speak in respect of want; for I learned, in whatever state I am, to be content.<sup>12</sup> I both know how to be humbled; and I know how to abound; in everything, and in all things, I am instructed, both to be

satisfied and to be hungry, both to be in plenty and to be in want.<sup>13</sup> I can do all things, in him who strengthens me.<sup>14</sup> Notwithstanding, ye did well to share with me in my affliction.<sup>15</sup> And ye also know, Philippians, that in the beginning of the gospel, when I went forth from Macedonia, no church communicated with me in the way of giving and receiving, but ye only;<sup>16</sup> that also in Thessalonica, ye sent once and again to my need.<sup>17</sup> Not that I seek for the gift; but I seek for the fruit that abounds to your account.<sup>18</sup> But I have all, and abound; I am fully supplied, having received of Epaphroditus the things sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God.<sup>19</sup> But my God will supply all your need, according to his riches in glory, in Christ Jesus.

<sup>20</sup> Now to our God and Father be the glory forever and ever, Amen.

<sup>21</sup> Salute every saint in Christ Jesus. The brethren who are with me salute you.<sup>22</sup> All the saints salute you, but especially those who are of Cæsar's household.

<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

## THE LETTER OF PAUL TO THE

# COLOSSIANS

### CHAPTER I

<sup>1</sup> Paul, an apostle of Christ Jesus, through the will of God, and Timothy the brother, <sup>2</sup> to the saints and faithful brethren in Christ who are in Colosse: Grace to you, and peace, from God our Father.

<sup>3</sup> We give thanks to God the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup> having heard of your faith in Christ Jesus, and of the love

which ye have toward all the saints, <sup>5</sup> because of the hope which is laid up for you in heaven, of which ye heard before in the word of the truth of the gospel; <sup>6</sup> which is come to you, even as it is also in all the world, bearing fruit, and increasing in you also, since the day ye heard it, and knew the grace of God in truth; <sup>7</sup> as ye learned from Epaphras our beloved fellow-servant, who is for us a faithful minister of Christ, <sup>8</sup> who also

made known to us your love in the Spirit.

<sup>9</sup> For this cause we also, since the day we heard it, do not cease to pray for you, and to ask that ye may be filled with the knowledge of his will, in all spiritual wisdom and understanding; <sup>10</sup> that ye may walk worthy of the Lord to all pleasing, bearing fruit in every good work, and growing in the knowledge of God; <sup>11</sup> being strengthened with all power according to the might of his glory, unto all patience and long-suffering with joy; <sup>12</sup> giving thanks to the Father, who made us meet for the portion of the inheritance of the saints in light; <sup>13</sup> who delivered us out of the dominion of darkness, and translated us into the kingdom of the Son of his love; <sup>14</sup> in whom we have the redemption, the forgiveness of sins; <sup>15</sup> who is the image of the invisible God, the first-born of every creature; <sup>16</sup> because in him were all things created, in the heavens, and on the earth, the visible and the invisible, whether thrones, or dominions, or rulers, or authorities; all things have been created through him, and for him; <sup>17</sup> and he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church; who is the beginning, the first-born from the dead; in order that he may become in all things pre-eminent. <sup>19</sup> Because it pleased [the Father] that in him should all the fulness dwell; <sup>20</sup> and through him to reconcile all things to himself, having made peace through the blood of his cross; through him, whether the things on the earth, or the things in the heavens. <sup>21</sup> And you also, being in time past alienated, and enemies in your mind in wicked works, yet now has he reconciled <sup>22</sup> in the body of his flesh through death, to present

you holy and without blemish and blameless before him; <sup>23</sup> if indeed ye abide in the faith grounded and steadfast, and not moved away from the hope of the gospel, which ye heard, which was preached in the whole creation which is under heaven; of which I, Paul, became a minister.

<sup>24</sup> Now I rejoice in my sufferings for you, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for the sake of his body, which is the church; <sup>25</sup> of which I became a minister, according to the stewardship of God which was given to me for you, to fulfil the word of God, <sup>26</sup> the mystery which has been hidden from ages and from generations; but now it has been manifested to his saints, <sup>27</sup> to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; <sup>28</sup> whom we proclaim, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ; <sup>29</sup> to which end I labor also, striving according to his working, which works in me with power.

## CHAPTER II

<sup>1</sup> For I wish you to know how great a conflict I have for you, and for those in Laodicea, and for as many as have not seen my face in the flesh; <sup>2</sup> that their hearts might be comforted, they being knit together in love, and unto all the riches of the fullness of the understanding, unto the full knowledge of the mystery of God, even Christ; <sup>3</sup> in whom are all the treasures of wisdom and knowledge hidden. <sup>4</sup> This I say, in order that no one may delude you with persuasiveness of speech. <sup>5</sup> For though I am absent in the flesh, yet in the

Ver. 12. Us: Many ancient documents read, you.

Ver. 18. In all things: Or, among all.

Ver. 19. It pleased, etc.; Or, it pleased all the fulness to dwell.

Ver. 26 (and elsewhere). Mystery: something formerly kept secret, but now revealed.



spirit I am with you, rejoicing and beholding your order, and the steadfastness of your faith toward Christ.

<sup>6</sup> As therefore ye received the Christ, Jesus the Lord, so walk in him; <sup>7</sup> having been rooted and being built up in him, and being confirmed in the faith as ye were taught, abounding therein with thanksgiving.

<sup>8</sup> Beware lest there shall be any one that is carrying you away [captivel as spoils through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ. <sup>9</sup> Because in him dwells all the fulness of the Godhead bodily. <sup>10</sup> And ye are made full in him, who is the head of every rule and authority; <sup>11</sup> in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; <sup>12</sup> having been buried with him in your baptism (immersion), wherein ye were also raised with him through faith in the working of God, who raised him from the dead. <sup>13</sup> And you, being dead through your trespass and the uncircumcision of your flesh, you he made alive together with him, graciously forgiving us all our trespasses; <sup>14</sup> blotting out the bond written in decrees that was against us, which was opposed to us, and he has taken it out of the way, nailing it to the cross; <sup>15</sup> despoiling the rulers and authorities, he made a show of them openly, triumphing over them in it.

<sup>16</sup> Let no one therefore judge you in food, or in drink, or in respect of a feast, or a new moon, or a sabbath; <sup>17</sup> which are a shadow of the things to come, but the body is Christ's. <sup>18</sup> Let no one defraud you of the prize, delighting in humiliation

and worship of the angels, taking his stand on things which he has seen, vainly puffed up by his fleshly mind, <sup>19</sup> and not holding fast the Head, from whom all the body, through the joints and bands supplied with nourishment, and knit together, increases with the increase of God.

<sup>20</sup> If ye died with Christ from the rudiments of the world, why, as if living in the world, do ye subject yourselves to decrees, <sup>21</sup> "Handle not, nor taste, nor touch," <sup>22</sup> (which things are all to perish with the using,) according to the precepts and teachings of men? <sup>23</sup> All which, having a show of wisdom, in will-worship, humility, and neglect of the body, are of no value, [ministering] to the satisfaction of the flesh.

### CHAPTER III

<sup>1</sup> If then ye were raised together with Christ, seek the things above, where Christ is, seated on the right hand of God. <sup>2</sup> Set your mind on the things above, not on the things on the earth. <sup>3</sup> For ye died, and your life is hidden with Christ in God. <sup>4</sup> When Christ, our life, shall be manifested, then will ye also with him be manifested in glory.

<sup>5</sup> Put to death therefore your members which are on the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; <sup>6</sup> on account of which things the wrath of God comes on the sons of disobedience; <sup>7</sup> in which things ye also once walked, when ye lived in these things. <sup>8</sup> But now, do ye also put off all these, anger, wrath, malice, railing, foul speech out of your mouth. <sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds, <sup>10</sup> and have put on the new man, who is being renewed unto

II. Ver. 7. Some ancient copies omit, therein.

Ver. 15. Despoiling: Or, putting off from himself. or, freeing himself from. In it: probably meaning, in the cross. (See Ver. 14.)

Ver. 18. Delighting in: Or, wishing to do so in.

III. Ver. 4. Our: Many ancient documents read, your.

Ver. 6. Some ancient documents omit, on the sons of disobedience.

knowledge, according to the image of him who created him; <sup>11</sup> where can be no Greek and Jew, Circumcision and Uncircumcision, Barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

<sup>12</sup> Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering, <sup>13</sup> forbearing one another, and freely forgiving each other, if any one have a complaint against any, even as the Lord freely forgave you, so also do ye; <sup>14</sup> and over all these put on love, which is the bond of completeness. <sup>15</sup> And let the peace of Christ rule in your hearts, to which ye were also called in one body; and be thankful.

<sup>16</sup> Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another; with psalms, hymns, spiritual songs, in grace singing in your hearts to God. <sup>17</sup> And whatever ye do, in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

<sup>18</sup> Wives, submit yourselves to your husbands, as is fitting in the Lord. <sup>19</sup> Husbands, love your wives, and be not bitter toward them. <sup>20</sup> Children, obey your parents in all things; for this is well pleasing, in the Lord. <sup>21</sup> Fathers, provoke not your children, that they be not discouraged. <sup>22</sup> Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord. <sup>23</sup> Whatever ye do, work heartily, as to the Lord, and not to men; <sup>24</sup> knowing that from the Lord ye will receive the recompense of the inheritance. Ye are servants of the Lord Christ. <sup>25</sup> For he that does wrong

will receive again for the wrong he did, and there is no respect of persons.

## CHAPTER IV

<sup>1</sup> Masters, render to your servants that which is just and equitable; knowing that ye also have a Master in heaven.

<sup>2</sup> Persevere in prayer, being watchful therein with thanksgiving; <sup>3</sup> at the same time praying also for us, that God may open to us a door for the word, to speak the mystery of Christ, for the sake of which I am also in bonds, <sup>4</sup> that I may make it manifest, as I ought to speak. <sup>5</sup> Walk in wisdom toward those without, improving every opportunity. <sup>6</sup> Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

<sup>7</sup> All my affairs will Tychicus make known to you, the beloved brother, the faithful minister and fellow-servant in the Lord; <sup>8</sup> whom I send to you for this very purpose, that ye may know our condition, and that he may comfort your hearts; <sup>9</sup> together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything here. <sup>10</sup> Aristarchus my fellow-prisoner salutes you, and Mark, the cousin of Barnabas, concerning whom ye received commands (if he come to you, receive him), <sup>11</sup> and Jesus, who is called Justus, who are of the Circumcision. These only are my fellow-workers for the kingdom of God, who have been a comfort to me.

<sup>12</sup> Epaphras, who is one of you, a servant of Christ Jesus, salutes you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. <sup>13</sup> For I bear him witness, that he has much

Ver. 13. The Lord: Many ancient documents read, Christ.

Ver. 16. Richly: in all wisdom teaching: Or, richly in all wisdom, teaching, etc.

IV. Ver. 5. Improving every opportunity: Gr., buying up the opportunity.

Ver. 13. Has much concern: Gr., labor.



concern for you, and those in Laodicea, and those in Hierapolis. <sup>14</sup> Luke the beloved physician, and Demas, salute you. <sup>15</sup> Salute the brethren in Laodicea, and Nymphas, and the church in their house. <sup>16</sup> And when this letter has been read among you, cause that it be read also in the

church of the Laodiceans, and that ye also read the one from Laodicea. <sup>17</sup> And say to Archippus, Take heed to the ministry which thou didst receive in the Lord, to fulfil it.

<sup>18</sup> The salutation of me, Paul, with my own hand. Remember my bonds. Grace be with you.

## THE FIRST LETTER OF PAUL TO THE

# THESSALONIANS

## CHAPTER I

<sup>1</sup> Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you, and peace.

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers; <sup>3</sup> remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, before our God and Father; <sup>4</sup> knowing, brethren beloved by God, your election; <sup>5</sup> because our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much fullness; even as ye know what manner of men we became toward you, for your sake. <sup>6</sup> And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; <sup>7</sup> so that ye became an example to all that believe in Macedonia and in Achaia. <sup>8</sup> For from you has sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God has gone forth; so that we have no need to speak anything. <sup>9</sup> For they themselves report concerning us, what manner of entrance we had to you,

and how ye turned to God from idols, to serve a living and true God, <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead, Jesus, who delivers us from the coming wrath.

## CHAPTER II

<sup>1</sup> For ye yourselves, brethren, know our entrance to you, that it has not become vain. <sup>2</sup> But after we suffered before and were shamefully treated, as ye know, in Philippi, we were bold in our God to speak to you the gospel of God in much conflict. <sup>3</sup> For our exhortation is not of error, nor of uncleanness, nor in guile; <sup>4</sup> but even as we have been approved by God to be intrusted with the gospel, so we speak; not as pleasing men, but God, who proves our hearts. <sup>5</sup> For neither at any time used we flattering words, as ye know, nor a cloak for covetousness; God is witness; <sup>6</sup> nor from men sought we glory, neither from you, nor from others, though able to claim authority, as Christ's apostles. <sup>7</sup> But we became gentle in the midst of you; as a nurse cherishes her own children: <sup>8</sup> so, being affectionately desirous of

I. Ver. 1. Silvanus: The same as Silas.

Ver. 3. Of hope, etc.: Or, of the hope of.

Ver. 7. Macedonia and Achaia: Two Roman provinces embracing all Greece; the former the northern portion still called Macedonia; the latter the southern—about the same as the modern Kingdom of Greece.

you, we were well pleased to impart to you, not only the gospel of God, but also our own souls, because ye became dear to us. <sup>9</sup> For ye remember, brethren, our labor and toil; working night and day, in order not to burden any of you, we preached to you the gospel of God. <sup>10</sup> Ye are witnesses, and God, how holily and righteously and blamelessly we behaved ourselves toward you that believe; <sup>11</sup> as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, <sup>12</sup> that ye should walk worthy of God, who is calling you into his kingdom and glory.

<sup>13</sup> And for this cause we also thank God without ceasing, that when ye received the word of God, heard from us, ye received it not as the word of men, but, as it truly is, as the word of God, which also works in you that believe. <sup>14</sup> For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus; because ye also suffered the same things from your own countrymen, as they have from the Jews; <sup>15</sup> who both killed the Lord Jesus and the prophets, and drove us out, and please not God, and are hostile to all men; <sup>16</sup> hindering us from speaking to the Gentiles that they may be saved, in order to fill up their sins always; and the wrath of God came on them to the utmost.

<sup>17</sup> But we, brethren, having been bereft of you for a short time, in presence, not in heart, endeavored the more abundantly to see your face, with great desire. <sup>18</sup> Because we wished to come to you, even I, Paul, once and again; and Satan hindered us. <sup>19</sup> For what is our hope, or joy, or crown of glorying? Are not even ye, in the presence of our Lord Jesus at his coming? <sup>20</sup> For ye are our glory and joy.

## CHAPTER III

<sup>1</sup> Wherefore, when we could no longer forbear, we were well pleased to be left behind at Athens alone; <sup>2</sup> and sent Timothy our brother and a minister of God in the gospel of Christ, to establish you, and to exhort you concerning your faith; <sup>3</sup> that no one should be shaken by these afflictions, for yourselves know that to this we are appointed. <sup>4</sup> For even when we were with you, we told you beforehand that we are to suffer affliction; as also it came to pass, and ye know it. <sup>5</sup> For this cause, when I too could no longer forbear, I sent to know your faith, lest by some means the tempter tempted you, and our labor should become in vain.

<sup>6</sup> But now, when Timothy came to us from you, and brought us good news of your faith and love, and that ye have good remembrance of us always, longing to see us, as we also to see you; <sup>7</sup> for this cause we were consoled, brethren, over you in all our affliction and distress, through your faith; <sup>8</sup> because now we live, if ye stand fast in the Lord. <sup>9</sup> For what thanks can we render to God for you, for all the joy wherewith we rejoice for your sakes before our God; <sup>10</sup> night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

<sup>11</sup> Now may our God and Father himself, and our Lord Jesus, guide our way to you. <sup>12</sup> And the Lord make you increase and abound in love one toward another, and toward all, as we also do toward you; <sup>13</sup> to the end that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

## CHAPTER IV

<sup>1</sup> Finally then, brethren, we beseech you, and exhort you in the Lord Jesus, that as ye received from us



how ye ought to walk and to please God, as also ye are walking, ye would abound yet more. <sup>2</sup> For ye know what charges we gave you, through the Lord Jesus. <sup>3</sup> For this is the will of God, your sanctification, that ye abstain from fornication; <sup>4</sup> that each one of you know how to possess himself of his own vessel in sanctification and honor; <sup>5</sup> not in the passion of desire, like the Gentiles who know not God. <sup>6</sup> That no one go beyond and defraud his brother in this matter; because the Lord is an avenger for all these things, as we also told you before, and solemnly testified. <sup>7</sup> For God did not call us for uncleanness, but in sanctification. <sup>8</sup> Therefore he that rejects, rejects not man, but God, who gives to you his Holy Spirit.

<sup>9</sup> But concerning brotherly love ye need not that I write to you; for ye yourselves are taught by God to love one another. <sup>10</sup> For ye are also doing it, toward all the brethren who are in all Macedonia. But we exhort you, brethren, to abound yet more; <sup>11</sup> and to make it your ambition to be quiet, and to do your own business, and to work with your own hands, as we charged you; <sup>12</sup> that ye may walk becomingly toward those without, and may have need of nothing.

<sup>13</sup> But we wish you not to be ignorant, brethren, concerning those who are sleeping, in order that ye sorrow not, as do the rest who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, so also those who fell asleep through Jesus will God bring with him. <sup>15</sup> For this we say to you, by the word of the Lord, that we the living, who remain to the coming of the Lord, shall by no means precede those who fell asleep. <sup>16</sup> Because the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the

trumpet of God; and the dead in Christ will rise first. <sup>17</sup> Then we the living, who remain, will be caught up together with them in clouds into the air to meet the Lord; and so shall we ever be with the Lord. <sup>18</sup> So then, console one another with these words.

## CHAPTER V

<sup>1</sup> But of the times and the seasons, brethren, ye have no need that I write to you. <sup>2</sup> For ye yourselves know perfectly well that the day of the Lord so comes as a thief at night. <sup>3</sup> When they are saying, Peace and safety, then sudden destruction comes on them, as birth-pangs on a woman with child; and they will by no means escape.

<sup>4</sup> But ye, brethren, are not in darkness, that the Day should overtake you as a thief. <sup>5</sup> For all ye are sons of light, and sons of day; we are not of night, nor of darkness. <sup>6</sup> Therefore let us not sleep, as do the rest; but let us watch and be sober. <sup>7</sup> For they that sleep, sleep at night; and they that get drunk, get drunk at night. <sup>8</sup> But let us, being of the day, be sober, putting on a breastplate of faith and love, and for a helmet, hope of salvation; <sup>9</sup> because God did not appoint us to wrath, but to gain salvation through our Lord Jesus Christ; <sup>10</sup> who died for us, that, whether we wake or sleep, we should live together with him. <sup>11</sup> Wherefore exhort each other, and build one another up, as also ye do.

<sup>12</sup> And we ask you, brethren, to know those who labor among you, and are over you in the Lord, and admonish you; <sup>13</sup> and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

<sup>14</sup> But we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be

Ver. 5. Desire: Or, lust.

Ver. 18. Console: Or, exhort.

V. Ver. 11. Exhort: Or, console.

long-suffering toward all. <sup>15</sup> See that none render evil for evil to any one; but always pursue that which is good, toward one another, and toward all.

<sup>16</sup> Rejoice always. <sup>17</sup> Pray without ceasing. <sup>18</sup> In everything give thanks; for this is the will of God in Christ Jesus, toward you. <sup>19</sup> Quench not the Spirit. <sup>20</sup> Despise not prophesyings; <sup>21</sup> but prove all things, hold fast that which is good. <sup>22</sup> Abstain from every form of evil. <sup>23</sup> And the God of peace himself sanctify you wholly;

and may your spirit and soul and body be preserved whole without blame at the coming of our Lord Jesus Christ. <sup>24</sup> Faithful is he who calls you, who also will do it. <sup>25</sup> Brethren, pray for us. <sup>26</sup> Salute all the brethren with a holy kiss.

<sup>27</sup> I adjure you by the Lord, that this letter be read to all the holy brethren.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

## THE SECOND LETTER OF PAUL TO THE

# THESSALONIANS

## CHAPTER I

<sup>1</sup> Paul, and Silvanus, and Timothy, to the church of the Thessalonians, in God our Father, and the Lord Jesus Christ: <sup>2</sup> Grace to you, and peace, from God the Father and the Lord Jesus Christ.

<sup>3</sup> We ought to thank God always for you, brethren, as it is meet, because your faith grows exceedingly, and the love of each one of you all toward one another abounds; <sup>4</sup> so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and the afflictions which ye endure; <sup>5</sup> a token of the righteous judgment of God, to the end that ye may be accounted worthy of the kingdom of God, for which ye also are suffering; <sup>6</sup> since it is a righteous thing with God to recompense affliction to those who afflict you, <sup>7</sup> and to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power, <sup>8</sup> in

flaming fire, taking vengeance on those who know not God, and those who obey not the gospel of our Lord Jesus; <sup>9</sup> who will suffer justice, eternal destruction from the presence of the Lord and from the glory of his power; <sup>10</sup> when he shall come to be glorified in his saints, and to be admired in all who believed, (because our testimony to you was believed), in that day.

<sup>11</sup> To which end we also pray for you always, that our God may account you worthy of the calling, and accomplish every desire for goodness and work of faith, with power; <sup>12</sup> that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

## CHAPTER II

<sup>1</sup> Now we ask you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together to

Ver. 27. Many ancient documents omit, holy.

I. Ver. 1. Silvanus: The same as Silas.

II. Ver. 1. Coming: Or, presence. So in verses 8 and 9.



him, <sup>2</sup> that ye be not quickly shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, purporting to be from us, as that the day of the Lord is present. <sup>3</sup> Let no one deceive you in any way; because [that day will not come], unless there come first the falling away, and the man of sin be revealed, the son of perdition; <sup>4</sup> he that opposes himself against and exalts himself above all that is called God, or that is worshipped; so that he sits in the temple of God, exhibiting himself as God.

<sup>5</sup> Remember ye not that, when I was yet with you, I used to tell you these things? <sup>6</sup> And now ye know what restrains, in order that he may be revealed in his own season. <sup>7</sup> For the mystery of lawlessness is already at work; only until he who now restrains shall be out of the way. <sup>8</sup> And then will the lawless one be revealed, whom the Lord Jesus will slay with the breath of his mouth, and will bring to naught by the manifestation of his coming; <sup>9</sup> [him] whose coming is according to the working of Satan, in all power and signs and lying wonders, <sup>10</sup> and in all deceit of unrighteousness for the perishing; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause God sends them a working of delusion, in order that they may believe the lie; <sup>12</sup> that they may all be judged, who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup> But we ought to give thanks to God always for you, brethren, beloved by the Lord, because God from the beginning chose you to salvation, in sanctification of the Spirit and belief of the truth; <sup>14</sup> whereunto he called you through our gospel, to the obtaining of the glory of our Lord

Jesus Christ. <sup>15</sup> So then, brethren, stand fast, and hold the instructions which ye were taught, whether through word, or through letter of ours.

<sup>16</sup> Now our Lord Jesus Christ himself, and our God and Father, who loved us, and gave us eternal consolation and good hope through grace, <sup>17</sup> console your hearts, and establish you in every good work and word.

### CHAPTER III

<sup>1</sup> Finally, brethren, pray for us, that the word of the Lord may run, and be glorified, as also it is with you; <sup>2</sup> and that we may be delivered from unreasonable and evil men; for not all have faith. <sup>3</sup> But the Lord is faithful, who will establish you, and guard you from the evil one. <sup>4</sup> And we have confidence in the Lord in respect to you, that ye both do, and will do, the things which we charge you. <sup>5</sup> And the Lord guide your hearts into the love of God, and into the patience of Christ.

<sup>6</sup> Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother walking disorderly, and not after the instruction which ye received from us. <sup>7</sup> For ye yourselves know how ye ought to imitate us; that we were not disorderly among you, <sup>8</sup> nor did we eat any one's bread for nothing, but in labor and toil, working night and day that we might not be burdensome to any of you; <sup>9</sup> not because we have not the right, but to make ourselves an example to you, that ye should imitate us. <sup>10</sup> For even when we were with you, this we charged you: If any one is not willing to work, neither let him eat. <sup>11</sup> For we hear of some who walk among you disorderly, who work not

II. Ver. 2. By spirit: by some false claim of inspiration.

Ver. 3. Sin: Many ancient documents read, lawlessness.

Ver. 11. The lie: Or, falsehood.

III. Ver. 8. For nothing; or gratuitously.

at all, but are busy-bodies.<sup>12</sup> Now such we charge, and exhort, in the Lord Jesus Christ, that with quietness working, they eat their own bread.

<sup>13</sup> But ye, brethren, be not weary in well doing. <sup>14</sup> And if any one obeys not our word through this letter, mark that man, to keep no company with him, that he may be made ashamed. <sup>15</sup> And yet account him not

as an enemy, but admonish him as a brother.

<sup>16</sup> Now the Lord of peace himself give you peace always, in every way. The Lord be with you all.

<sup>17</sup> The salutation of Paul with my own hand, which is a token in every letter; so I write.

<sup>18</sup> The grace of our Lord Jesus Christ be with you all.

## THE FIRST LETTER OF PAUL TO

# TIMOTHY

### CHAPTER I

<sup>1</sup> Paul, an apostle of Jesus Christ, according to the commandment of God our Savior and Christ Jesus our hope, <sup>2</sup> to Timothy, my true child in the faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> As I besought thee to continue in Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, <sup>4</sup> nor to give heed to fables and endless genealogies, which further disputes rather than God's stewardship, which is in faith, [so I do now.]

<sup>5</sup> But the end of the charge is love, out of a pure heart and a good conscience and an unfeigned faith; <sup>6</sup> from which some erring turned aside to vain talk; <sup>7</sup> wishing to be teachers of the law, understanding neither what they say, nor about what they positively affirm. <sup>8</sup> But we know that the law is good, if one use it lawfully; <sup>9</sup> knowing this, that law is not made for a righteous man, but for lawless and unruly men, for ungodly and sinful, for unholy and profane, for murderers of fathers and murder-

ers of mothers; for man-slayers, <sup>10</sup> for fornicators, for those who defile themselves with men, for kidnappers, for liars, for false swearers, and whatever else is contrary to the healthful teaching; <sup>11</sup> according to the gospel of the glory of the blissful God, with which I was intrusted.

<sup>12</sup> I thank him who gave me power, Christ Jesus our Lord, that he accounted me faithful, putting me into the ministry, <sup>13</sup> though I was formerly a blasphemer, and a persecutor, and insolent. But I obtained mercy, because I did it ignorantly in unbelief; <sup>14</sup> and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. <sup>15</sup> Trustworthy is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. <sup>16</sup> But for this cause I obtained mercy, that in me as chief Christ Jesus might show forth all his long-suffering, for an example to those about to believe on him to eternal life.

<sup>17</sup> Now to the King of the ages, the incorruptible, invisible, only God, be honor and glory forever and ever. Amen.

Ver. 10. Kidnappers: Those who steal free persons to sell them into slavery.

Ver. 17. Incorruptible: i. e., not subject to physical change, decay and death.



<sup>18</sup> This charge I commit to thee, my child Timothy, according to the prophecies which went before in respect to thee, that thou mayest war in [fulfilling] them the good warfare; <sup>19</sup> having faith, and a good conscience, which some thrusting away made shipwreck concerning the faith. <sup>20</sup> Of whom is Hymenæus and Alexander; whom I delivered over to Satan, that they might be taught not to blaspheme.

### CHAPTER II

<sup>1</sup> I exhort then, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; <sup>2</sup> for kings, and all that are in authority; that we may lead a tranquil and quiet life in all godliness and decorum. <sup>3</sup> This is good and acceptable in the sight of our Savior God; <sup>4</sup> who wishes all men to be saved, and to come to the knowledge of the truth. <sup>5</sup> For there is one God, one mediator also between God and men, the man Christ Jesus; <sup>6</sup> who gave himself a ransom for all, the testimony to be given in due season; <sup>7</sup> for which I was appointed a preacher, and an apostle (I speak truth, I lie not), a teacher of Gentiles in faith and truth.

<sup>8</sup> I wish therefore that the men pray in every place, lifting up holy hands, without wrath and disputing; <sup>9</sup> in like manner also that women adorn themselves, in becoming apparel, with modesty and soberness; not in braided hair, and gold, or pearls, or costly apparel; <sup>10</sup> but, which becomes women professing godliness, through good works. <sup>11</sup> Let woman learn in quietness, with all subjection. <sup>12</sup> But I permit not woman to teach, nor to have authority over man, but to be in quietness. <sup>13</sup> For Adam was first formed, then Eve. <sup>14</sup> And Adam was not deceived; but the woman, be-

ing deceived, has fallen into transgression. <sup>15</sup> But she shall be saved through child-bearing, if they abide in faith, and love, and sanctification, with soberness.

### CHAPTER III

<sup>1</sup> Trustworthy is the saying.

If any one longs for the office of bishop, he desires a good work. <sup>2</sup> The bishop then must be blameless, the husband of one wife, sober, discreet, orderly, hospitable, apt in teaching; <sup>3</sup> not given to wine, not quarrelsome, but forbearing, averse to strife, not a money-lover; <sup>4</sup> presiding well over his own house, having his children in subjection with all decorum; (<sup>5</sup> but if one knows not how to preside over his own house, how shall he take care of the church of God?) <sup>6</sup> not a new convert, lest being puffed up he fall into the condemnation of the devil. <sup>7</sup> But he must also have a good testimony from those without, that he fall not into reproach and a snare of the devil.

<sup>8</sup> Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of base gain; <sup>9</sup> holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them serve as deacons, being without reproach. <sup>11</sup> Women in like manner must be grave, not slanderers, sober, faithful in all things.

<sup>12</sup> Let deacons be husbands of one wife, presiding well over their children and their own houses. <sup>13</sup> For they that have served well as deacons gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.

<sup>14</sup> These things I write to thee, hoping to come to thee shortly; <sup>15</sup> but if I delay, that thou mayest know how thou oughtest to conduct thyself in

III. Ver. 1, 2. Bishop: Or, overseer.

Ver. 11. Women: In special service in the church. See ch. 5:9; Rom. 16:1.

Ver. 15. How thou oughtest, etc.: Or, how men ought to conduct themselves.

the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup> And confessedly, great is the mystery of godliness;

Who was manifested in the flesh,  
Justified in the Spirit,  
Appeared to angels,  
Preached among Gentiles,  
Believed on in the world,  
Taken up in glory.

## CHAPTER IV

<sup>1</sup> But the Spirit says expressly, that in aftertimes some will fall away from the faith, giving heed to deceiving spirits, and teachings of demons; <sup>2</sup> [being] of those who speak lies in hypocrisy, having their own conscience seared with a hot iron; <sup>3</sup> forbidding to marry, commanding to abstain from foods, which God created for those who believe and know the truth to receive with thanksgiving. <sup>4</sup> Because every creature of God is good, and nothing to be refused, if it is received with thanksgiving; <sup>5</sup> for it is sanctified through the word of God and prayer.

<sup>6</sup> If thou put the brethren in mind of these things, thou wilt be a good minister of Christ Jesus, nurtured in the words of the faith and of the good teaching, which thou hast strictly followed. <sup>7</sup> But the profane and old wives' fables refuse, and exercise thyself unto godliness. <sup>8</sup> For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. <sup>9</sup> Trustworthy is the saying, and worthy of all acceptance. <sup>10</sup> For to this end we labor and strive, because we have hoped in the living God, who is Savior of all men, especially of believers.

<sup>11</sup> Charge and teach these things. <sup>12</sup> Let no one despise thy youth; but

become an example for the believers, in word, in conduct, in love, in faith, in purity. <sup>13</sup> Until I come, give attention to the reading, to the exhortation, to the teaching. <sup>14</sup> Neglect not the gift that is in thee, which was given thee through prophecy, with the laying on of the hands of the eldership. <sup>15</sup> Meditate on these things; give thyself wholly to them; that thy progress may be manifest to all. <sup>16</sup> Take heed to thyself, and to the teaching; continue in them; for in doing this thou wilt save both thyself, and those who hear thee.

## CHAPTER V

<sup>1</sup> Do not reprimand an elder, but exhort him as a father; younger men as brothers; <sup>2</sup> elder women as mothers, younger as sisters, in all purity. <sup>3</sup> Honor as widows those who are widows indeed. <sup>4</sup> But if any widow has children or grand-children, let them learn first to show filial piety to their own household, and to requite their parents, for this is acceptable before God. <sup>5</sup> Now she that is a widow indeed, and left alone, has fixed her hope on God, and continues in supplications and prayers, night and day. <sup>6</sup> But she that lives in pleasure is dead while she lives. <sup>7</sup> And these things charge, that they may be blameless. <sup>8</sup> But if any one provides not for his own, and especially for those of his own household, he has denied the faith, and is worse than an unbeliever. <sup>9</sup> Let no one be enrolled as a widow under sixty years old, the wife of one husband, <sup>10</sup> well reported of for good works, if she brought up children, if she lodged strangers, if she washed saints' feet, if she relieved afflicted ones, if she diligently followed every good work.

<sup>11</sup> But younger widows refuse; for when they become wanton against Christ, they wish to marry; <sup>12</sup> having condemnation, because they broke



their first pledge. <sup>13</sup> And at the same time they also learn to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking the things which they ought not. <sup>14</sup> I wish therefore that younger widows marry, bear children, guide the house, give no occasion to the adversary to speak revilingly. <sup>15</sup> For already, some have turned aside after Satan. <sup>16</sup> If any believing woman has widows, let her relieve them, and let not the church be burdened; that it may relieve those who are widows indeed.

<sup>17</sup> Let elders who preside well be counted worthy of double honor, especially those who labor in word and teaching. <sup>18</sup> For the Scripture says, Thou shalt not muzzle an ox while treading out the grain; and, The workman is worthy of his wages. <sup>19</sup> Against an elder receive not an accusation, except on the testimony of two or three witnesses. <sup>20</sup> Those who sin reprove before all, that the rest also may fear.

<sup>21</sup> I charge thee before God, and Christ Jesus, and the elect angels, that thou guard these things without prejudging, doing nothing with partiality. <sup>22</sup> Lay hands quickly on no one, neither share in other men's sins. Keep thyself pure. <sup>23</sup> No longer drink water only, but use a little wine for thy stomach's sake, and for thy frequent infirmities. <sup>24</sup> The sins of some men are openly manifest, going before to judgment; and some men they also follow after. <sup>25</sup> In like manner also there are good works that are openly manifest; and those that are otherwise cannot be hidden.

## CHAPTER VI

<sup>1</sup> Let as many as are servants under the yoke account their own masters worthy of all honor, that the name of God and the teaching be not blasphemed. <sup>2</sup> And they that

have believing masters, let them not despise them because they are brethren; but serve them the more, because they who receive the benefit are believing and beloved. These things teach and exhort.

<sup>3</sup> If any one teaches otherwise, and assents not to healthful words, those of our Lord Jesus Christ, and to the teaching which is according to godliness, <sup>4</sup> he is puffed up, knowing nothing, but is morbid about questions and strifes of words, from which come envy, strife, railings, evil surmises, <sup>5</sup> wranglings of men corrupted in mind, and robbed of the truth, supposing that godliness is a means of gain. <sup>6</sup> But godliness with contentment is a great means of gain. <sup>7</sup> For we brought nothing into the world; neither can we carry anything out; <sup>8</sup> and having food and covering, with these we shall be content. <sup>9</sup> But they who desire to be rich fall into temptation and a snare, and into many foolish and hurtful desires, which sink men into destruction and perdition. <sup>10</sup> For the love of money is a root of all evils; which some longing for wandered away from the faith, and pierced themselves through with many sorrows.

<sup>11</sup> But thou, O man of God, flee these things; and pursue righteousness, godliness, faith, love, patience, meekness of spirit. <sup>12</sup> Fight the good fight of the faith, lay hold on the eternal life, to which thou wast called, and didst confess the good confession before many witnesses. <sup>13</sup> I charge thee before God, who preserves alive all beings, and Christ Jesus, who before Pontius Pilate testified the good confession, <sup>14</sup> that thou keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ; <sup>15</sup> which in his own times he will show, who is the blissful and only

Ver. 25. There are good works that are: Gr., the works that are good are.

Potentate, the King of kings, and Lord of lords; <sup>16</sup> who only has immortality, dwelling in light unapproachable; whom no man has seen, or can see; to whom be honor and might everlasting. Amen.

<sup>17</sup> Charge those who are rich in this age not to be high-minded, not to place their hope on the uncertainty of riches, but on God, who gives us all things richly for enjoyment; <sup>18</sup> to do good, to be rich in good works,

to be free in imparting, willing to communicate; <sup>19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life [that is life] indeed.

<sup>20</sup> O Timothy, guard that which is committed to thee, turning away from the profane babblings, and oppositions of that which is falsely called knowledge; <sup>21</sup> which some professing erred concerning the faith.

Grace be with thee.

THE SECOND LETTER OF PAUL TO

TIMOTHY

CHAPTER I

<sup>1</sup> Paul, an apostle of Jesus Christ, through the will of God, according to the promise of life which is in Christ Jesus, <sup>2</sup> to Timothy, a beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> I thank God, whom I serve from my forefathers, in a pure conscience, how unceasingly I have remembrance of thee in my supplications night and day; <sup>4</sup> longing to see thee, remembering thy tears, that I may be filled with joy; <sup>5</sup> calling to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that it dwells in thee also. <sup>6</sup> For which cause I put thee in remembrance, that thou kindle up the gift of God, which is in thee through the laying on of my hands. <sup>7</sup> For God did not give us a spirit of cowardice; but of power, and of love, and of sobriety.

<sup>8</sup> Be not then ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship with me for the gospel, according to the

power of God; <sup>9</sup> who saved us, and called us with a holy calling, not according to our works, but according to his own purpose, and the grace which was given us in Christ Jesus before eternal ages, <sup>10</sup> but now is made manifest through the appearing of our Savior Christ Jesus; who destroyed death, and brought life and incorruption to light through the gospel; <sup>11</sup> for which I was appointed a preacher, and an apostle, and a teacher. <sup>12</sup> For which cause I suffer these things also. But I am not ashamed; for I know whom I have believed, and am persuaded that he is able to guard that which I have committed to him, unto that day. <sup>13</sup> Hold the pattern of healthful words, which thou heardest from me, in faith and love which is, in Christ Jesus. <sup>14</sup> The good thing committed to thee guard, through the Holy Spirit who dwells in us.

<sup>15</sup> Thou knowest this, that all those in Asia turned away from me; of whom is Phygellus and Hermogenes. <sup>16</sup> The Lord give mercy to the house of Onesiphorus; because he often refreshed me, and was not ashamed of

Ver. 10. Incorruption: A bodily state not subject to decay and death. See I Cor. 15:50-54.



my chain; <sup>17</sup> but when he was in Rome, he sought me out very diligently, and found me: <sup>18</sup> the Lord grant to him, that he may find mercy of the Lord in that day! and in how many things he ministered to me at Ephesus, thou knowest very well.

## CHAPTER II

<sup>1</sup> Thou therefore, my child, be strong in the grace that is in Christ Jesus. <sup>2</sup> And the things that thou heardest from me among many witnesses, these commit thou to faithful men, who will be able to teach others also. <sup>3</sup> Suffer hardship with me, as a good soldier of Christ Jesus. <sup>4</sup> No one serving as a soldier entangles himself with the affairs of life, that he may please him who enrolled him as a soldier. <sup>5</sup> And if one also contends in the game, he is not crowned, unless he contends lawfully. <sup>6</sup> The laboring husbandman must be the first to partake of the fruits. <sup>7</sup> Consider what I say; for the Lord will give thee discernment in all things.

<sup>8</sup> Remember Christ Jesus, raised from the dead, of the seed of David, according to my gospel; <sup>9</sup> in which I suffer hardship, even to bonds, as a criminal; but the word of God is not bound. <sup>10</sup> For this cause, I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with eternal glory. <sup>11</sup> Trustworthy is the saying: For if we died with him, we shall also live with him; <sup>12</sup> if we endure, we shall also reign with him; if we shall deny him, he also will deny us; <sup>13</sup> if we are faithless, he abides faithful, for he can not deny himself.

<sup>14</sup> Of these things remind them, charging them before the Lord not to strive about words to no profit, to the subverting of the hearers.

<sup>15</sup> Earnestly endeavor to present thyself approved to God, a workman not made ashamed, rightly dividing the word of the truth. <sup>16</sup> But shun the profane babblings; for they will go on to more ungodliness, <sup>17</sup> and their word will eat as does a gangrene; of whom is Hymenæus and Philetus; <sup>18</sup> who erred concerning the truth, saying that the resurrection has already taken place, and overturn the faith of some. <sup>19</sup> Nevertheless, the firm foundation of God stands, having this seal: The Lord knows those who are his; and, Let every one that names the name of the Lord depart from unrighteousness. <sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some for honor and some for dishonor. <sup>21</sup> If one therefore cleanse himself from these, he will be a vessel for honor, sanctified, useful for the master, prepared for every good work.

<sup>22</sup> But flee youthful desires; and pursue righteousness, faith, love, peace, with those who call on the Lord out of a pure heart. <sup>23</sup> But the foolish and ignorant questionings reject, knowing that they beget strifes. <sup>24</sup> And a servant of the Lord must not strive, but be gentle toward all, apt in teaching, patient of wrong; <sup>25</sup> in meekness teaching those who oppose themselves; if perhaps God may give them repentance to a full knowledge of the truth; <sup>26</sup> and that out of the snare of the devil, being captured by him, they may awake to soberness to do God's will.

## CHAPTER III

<sup>1</sup> But know this, that in the last days grievous times will come. <sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, un-

II. Ver. 2. Among: Or, through.

Ver. 14. The Lord. Many ancient documents read, God.

Ver. 22. Desires: Or, lusts.

Ver. 26. Awake to soberness: See note on I Cor. 15:34.

CHAPTER IV

grateful, unholy, <sup>3</sup> without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, <sup>4</sup> betrayers, headstrong, puffed up, lovers of pleasure rather than lovers of God; <sup>5</sup> holding a form of godliness, but having denied the power thereof; and from these turn away. <sup>6</sup> For of these are also those who creep into houses, and lead captive silly women laden with sins, led away with manifold desires, <sup>7</sup> always learning, and never able to come to the full knowledge of the truth.

<sup>8</sup> Now as Jannes and Jambres withstood Moses, so also do these withstand the truth; men corrupted in mind, reprobate concerning the faith. <sup>9</sup> But they will proceed no further; for their folly will be fully manifest to all, as theirs also became.

<sup>10</sup> But thou didst accurately trace my teaching, manner of life, purpose, faith, long-suffering, love, patience, <sup>11</sup> persecutions, afflictions; what things came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured, and out of all the Lord delivered me. <sup>12</sup> Yea, and all who wish to live godly in Christ Jesus will suffer persecution. <sup>13</sup> But evil men and impostors will grow worse and worse, deceiving and being deceived. <sup>14</sup> But do thou abide in the things which thou didst learn and wast assured of, knowing from what persons thou didst learn; <sup>15</sup> and that from a babe thou hast known the Holy Scriptures, which are able to make thee wise to salvation, through faith which is in Christ Jesus.

<sup>16</sup> All Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness; <sup>17</sup> that the man of God may be complete, completely furnished to every good work.

<sup>1</sup> I charge thee before God, and Christ Jesus who is to judge living and dead, and by his appearing and his kingdom, <sup>2</sup> preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. <sup>3</sup> For a period will come when they will not endure the healthful teaching, but having itching ears will for themselves heap up teachers according to their own desires; <sup>4</sup> and they will turn away their ears from the truth, and will turn aside to the fables.

<sup>5</sup> But do thou be watchful in all things, suffer hardship, do the work of an evangelist, fully accomplish thy ministry. <sup>6</sup> For as to me, I am already being offered, and the time of my departure is at hand. <sup>7</sup> I have fought the good fight, I have finished the course, I have kept the faith; <sup>8</sup> henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but also to all those who have loved his appearing.

<sup>9</sup> Earnestly endeavor to come to me shortly. <sup>10</sup> For Demas forsook me, having loved the present age, and went to Thessalonica; Crescens [has gone] to Galatia, Titus to Dalmatia. <sup>11</sup> Luke alone is with me. Take Mark and bring him with thee; for he is useful to me for ministering. <sup>12</sup> But Tychicus I sent to Ephesus.

<sup>13</sup> The cloak, which I left at Troas with Carpus, when thou comest bring, and the books, especially the parchments.

<sup>14</sup> Alexander the coppersmith did me much evil; the Lord will reward him according to his works. <sup>15</sup> Of whom do thou also beware; for he has greatly withstood our words.

III. Ver. 8. Jannes and Jambres: See Exodus 7:11.  
Ver. 16. Or, Every Scripture, inspired by God, is also profitable, etc.  
IV. Ver. 14. Did: Gr., showed.



<sup>16</sup> At my first defense no one took my part, but all forsook me. May it not be laid to their charge! <sup>17</sup> But the Lord stood by me, and strengthened me; that through me the preaching might be fully accomplished, and all the Gentiles might hear; and I was delivered out of the mouth of the lion. <sup>18</sup> The Lord will deliver me from every evil work, and will bring me safe to his heavenly kingdom; to

whom be the glory, forever and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila, and the house of Onesiphorus.

<sup>20</sup> Erastus abode in Corinth, but Trophimus I left in Miletus sick.

<sup>21</sup> Earnestly endeavor to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and all the brethren.

<sup>22</sup> The Lord be with thy spirit. Grace be with you.

## THE LETTER OF PAUL TO

# TITUS

## CHAPTER I

<sup>1</sup> Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness; <sup>2</sup> in reliance on the hope of eternal life, which God, who can not lie, promised before eternal ages, <sup>3</sup> but in its own times manifested his word in the preaching, with which I was intrusted according to the commandment of our Savior God; <sup>4</sup> to Titus, a true child according to the common faith: Grace and peace, from God the Father and Christ Jesus our Savior.

<sup>5</sup> For this cause I left thee in Crete, to set in order the things that are lacking, and appoint elders in each city, as I directed thee; <sup>6</sup> if any one is without reproach, the husband of one wife, having believing children who are not accused of rioting or unruly; <sup>7</sup> For the bishop must be without reproach, as God's steward; not self-willed, not soon angry, not given to wine, not quarrelsome, not greedy of base gain; <sup>8</sup> but hospitable, a lover of the good, discreet, right-

eous, holy, self-controlled; <sup>9</sup> holding fast the trustworthy word which is according to the teaching, that he may be able both to exhort in the healthful teaching and to refute the gain-sayers. <sup>10</sup> For there are many unruly men, vain talkers and deceivers, especially those of the Circumcision; <sup>11</sup> whose mouths must be stopped; who overturn whole houses, teaching things which they ought not, for the sake of base gain. <sup>12</sup> One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. <sup>13</sup> This testimony is true. For which cause reprove them sharply, that they may be sound in the faith; <sup>14</sup> not giving heed to Jewish fables, and commandments of men, who turn away from the truth.

<sup>15</sup> To the pure all things are pure; but to the defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. <sup>16</sup> They profess that they know God; but by their works they deny him, being abominable, and disobedient, and for every good work reprobate.

Ver. 7. Bishop: Or, overseer.

Ver. 16. Reprobate: The opposite of approved.

## CHAPTER II

<sup>1</sup> But do thou speak the things which become the healthful teaching; <sup>2</sup> that aged men be temperate, grave, sober, sound in the faith, in love, in patience; <sup>3</sup> that aged women in like manner be reverent in behavior, not slanderers, not in bondage to much wine, teachers of that which is good; <sup>4</sup> that they may train the young women to love their husbands, to love their children, to be sober, <sup>5</sup> pure, workers at home, good, submitting themselves to their own husbands, in order that the word of God be not blasphemed. <sup>6</sup> The younger men in like manner exhort to be sober. <sup>7</sup> In all things showing thyself an example of good works; in teaching, showing uncorruptness, gravity, <sup>8</sup> healthful speech, that can not be condemned: in order that he that is of the contrary part may be put to shame, having no evil thing to say of us. <sup>9</sup> Exhort servants to submit themselves to their own masters, to be well-pleasing in all things; not contradicting; <sup>10</sup> not purloining, but showing all good fidelity; that they may adorn the teaching of our Savior God in all things.

<sup>11</sup> For the saving grace of God appeared to all men, <sup>12</sup> instructing us that, denying ungodliness and worldly desires, we should live soberly and righteously and godly, in this present age; <sup>13</sup> looking for the blissful hope and appearing of the glory of the great God and of our Savior Jesus Christ; <sup>14</sup> who gave himself for us, that he might redeem us from all iniquity, and cleanse for himself a people for his own possession, zealous of good works.

<sup>15</sup> These things speak, and exhort, and reprove with all authority. Let no one despise thee.

## CHAPTER III

<sup>1</sup> Remind them to submit them-

II. Ver. 2. Sound, or healthy.

Ver. 13. Of the great God, etc: Or, of our great God and Saviour Jesus Christ.

selves to rulers, to authorities, to be obedient, to be ready for every good work, <sup>2</sup> to speak evil of no one, to be averse to strife, forbearing, showing all meekness towards all men. <sup>3</sup> For we also were once foolish, disobedient, going astray, serving manifold desires and pleasures, living in malice and envy, hateful, hating one another. <sup>4</sup> But when the kindness and the love toward man of our Savior God appeared, <sup>5</sup> not by works of righteousness which we did, but according to his mercy he saved us, through the bathing of regeneration, and renewing of the Holy Spirit; <sup>6</sup> which he poured out on us richly through Jesus Christ our Savior; <sup>7</sup> that, being justified by his grace, we should become heirs according to the hope of eternal life. <sup>8</sup> Faithful is the saying; and concerning these things I desire thee to affirm steadfastly, that they who have believed in God may be careful to maintain good works. These things are good and profitable to men. <sup>9</sup> But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

<sup>10</sup> A man that causes division, after a first and second admonition, reject; <sup>11</sup> knowing that such an one is perverted, and sins, being self-condemned.

<sup>12</sup> When I shall send Artemas to thee, or Tychicus, earnestly endeavor to come to me to Nicopolis; for I have decided there to winter. <sup>13</sup> Zenas the lawyer, and Apollos, send forward on their journey zealously, that nothing may be lacking to them. <sup>14</sup> And let our people also learn to maintain good works for necessary wants, that they may not be unfruitful.

<sup>15</sup> All that are with me salute thee. Salute those who love us in the faith. Grace be with you all.



## THE LETTER OF PAUL TO PHILEMON

<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved, and fellow-worker, <sup>2</sup> and to Apphia the sister, and Archippus our fellow-soldier, and to the church in thy house: <sup>3</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>4</sup> I thank my God always, making mention of thee in my prayers, <sup>5</sup> hearing of thy love and faith, which thou hast toward the Lord Jesus, and to all the saints; <sup>6</sup> that the fellowship of thy faith may become effectual in the knowledge of every good thing which is in us, unto Christ. <sup>7</sup> For I had much joy and consolation in thy love, because the hearts of the saints have been refreshed through thee, brother. <sup>8</sup> Wherefore, though having much boldness in Christ to command thee that which is becoming, <sup>9</sup> yet for love's sake I beseech rather; being such a one, as Paul, an old man, and now also a prisoner of Christ Jesus. <sup>10</sup> I beseech thee for my child, whom I begot in my bonds, Onesimus; <sup>11</sup> who in time past was useless to thee, but is now useful to thee and to me; <sup>12</sup> whom I sent back to thee in his own person, that is, my very heart; <sup>13</sup> whom I would have desired to keep with myself, that in thy stead he might minister to me in the bonds

of the gospel. <sup>14</sup> But without thy consent I wished to do nothing; that thy benefit may not be as it were of necessity, but willingly. <sup>15</sup> For perhaps he departed for a time on this account, that thou mightest have him back forever; <sup>16</sup> no longer as a servant, but more than a servant, a brother beloved, especially to me, but how much more to thee, both in the flesh, and in the Lord! <sup>17</sup> If thou countest me therefore a partner, receive him as myself.

<sup>18</sup> But if he wronged thee in any way, or owes thee anything, put that to my account. <sup>19</sup> I, Paul, have written it with my own hand, I will repay. Not to say to thee, that thou owest me also thine own self besides. <sup>20</sup> Yea, brother, let me have joy of thee in the Lord. Refresh my heart in Christ. <sup>21</sup> Having confidence in thy obedience I have written to thee, knowing that thou wilt also do more than I say.

<sup>22</sup> But at the same time be preparing for me also a lodging; for I hope that through your prayers I shall be given to you.

<sup>23</sup> There salutes thee Epaphras, my fellow-prisoner in Christ Jesus; [and]

<sup>24</sup> Mark, Aristarchus, Demas, Luke, my fellow-workers,

<sup>25</sup> The grace of our Lord Jesus Christ be with your spirit.

## LETTER TO THE HEBREWS

### CHAPTER I

<sup>1</sup> God, having in many parts and in many ways spoken of old to the fathers in the prophets, <sup>2</sup> in these last

days spoke to us in his Son, whom he appointed heir of all things, through whom he also constituted the ages; <sup>3</sup> who, being the effulgence of his

Ver. 16. Servant: The Greek word means bond-servant or slave.

I. Ver. 3. Effulgence, brightness: Or (better), forth-shining.

glory and the impress of his substance, and upholding all things by the word of his power, when he had made a purification of sins, took his seat on the right hand of the Majesty on high; <sup>4</sup> having become so much superior to the angels, as he has inherited a more excellent name than they.

<sup>5</sup> For to whom of the angels said he ever,  
My Son art thou,  
I this day have begotten thee?

and again,  
I will be to him a Father,  
And he shall be to me a Son?

<sup>6</sup> But when he shall again have brought the first-born into the inhabited earth, he says, And let all the angels of God worship him. <sup>7</sup> And of the angels he says,

Who makes his angels winds,  
And his ministers a flame of fire;

<sup>8</sup> but of the Son,

Thy throne, O God, is forever  
and ever;

A scepter of rectitude is the scepter  
of thy kingdom;

<sup>9</sup> Thou lovedst righteousness, and  
hatedst iniquity;

Therefore God, thy God, anointed  
thee

With the oil of gladness above  
thy fellows;

<sup>10</sup> and,

Thou, Lord, in the beginning,  
didst found the earth,

And the heavens are the works  
of thy hands;

<sup>11</sup> They will perish, but thou abidest;

And they all will become old, as  
does a garment,

<sup>12</sup> And as a mantle thou wilt roll  
them up, as a garment they  
will be changed;

But thou art the same,  
And thy years will not fail.

<sup>13</sup> But to whom of the angels has he  
ever said,

Sit on my right hand,

Until I make thine enemies thy  
footstool?

<sup>14</sup> Are they not all ministering  
spirits, sent forth for service, for the  
sake of those who are going to inherit  
salvation?

## CHAPTER II

<sup>1</sup> On this account we ought to give the more earnest heed to the things we have heard, lest perhaps we drift past them. <sup>2</sup> For if the word spoken through angels proved steadfast, and every transgression and disobedience received just retribution, <sup>3</sup> how shall we escape, if we neglect so great a salvation; which had its beginning in being spoken through the Lord, and was made sure to us by those who heard, <sup>4</sup> God testifying with them by signs, and wonders, and many kinds of miracles, and distributions of the Holy Spirit, according to his own will?

<sup>5</sup> For not to angels did he put in subjection the future inhabited earth, about which we speak. <sup>6</sup> But one in a certain place testified, saying,

What is man, that thou art mindful of him;

Or the son of man, that thou  
visitest him?

<sup>7</sup> Thou madest him a little lower  
than the angels;

Thou crownedst him with glory  
and honor;

And didst set him over the works  
of thy hands;

<sup>8</sup> Thou didst put all things in subjection  
under his feet.

For in that he put all in subjection to him, he left nothing that is not subjected to him. But now we do not yet see all things put in subjection to him. <sup>9</sup> But we behold him, who was made a little lower than the angels, Jesus—on account of the suffering of death, crowned with glory and honor—in order that he by the grace of God might taste death for every one.



<sup>10</sup> For it became him, on account of whom are all things, and through whom are all things, in bringing many sons to glory, to perfect through sufferings the author of their salvation. <sup>11</sup> For both the sanctifier and the sanctified are all of one; for which cause he is not ashamed to call them brethren, <sup>12</sup> saying,

I will declare thy name to my brethren;

In the midst of the congregation I will sing praise to thee.

<sup>13</sup> And again, I will put my trust in him: And again, Behold, I and the children whom God gave me. <sup>14</sup> Since then the children are partakers of flesh and blood, he also in like manner partook of the same; that through death he might destroy him who had the power of death, that is, the devil; <sup>15</sup> and might deliver all those who, through fear of death, were all their lifetime subject to bondage.

<sup>16</sup> For surely he does not succor angels; but he succors the seed of Abraham. <sup>17</sup> Wherefore, it behooved him in all things to be made like his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. <sup>18</sup> For in that he himself has suffered being tried, he is able to help those who are tried.

### CHAPTER III

<sup>1</sup> Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus, <sup>2</sup> who was faithful to him that appointed him, as also was Moses in all God's house. <sup>3</sup> For he has been accounted worthy of more glory than Moses, by so much as he who built the house has more honor than the house. <sup>4</sup> For every house is builded by some one; but he who

built all things is God. <sup>5</sup> And Moses indeed was faithful in all God's house as a servant, for a testimony of the things which were to be afterward spoken; <sup>6</sup> but Christ as son over God's house; whose house are we, if we hold fast the boldness and the glorying of our hope firm to the end.

<sup>7</sup> Wherefore, as the Holy Spirit says,

To-day, if ye hear his voice,

<sup>8</sup> Harden not your hearts, as in the provocation,

In the day of the trial in the wilderness;

<sup>9</sup> Where your fathers tried me, in proving me,

And saw my works, forty years.

<sup>10</sup> Wherefore, I was displeased with that generation;

And I said, They always go astray in their heart,

And they did not know my ways;

<sup>11</sup> As I swore in my wrath,

They shall not enter into my rest.

<sup>12</sup> Take heed, brethren, lest there shall be in any one of you an evil heart of unbelief, in falling away from the living God. <sup>13</sup> But exhort one another daily, as long as it is called To-day, that no one of you may be hardened through the deceitfulness of sin. <sup>14</sup> For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end. <sup>15</sup> While it is said, To-day, if ye hear his voice, harden not your hearts as in the provocation. <sup>16</sup> Who then, when they had heard, provoked? Was it not all who came forth out of Egypt through Moses?

<sup>17</sup> And with whom was he displeased forty years? Was it not with those who sinned? whose bodies fell in the wilderness. <sup>18</sup> And to whom did he swear, that they should not enter into his rest, but to those who were dis-

II. Ver. 10. Author, or captain.

Ver. 18. It is sometimes difficult to decide whether to translate try, trial or tempt, temptation. The words here and ch. 4:15 undoubtedly include the ideas of both trial and temptation.

III. Ver. 17. Bodies: Gr., limbs. See Num. 14:29,32.

believing? <sup>10</sup> And we see that they were not able to enter in, because of unbelief.

## CHAPTER IV

<sup>1</sup> Let us fear therefore lest, a promise being still left us of entering into his rest, any one of you should seem to have come short of it. <sup>2</sup> For we have had good news preached to us even also as they; but the word which they heard did not profit them, they not being united in faith with those who did hear. <sup>3</sup> For we who believed do enter into the rest, even as he has said,

As I swore in my wrath,  
They shall not enter into my rest;

although the works were finished from the foundation of the world.

<sup>4</sup> For he has spoken in a certain place of the seventh day thus, And God rested on the seventh day from all his works; <sup>5</sup> and in this place again They shall not enter into my rest.

<sup>6</sup> Since then it remains for some to enter into it, and they to whom good news was formerly preached entered not in because of disbelief, <sup>7</sup> again he designates a certain day, To-day, (saying in David, after so long a time, as has before been said,)

To-day, if ye hear his voice,  
Harden not your hearts.

<sup>8</sup> For if Joshua had given them rest, he would not afterward have spoken about another day.

<sup>9</sup> So then, there remains a Sabbath-rest to the people of God. <sup>10</sup> For he that entered into his rest, himself also rested from his works, as God did from his own. <sup>11</sup> Let us therefore earnestly endeavor to enter into that rest, that no one may fall after the same example of disbelief.

<sup>12</sup> For the word of God is living, and effectual, and sharper than any two-edged sword, piercing even to the

dividing of soul and spirit, of both joints and marrow, and is a discernor of the thoughts and intents of the heart. <sup>13</sup> And there is no creature that is not manifest in his sight; but all things are naked and laid bare to the eyes of him with whom we have to do.

<sup>14</sup> Having therefore a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. <sup>15</sup> For we have not a high priest who can not sympathize with our infirmities, but one who has in all points been tried like as we are, apart from sin. <sup>16</sup> Let us therefore come boldly to the throne of grace, that we may receive mercy, and find grace for well-timed help.

## CHAPTER V

<sup>1</sup> For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; <sup>2</sup> being able to bear with the ignorant and erring, since he himself also is encompassed with infirmity; <sup>3</sup> and on account of it he is bound, as for the people, so also for himself, to make offering for sins. <sup>4</sup> And no one takes to himself the honor, unless he is called by God, as was also Aaron. <sup>5</sup> So Christ also did not glorify himself to become high priest, but he who spoke to him,

Thou art my Son,

I this day have begotten thee;

<sup>6</sup> as also in another place, he says,

Thou art a priest forever,

After the order of Melchizedek; <sup>7</sup> who in the days of his flesh offering prayers and supplications, with strong crying and tears, to him who was able to save him out of death, and being heard on account of his godly fear, <sup>8</sup> though he was a Son yet learned obedience from what



he suffered, <sup>9</sup> and being perfected became the author of eternal salvation to all who obey him; <sup>10</sup> being addressed by God as High Priest, according to the order of Melchizedek.

<sup>11</sup> Concerning whom we have much to say, and hard to be explained, since ye have become dull of hearing. <sup>12</sup> For though ye ought, on account of the time, to be teachers, ye again have need that some one teach you the first rudiments of the oracles of God, and have become such as have need of milk, and not of solid food. <sup>13</sup> For every one who partakes of milk is inexperienced in the word of righteousness; for he is a babe. <sup>14</sup> But solid food belongs to those who are mature, who by use have their senses trained to discern good and evil.

## CHAPTER VI

<sup>1</sup> Wherefore, leaving the elements of the doctrine of Christ, let us press on to maturity; not laying again a foundation of repentance from dead works and faith toward God, <sup>2</sup> of teaching of baptisms (immersions) and laying on of hands, of resurrection of the dead and eternal judgment. <sup>3</sup> And this we will do, if God permit. <sup>4</sup> For it is impossible that those who have once been enlightened, and have tasted of the heavenly gift, and become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the coming age, <sup>6</sup> and have fallen away, should again be renewed to repentance; seeing they are crucifying to themselves the Son of God afresh, and putting him to open shame. <sup>7</sup> For the ground which has drunk in the rain that often comes on it, and brings forth herbs fit for those for whose sake it is also tilled, partakes of blessing from God; <sup>8</sup> but if it bears thorns and thistles it is rejected; and

is near to cursing; whose end is to be burned.

<sup>9</sup> But, beloved, we are persuaded better things concerning you, and things that accompany salvation, though we thus speak. <sup>10</sup> For God is not unrighteous to forget your work, and the love which ye showed toward his name, in that ye ministered to the saints, and still do minister. <sup>11</sup> But we desire that each one of you show the same diligence, for the full assurance of the hope to the end; <sup>12</sup> that ye may not become slothful, but imitators of those who through faith and long-suffering inherit what was promised. <sup>13</sup> For when God made the promise to Abraham, since he could swear by no one greater, he swore by himself, <sup>14</sup> saying, Surely, greatly I will bless thee, and greatly I will multiply thee. <sup>15</sup> And so, having patiently endured, he obtained what was promised. <sup>16</sup> For men indeed swear by the greater; and the oath serves them for confirmation as an end of all gainsaying. <sup>17</sup> Wherein God, wishing to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath; <sup>18</sup> that through two immutable things, in which it is impossible that God should lie, we may have strong encouragement, who fled for refuge to lay hold on the hope set before us, <sup>19</sup> which we have as an anchor of the soul, sure and steadfast, and entering into that within the vail; <sup>20</sup> where as forerunner for us Jesus entered, having become, according to the order of Melchizedek, a high priest forever.

## CHAPTER VII

<sup>1</sup> For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> to whom also Abraham divided a tenth of all; being first by

the interpretation of his name, King of righteousness, and then also King of Salem, that is, King of peace; <sup>4</sup> without father, without mother, without table of descent, having neither beginning of days, nor end of life, but likened to the Son of God, abides a priest continually.

<sup>4</sup> Now behold how great this man was, to whom Abraham, the patriarch, gave a tenth of the spoils. <sup>5</sup> And those of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham; <sup>6</sup> but he whose descent is not reckoned from them has taken tithes of Abraham, and has blessed him who had the promises. <sup>7</sup> And without any gainsaying, the less is blessed by the greater. <sup>8</sup> And here indeed men who die receive tithes; but there, one received them of whom it is testified [only] that he lives. <sup>9</sup> And so to speak, through Abraham Levi even, who receives tithes, has paid tithes; <sup>10</sup> for he was yet in the loins of his father, when Melchizedek met him.

<sup>11</sup> If therefore perfection was through the Levitical priesthood (for upon it the people have received the law), what further need was there that a different priest should arise according to the order of Melchizedek, and not be reckoned according to the order of Aaron? <sup>12</sup> For the priesthood being changed, of necessity there comes also a change of law. <sup>13</sup> For he, of whom these things are spoken, belongs to a different tribe, from which no one has given attendance at the altar. <sup>14</sup> For it is evident that our Lord has arisen out of Judah; as to which tribe Moses spoke nothing concerning priests. <sup>15</sup> And this is yet more abundantly evident,

if according to the likeness of Melchizedek there arises another priest, <sup>16</sup> who has been made a priest, not according to the law of a fleshly commandment, but according to the power of an indissoluble life. <sup>17</sup> For it is testified of him,

Thou art a priest forever,  
According to the order of  
Melchizedek.

<sup>18</sup> For on the one hand, there comes an annulling of a previous commandment, on account of its weakness and unprofitableness,—<sup>19</sup> for the law completed nothing,—and on the other a bringing in of a better hope, through which we draw near to God.

<sup>20</sup> And inasmuch as it was not without the taking of an oath,—<sup>21</sup> for they indeed became priests without taking an oath, but he with an oath through him who said to him,

The Lord swore and will not  
repent,

Thou art a priest forever,

—<sup>22</sup> by so much also has Jesus become a surety of a better covenant.

<sup>23</sup> And they indeed have become priests many in number, because they were forbidden by death to continue; <sup>24</sup> but he, because he abides forever, has his priesthood unchangeable. <sup>25</sup> Whence also he is able to save to the end those who come to God through him, since he ever lives to intercede for them.

<sup>26</sup> For such a high priest was suitable for us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens; <sup>27</sup> who is not under a daily necessity, like those high priests, of offering sacrifices, first for his own sins, and then for those of the people; for this he did once for all, in offering himself. <sup>28</sup> For the law appoints men high priests who have infirmity; but the

Ver. 11. Upon it: The priesthood was the foundation or center of the Mosaic system.

Ver. 24. Unchangeable: Or, untransmissible, or, inalienable.

Ver. 25. Intercede: See note on Rom. 8: 34.



word of the oath which came after the law, appoints the Son, who is perfected forever.

### CHAPTER VIII

<sup>1</sup> Now of the things which we are saying, the chief point is this: We have such a high priest, who has taken his seat on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> a minister of the holy places, and of the true tabernacle, which the Lord pitched, and not man.

<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices; wherefore it is necessary, that this one also have something which he may offer. <sup>4</sup> Now if he were on earth, he would not be a priest at all, since there are those who offer the gifts according to the law, <sup>5</sup> who serve in an outline and a shadow of the heavenly things, as Moses was divinely instructed, when he was about to make the tabernacle; for, See, says he, that thou make all things according to the pattern which was showed thee in the mount. <sup>6</sup> But now he has obtained a more excellent ministry, by so much as he is mediator of a better covenant also, which has been established upon better promises.

<sup>7</sup> For if that first covenant had been faultless, place would not be sought for the second. <sup>8</sup> For finding fault with them, he says,

Behold, days are coming, says the Lord,

When I will complete with the house of Israel,

And with the house of Judah, a new covenant,

<sup>9</sup> Not according to the covenant that I made with their fathers, In the day when I took hold of their hand,

To lead them out of the land of Egypt;

Because they abode not in my covenant,

And I regarded them not, says the Lord.

<sup>10</sup> Because this is the covenant that I will covenant with the house of Israel,

After those days, says the Lord, Putting my laws into their mind, And on their heart I will write them;

And I will be to them a God.

And they shall be to me a people;

<sup>11</sup> And they will not teach,

Each one his neighbor, and each one his brother,

Saying, Know the Lord;

Because all will know me, from the least to the greatest of them;

<sup>12</sup> Because I will be merciful to their iniquities,

And their sins I will remember no more.

<sup>13</sup> In that he says, A new covenant, he has made the first one old. Now that which is growing old, and wearing out with age, is ready to vanish away.

### CHAPTER IX

<sup>1</sup> Now the first covenant had also ordinances of service, and its sanctuary, one belonging to this world.

<sup>2</sup> For a tabernacle was prepared; the first, in which is the lamp-stand, and the table, and the show-bread, which is called the Holy place; <sup>3</sup> and beyond the second vail, a tabernacle which is called the Holy of holies, <sup>4</sup> containing the golden censer, and the ark of the covenant overlaid on every side with gold, in which was a golden pot containing the manna, and the rod of Aaron which budded, and the tables of the covenant, <sup>5</sup> and above it cherubim of glory overshadowing the mercy-seat; concerning which things we can not now speak particularly.

<sup>6</sup> These things being thus prepared, into the first tabernacle the priests go continually, performing their service; <sup>7</sup> but into the second, the high priest alone, once a year, not without

blood, which he offers for himself, and for the sins of ignorance of the people; <sup>8</sup> the Holy Spirit signifying this, that the way into the holy places has not yet been made manifest, while the first tabernacle is yet standing; <sup>9</sup> which is a figure for the time present, according to which are offered both gifts and sacrifices, unable to perfect the worshiper as to the conscience; <sup>10</sup> which are only, with foods and drinks and various immersions, ordinances of the flesh, imposed until a time of reformation. <sup>11</sup> But Christ, having come as a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands (that is, not of this creation), <sup>12</sup> and not through the blood of goats and calves but through his own blood, entered once for all into the holy places, obtaining eternal redemption. <sup>13</sup> For if the blood of goats and bulls, and ashes of a heifer sprinkling those who have been defiled, sanctifies to the purification of the flesh; <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup> And for this cause he is mediator of a new covenant, in order that, death having taken place for the redemption of the transgressions that were under the first covenant, they who have been called may receive the promise of the eternal inheritance.

<sup>16</sup> For where there is a testament, there must also of necessity be brought in the death of the testator. <sup>17</sup> For a testament is of force after men are dead; since it is of no force at all while the testator is living.

<sup>18</sup> Wherefore, neither has the first covenant been dedicated without blood. <sup>19</sup> For, when Moses had

spoken every commandment to all the people according to the law, he took the blood of the calves and of the goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying <sup>20</sup> This is the blood of the covenant, which God commanded in respect to you. <sup>21</sup> And moreover, the tabernacle, and all the vessels of the service, he in like manner sprinkled with the blood. <sup>22</sup> And nearly all things are cleansed according to the law with blood; and apart from shedding of blood comes no remission.

<sup>23</sup> It was necessary therefore that the outlines of the things in the heavens should be cleansed with these; but the heavenly things themselves, with better sacrifices than these. <sup>24</sup> For Christ entered not into holy places made with hands, figures of the true; but into heaven itself, now to appear in the presence of God for us; <sup>25</sup> nor yet that he should many times offer himself, as the high priest enters into the holy places every year with blood not his own; <sup>26</sup> for then must he many times have suffered since the foundation of the world; but now once, at the end of the ages, he has been manifested to put away sin through the sacrifice of himself. <sup>27</sup> And inasmuch as it is appointed to men once to die, but after this, judgment; <sup>28</sup> so also the Christ, having been once offered to bear the sins of many, will to those who wait for him appear a second time apart from sin, unto salvation.

## CHAPTER X

<sup>1</sup> For the law having a shadow of the good things to come, not the very picture of the things, can never, with the same sacrifices which they offer year by year continually, per-

Ver. 10. Immersions: See note on Mark 7:4.

Ver. 15. The promise, etc.: Or, the promised eternal inheritance.

Ver. 16. The same Greek word means covenant and also testament.

Ver. 19. Calves: Or, bullocks.

Ver. 25. Not his own; Gr., of others, i. e., of animals.



fect those who come to them. <sup>2</sup> For then would they not have ceased to be offered, because the worshipers would have had no more consciousness of sins, having been once cleansed? <sup>3</sup> But in those sacrifices there is a remembrance made of sins year by year. <sup>4</sup> For it is impossible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore, when he enters into the world, he says,

Sacrifice and offering thou didst not wish,

But a body didst thou prepare for me;

<sup>6</sup> In whole burnt offerings, and sin offerings, thou hadst no pleasure.

<sup>7</sup> Then said I, Lo, I have come, In the roll of the book it is written concerning me, To do thy will, O God.

<sup>8</sup> Saying above, Sacrifices and offerings and whole burnt offerings and sin offerings thou didst not wish, nor hadst pleasure therein, which are offered according to the law, <sup>9</sup> then has he said, Lo, I have come to do thy will. He takes away the first, that he may establish the second. <sup>10</sup> In which will we have been sanctified, through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest indeed stands daily ministering, and offering many times the same sacrifices, which can never take away sins; <sup>12</sup> but he, having offered one sacrifice for sins, took his seat forever on the right hand of God; <sup>13</sup> from henceforth waiting until his enemies be made his footstool. <sup>14</sup> For by one offering he has perfected forever those who are sanctified. <sup>15</sup> Moreover, the Holy Spirit also testifies to us; for after he had said,

<sup>16</sup> This is the covenant that I will covenant with them

After those days, says the Lord,

Putting my laws on their hearts, And on their mind I will write them,

<sup>17</sup> [he says],

And their sins and their transgressions

I will remember no more.

<sup>18</sup> But where there is remission of these, there is no longer a sin offering.

<sup>19</sup> Having therefore, brethren, boldness for the entrance into the holy places by the blood of Jesus, which he instituted for us, <sup>20</sup> a new and living way, through the vail, that is to say, his flesh; <sup>21</sup> and having a great priest over the house of God; <sup>22</sup> let us come with a true heart in fullness of faith, having had our hearts sprinkled from an evil conscience; and having had our body washed with pure water, <sup>23</sup> let us hold fast the confession of the hope without wavering, for he is faithful who promised; <sup>24</sup> and let us consider one another, to incite to love and to good works; <sup>25</sup> not forsaking the gathering of ourselves together, as is the custom of some, but exhorting, and so much the more as ye see the day approaching.

<sup>26</sup> For if we are willfully sinning, after having received the knowledge of the truth, there no longer remains a sin offering, <sup>27</sup> but a certain fearful looking for of judgment, and a fiery indignation which is about to devour the adversaries. <sup>28</sup> One who has rejected Moses' law dies without mercy, on the testimony of two or three witnesses. <sup>29</sup> Of how much worse punishment, think ye, will he be judged worthy, who has trampled under foot the Son of God, and has accounted the blood of the covenant, wherewith he was sanctified, a defiled thing, and has insulted the Spirit of grace? <sup>30</sup> For we know him who said, To me belongs vengeance; I will recompense; and again, The Lord

will judge his people. <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

<sup>32</sup> But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; <sup>33</sup> partly, while ye were made a spectacle both by reproaches and afflictions; and partly, in that ye became partakers with those who were so treated. <sup>34</sup> For ye sympathized with the prisoners, and ye took joyfully the plundering of your goods, knowing that ye have yourselves a better possession and an abiding one.

<sup>35</sup> Cast not away therefore, your boldness, which has great recompense. <sup>36</sup> For ye have need of patience that having done the will of God ye may receive what is promised. <sup>37</sup> For yet a very little while, the Coming One will come, and will not delay.

<sup>38</sup> But, my righteous one will live by faith;

And if he draw back, my soul has no pleasure in him.

<sup>39</sup> But we are not of those who draw back to perdition; but of those who have faith to the saving of the soul.

## CHAPTER XI

<sup>1</sup> Now faith is assurance of things hoped for, conviction of things not seen. <sup>2</sup> For in [the exercise of] this the elders obtained a good testimony.

<sup>3</sup> By faith we perceive that the ages have been constituted by God's word, so that what is seen has not arisen out of things which appear.

<sup>4</sup> By faith Abel offered to God a more excellent sacrifice than Cain, through which he received the testimony that he was righteous, God testifying of his gifts and through it, being dead, he yet speaks.

<sup>5</sup> By faith Enoch was translated, so as not to see death; and he was not

found, because God translated him; for before his translation, he has had the testimony that he pleased God. <sup>6</sup> And apart from faith it is impossible to please him; for he who comes to God must believe that he is, and that he becomes a rewarder to those who seek after him.

<sup>7</sup> By faith Noah, being divinely instructed concerning things not yet seen, moved with godly fear, prepared an ark for the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

<sup>8</sup> By faith Abraham when called obeyed, to go forth into a place which he was about to receive for an inheritance, and went forth, not knowing whither he was going. <sup>9</sup> By faith he sojourned in the promised land, as a foreign land, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup> for he waited for the city which has the foundations, whose builder and maker is God.

<sup>11</sup> By faith Sarah herself also received power to conceive seed, even when she was past age, because she accounted him faithful who promised. <sup>12</sup> Wherefore also there sprang from one, and him become as dead, as many as the stars of heaven in multitude, and as the sand which is by the seashore innumerable.

<sup>13</sup> In faith these all died, not having received the promises, but having seen them from afar, and greeted them, and confessed that they were foreigners and sojourners on the earth. <sup>14</sup> For they that say such things declare plainly, that they are seeking a country. <sup>15</sup> And if indeed, they had kept in mind that from which they came out, they would have had opportunity to return. <sup>16</sup> But now they long for a better country, that is, a heavenly; wherefore God is not ashamed of them to be called



their God; for he prepared for them a city.

<sup>17</sup> By faith Abraham, being tried, has offered Isaac; and he who had gladly received the promises was offering his only begotten, <sup>18</sup> of whom it was said, In Isaac shall thy seed be called; <sup>19</sup> accounting that God is able even to raise from the dead; whence he did also as in a figure receive him back.

<sup>20</sup> By faith Isaac blessed Jacob and Esau, concerning things in the future.

<sup>21</sup> By faith Jacob, when dying, blessed each of the sons of Joseph; and he worshiped [leaning] on the top of his staff.

<sup>22</sup> By faith Joseph, when dying, made mention of the departure of the sons of Israel, and commanded concerning his bones.

<sup>23</sup> By faith Moses, when born, was hidden three months by his parents, because they saw that the child was fair; and they were not afraid of the king's edict.

<sup>24</sup> By faith Moses, when grown up, refused to be called son of a daughter of Pharaoh; <sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> accounting the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward.

<sup>27</sup> By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

<sup>28</sup> By faith he has instituted the passover, and the affusion of the blood, that the destroyer of the first-born might not touch them.

<sup>29</sup> By faith they passed through the Red sea as by dry land; which the Egyptians attempting were swallowed up.

<sup>30</sup> By faith the walls of Jericho fell

after they had been encompassed for seven days.

<sup>31</sup> By faith Rahab the harlot did not perish with those who disbelieved, after having received the spies with peace.

<sup>32</sup> And what more shall I say? For the time will fail me if I tell about Gideon, Barak, Samson, Jephthah; of David also and Samuel and the prophets; <sup>33</sup> who through faith overcame kingdoms, wrought righteousness, obtained promises, shut the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, turned to flight armies of aliens. <sup>35</sup> Women received their dead, by a resurrection; and others were tortured, not accepting the deliverance, that they might obtain a better resurrection.

<sup>36</sup> And others had trial of mockings, and scourgings, and, moreover, of bonds and imprisonment. <sup>37</sup> They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheep-skins and goat-skins, being destitute, afflicted, ill-treated; <sup>38</sup> of whom the world was not worthy; wandering in deserts and mountains and caves, and the clefts of the earth.

<sup>39</sup> And all these, having obtained a good testimony through their faith, did not receive what was promised; <sup>40</sup> God having provided something better concerning us, that apart from us they should not be perfected.

## CHAPTER XII

<sup>1</sup> Therefore, let us also, having so great a cloud of witnesses surrounding us, put off every weight, and the easily besetting sin, and run with patience the race that is set before us, <sup>2</sup> looking away to the author and perfecter of the faith, Jesus; who for the joy set before him endured the cross,

despising shame, and has taken his seat on the right hand of the throne of God. <sup>3</sup> For consider him who has endured such gainsaying of sinners against himself; that ye become not weary, fainting in your souls.

<sup>4</sup> Not yet did ye resist unto blood, contending against sin; <sup>5</sup> and ye have forgotten the exhortation, which discourses with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when reproved by him;

<sup>6</sup> For whom the Lord loves he chastens,

And scourges every son whom he receives.

<sup>7</sup> It is for chastening that ye endure; God deals with you as with sons; for what son is there whom his father chastens not? <sup>8</sup> But if ye are without chastening, of which all have become partakers, then are ye bastards, and not sons. <sup>9</sup> Furthermore, we had the fathers of our flesh as chasteners, and we revered them; shall we not much rather be in subjection to the Father of spirits, and live? <sup>10</sup> For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

<sup>11</sup> Now all chastening for the present indeed seems to be not joyous, but grievous; afterward, it yields the peaceful fruit of righteousness, to those who have been trained thereby.

<sup>12</sup> Wherefore straighten the relaxed hands, and the palsied knees; <sup>13</sup> and make straight paths for your feet, that the lame be not turned out of the way, but rather be healed. <sup>14</sup> Pursue peace with all, and the sanctification, apart from which no man shall see the Lord; <sup>15</sup> looking diligently, lest there be any one coming short of the grace of God; lest any root of bitterness springing up trouble you,

and the many be thereby defiled; <sup>16</sup> lest there be any fornicator, or profane person, as Esau, who for a single meal sold his birthright. <sup>17</sup> For ye know that even when afterward wishing to inherit the blessing, he was rejected (for he found no place of repentance); though he sought after it with tears.

<sup>18</sup> For ye have not come to a mount that can be touched, and burning with fire, nor to blackness, and darkness, and tempest, <sup>19</sup> and the sound of a trumpet, and the voice of words; which voice those who heard entreated that no word more should be spoken to them; <sup>20</sup> for they could not bear that which was charged, Even if a beast touch the mountain, it shall be stoned; <sup>21</sup> and so terrible was the sight, that Moses said, I am terrified, and trembling. <sup>22</sup> But ye have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, <sup>23</sup> to the general assembly and church of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of righteous men perfected; <sup>24</sup> and to Jesus the mediator of a new covenant, and to the blood of sprinkling, that speaks better than Abel.

<sup>25</sup> See that ye refuse not him who speaks; for if they did not escape, refusing him who declared the divine will on earth, much more shall not we, who turn away from him who speaks from heaven; <sup>26</sup> whose voice then shook the earth; but now he has promised, saying, Yet once more I will shake, not the earth only, but also heaven. <sup>27</sup> And this, Yet once more, signifies the removing of the things shaken, as of things that have been made, that the things which are not to be shaken may abide.

<sup>28</sup> Wherefore, receiving a kingdom

XII. Ver. 3. Himself; several of the earliest documents say, themselves.

Ver. 22, 23. Myriads of angels, etc.: Or, innumerable hosts, the general assembly of angels, and the church of the first-born.



which can not be shaken, let us have grace whereby we may serve God acceptably, with reverence and fear; <sup>20</sup> for our God is a consuming fire.

### CHAPTER XIII

<sup>1</sup> Let brotherly love abide.

<sup>2</sup> Do not forget hospitality; for thereby some entertained angels unawares.

<sup>3</sup> Remember the prisoners, as bound with them; those ill-treated, as being yourselves also in the body.

<sup>4</sup> Let marriage be honored by all, and let the bed be undefiled; for fornicators and adulterers God will judge.

<sup>5</sup> Let your disposition be without love of money, content with what ye have; for he himself has said, I will never leave thee, nor forsake thee.

<sup>6</sup> So that we confidently say,  
The Lord is my helper, and I will not fear;  
What shall man do to me?

<sup>7</sup> Remember those who were your leaders, who spoke to you the word of God; and observing the issue of their manner of life, imitate their faith.

<sup>8</sup> Jesus Christ is yesterday and today the same, yea and forever. <sup>9</sup> Be not carried away with manifold and strange teachings; for it is good that the heart be confirmed with grace, not with foods, which did not profit those who occupied themselves therewith.

<sup>10</sup> We have an altar, from which they have no right to eat who serve the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the holy places through the high priest as an offering for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanc-

tify the people through his own blood, suffered without the gate. <sup>13</sup> Therefore let us go forth to him without the camp, bearing his reproach. <sup>14</sup> For here we have not an abiding city, but are seeking for the one that is to be.

<sup>15</sup> Through him therefore let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that give thanks to his name. <sup>16</sup> But to do good and to communicate forget not; for with such sacrifices God is well pleased.

<sup>17</sup> Obey those who are your leaders, and submit; for it is they who watch in behalf of your souls, as those who are to give account; that they may do this with joy, and not with sighing, for this would be unprofitable for you.

<sup>18</sup> Pray for us; for we are persuaded that we have a good conscience, in all things wishing to deport ourselves well. <sup>19</sup> But I the more earnestly exhort you to do this, that I may the more quickly be restored to you.

<sup>20</sup> Now the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep in virtue of the blood of an eternal covenant, <sup>21</sup> make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory, forever and ever. Amen.

<sup>22</sup> But I exhort you, brethren, bear with the word of exhortation; for I have written to you in few words.

<sup>23</sup> Know that our brother Timothy has been set at liberty; with whom, if he come shortly, I will see you.

<sup>24</sup> Salute all your leaders, and all the saints. Those from Italy salute you.

<sup>25</sup> Grace be with you all. Amen.

XIII. Ver. 9. Occupied themselves therewith: Gr., walked therein.

Ver. 21. Us: Many ancient documents read, you.

## JAMES

## CHAPTER I

<sup>1</sup> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion, greeting.

<sup>2</sup> Account it all joy, my brethren, when ye fall into manifold trials; <sup>3</sup> knowing that the proving of your faith works patience. <sup>4</sup> And let patience have a perfect work, in order that ye may be mature and complete, in nothing lacking.

<sup>5</sup> But if any one of you is lacking in wisdom, let him ask from God, who gives to all readily, and upbraids not, and it will be given him. <sup>6</sup> But let him ask in faith, nothing doubting; for he that doubts is like a wave of the sea driven by the wind and tossed. <sup>7</sup> For let not that man suppose that he will receive anything from the Lord; <sup>8</sup> a man of two minds, unstable in all his ways.

<sup>9</sup> But let the lowly brother glory in his exaltation; <sup>10</sup> and the rich, in his humiliation; because as the flower of grass he will pass away. <sup>11</sup> For the sun rises with the burning heat, and withers the grass, and its flower falls off, and the beauty of its appearance perishes; so also will the rich man fade in his goings. <sup>12</sup> Happy is a man that endures trial; because, when he becomes approved, he will receive the crown of life, which He has promised to those who love him.

<sup>13</sup> Let no one say when he is tempted, I am tempted from God; for God can not be tempted with evil, and himself tempts no one. <sup>14</sup> But each one is tempted, when by his own desire he is drawn away and enticed.

<sup>15</sup> Then desire, having conceived, bears sin; and sin, when completed, brings forth death. <sup>16</sup> Be not led astray, my beloved brethren. <sup>17</sup> Every good giving and every perfect gift is from above, coming down from the Father of the lights, with whom there is no variableness, or a shadow caused by turning. <sup>18</sup> Of his own will he brought us forth with the word of truth, that we should be a kind of first-fruits of his creatures.

<sup>19</sup> Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath; <sup>20</sup> for man's wrath works not God's righteousness. <sup>21</sup> Wherefore, putting off all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. <sup>22</sup> But become doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> Because if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror. <sup>24</sup> For he beheld himself, and has gone away; and straightway he forgot what manner of man he was. <sup>25</sup> But he who looks into a perfect law, the law of freedom, and remains by it, becoming not a forgetful hearer, but a doer of work, this man shall be happy in his doing. <sup>26</sup> If any one thinks that he is religious, while he bridles not his tongue, but deceives his heart, this man's religious service is vain. <sup>27</sup> A pure and undefiled religious service before God and the Father is this: To visit orphans and widows in their affliction; to keep one's self unspotted from the world.

I. Ver. 2, 12. Trials, trial: See note on Heb. 2:18.

Ver. 5. Readily: Gr., simply.

Ver. 13. Tempted: the same word often translated, tried. See note on Heb. 2:18.

Ver. 21. Wickedness; Or, malice.



## CHAPTER II

<sup>1</sup> My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. <sup>2</sup> For if there enter into your synagogue a man with a gold ring, in bright clothing, and there enter in also a poor man in mean clothing; <sup>3</sup> and ye show regard to him that wears the gay clothing, and say, Sit thou here in a good place, and say to the poor man, Stand thou there, or, Sit under my footstool; <sup>4</sup> are ye not partial in yourselves, and become evil-thinking judges? <sup>5</sup> Hearken, my beloved brethren. Did not God choose the poor as to the world to be rich in faith, and heirs of the kingdom which he promised to those who love him? <sup>6</sup> But ye dishonored the poor man. Do not the rich oppress you, and is it not they that drag you before the judgment seats? <sup>7</sup> Do not they blaspheme the worthy name by which ye are called?

<sup>8</sup> If however ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well. <sup>9</sup> But if ye have respect to persons, ye commit sin, being convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law, and yet sins in one point, has become guilty of all. <sup>11</sup> For he who said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou hast become a transgressor of law. <sup>12</sup> So speak, and so do, as men that are going to be judged by a law of freedom. <sup>13</sup> For judgment is merciless to him that showed no mercy. Mercy glories over judgment.

<sup>14</sup> What does it profit, my brethren, if any one says that he has faith, and has not works? Can such faith save him? <sup>15</sup> If a brother or a sister is naked, and in lack of daily food, <sup>16</sup> and one of you says to them, Go in peace, be warmed, and be satis-

fied, but ye give them not the things needful for the body, what does it profit? <sup>17</sup> Even so faith, if it has not works, is dead in itself. <sup>18</sup> But some one will say, Thou hast faith, and I have works; show me thy faith apart from the works, and I will show thee the faith by my works. <sup>19</sup> Thou believest that God is one. Thou doest well; even the demons believe, and shudder. <sup>20</sup> But wilt thou know, O vain man, that faith apart from works is idle? <sup>21</sup> Was not Abraham our father justified by works, when he offered Isaac his son on the altar? <sup>22</sup> Thou seest that faith wrought with his works, and by works was faith completed. <sup>23</sup> And the Scripture was fulfilled which says, And Abraham believed God, and it was reckoned to him for righteousness; and he was called God's Friend. <sup>24</sup> Ye see that by works a man is justified, and not by faith only. <sup>25</sup> And in like manner, was not also Rahab the harlot justified by works, when she received the messengers, and sent them out by another way? <sup>26</sup> For as the body apart from the spirit is dead, so also faith apart from works is dead.

## CHAPTER III

<sup>1</sup> My brethren, become not many of you teachers, knowing that [so] we shall receive greater condemnation. <sup>2</sup> For in many things we all stumble. If any one stumbles not in word, this is a perfect man, able to bridle also the whole body. <sup>3</sup> Now if we put the bridles into the horses' mouths, that they may obey us, we turn about their whole body also. <sup>4</sup> Behold also the ships, though they are so great, and driven by fierce winds, are turned about by a very small helm, whithersoever the helmsman wishes. <sup>5</sup> So also the tongue is a little member, and boasts great things. Behold, how great a forest is kindled by how

small a fire! <sup>6</sup> And the tongue is a fire: that world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of life, and is set on fire by hell. <sup>7</sup> For every nature of wild beasts and birds, of creeping things and things in the sea, is tamed, and has been tamed, by human nature. <sup>8</sup> But the tongue no man can tame; a restless evil, full of deadly poison. <sup>9</sup> Therewith we bless the Lord and Father; and therewith we curse men, who have been made after the likeness of God. <sup>10</sup> Out of the same mouth come forth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup> Does the fountain, out of the same opening, send forth sweet [water] and bitter? <sup>12</sup> Can a fig-tree, my brethren, yield olives, or a vine figs? Neither can salt water yield sweet.

<sup>13</sup> Who is wise and intelligent among you? Let him show, by his good conduct, his works in meekness of wisdom. <sup>14</sup> But if ye have bitter jealousy and party spirit in your hearts, do not glory and lie against the truth. <sup>15</sup> This wisdom is not one that comes down from above, but earthly, natural, demoniacal. <sup>16</sup> For where there is jealousy and party spirit, there is tumult and every bad deed. <sup>17</sup> But the wisdom from above is first pure, then peaceable, yielding, easily persuaded, full of mercy and good fruits, without partiality, unfeigned. <sup>18</sup> And the fruit of righteousness is being sown in peace by those who are working peace.

## CHAPTER IV

<sup>1</sup> Whence are wars, and whence are battles among you? Are they not hence, from your pleasures that war in your members? <sup>2</sup> Ye desire, and

have not; ye kill, and envy, and cannot obtain; ye fight and war. Ye have not, because ye ask not; <sup>3</sup> ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. <sup>4</sup> Adulteresses, know ye not that the friendship of the world is enmity with God? Whoever therefore wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup> Or do ye think that the Scripture says in vain, the Spirit he made to dwell in us has jealous longings? <sup>6</sup> But he gives the more grace. Wherefore he says,

God resists the proud,  
But gives grace to the lowly.

<sup>7</sup> Submit yourselves therefore to God. But resist the devil, and he will flee from you. <sup>8</sup> Draw near to God, and he will draw near to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. <sup>9</sup> Sorrow, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness. <sup>10</sup> Humble yourselves in the sight of the Lord, and he will exalt you.

<sup>11</sup> Do not speak against one another, brethren. He that speaks against a brother, or judges his brother, speaks against the law, and judges the law. But if thou judgest the law, thou art not a doer of law, but a judge. <sup>12</sup> One is the lawgiver and judge, he who is able to save and to destroy. But who art thou that judgest thy neighbor?

<sup>13</sup> Come now, ye that say, To-day or to-morrow we will go into this city and spend one year there, and trade, and get gain; (<sup>14</sup> whereas ye know not what belongs to the morrow; what is your life? for ye are a vapor, that appears for a little time, and then vanishes;) <sup>15</sup> instead of your saying, If the Lord will, we shall both live, and do this or that. <sup>16</sup> But now ye

Ver. 15. Natural: Or, animal. Compare I. Cor. 2:14.  
IV. Ver. 5. Says in vain, etc.: Or, speaks in vain? Does the Spirit which he made to dwell in us long unto envying?



glory in your boastings. All such glorying is evil. <sup>17</sup> To one therefore that knows to do good, and does it not, to him it is sin.

## CHAPTER V

<sup>1</sup> Come now, ye rich, weep, howling, for your sorrows that are coming on you. <sup>2</sup> Your riches are corrupted, and your garments are become moth-eaten. <sup>3</sup> Your gold and silver are rusted; and the rust of them will be a testimony against you, and will eat your flesh as fire. Ye heaped up treasure for the last days! <sup>4</sup> Behold, the wages of the workmen who reaped your fields, which is fraudulently kept back by you, cries out; and the cries of those who reaped have entered into the ears of the Lord of Sabaoth. <sup>5</sup> Ye have been luxurious on the earth, and lived in pleasure; ye have nourished your hearts in a day of slaughter. <sup>6</sup> Ye have condemned, ye have killed the righteous man; he does not resist you.

<sup>7</sup> Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, being patient over it, till it receive the early and latter rain. <sup>8</sup> Be ye also patient; establish your hearts, because the coming of the Lord has drawn near. <sup>9</sup> Murmur not one against another, brethren, that ye be not judged. Behold, the judge stands before the doors. <sup>10</sup> Take, brethren, the prophets, who spoke in the name of the Lord, for an example of affliction,

and of long-suffering. <sup>11</sup> Behold, we count those happy who patiently endured. Ye have heard of the patience of Job, and have seen the end of the Lord's dealings; that the Lord is very pitiful, and of tender mercy.

<sup>12</sup> But above all things, my brethren, swear not; neither by the heaven, nor by the earth, nor by any other oath; but let yours be the yea, yea, and the nay, nay; that ye fall not under condemnation.

<sup>13</sup> Is any afflicted among you? let him pray. Is any cheerful? let him sing praise. <sup>14</sup> Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord. <sup>15</sup> And the prayer of faith will save the sick, and the Lord will raise him up; and if he have committed sins, it will be forgiven him.

<sup>16</sup> Confess therefore your sins to one another, and pray for one another, that ye may be healed. The prayer of a righteous man avails much in its working. <sup>17</sup> Elijah was a man of like nature with us; and he prayed earnestly that it might not rain, and it rained not on the land for three years and six months. <sup>18</sup> And again he prayed, and the heavens gave rain, and the earth brought forth its fruit.

<sup>19</sup> My brethren, if any one among you be led astray from the truth, and one turn him; <sup>20</sup> let him know, that he who turns a sinner from the error of his way, will save a soul from death, and will cover a multitude of sins.

• Ver. 4. • Lord of Sabaoth : That is, Lord of hosts.

## PETER

## CHAPTER I

<sup>1</sup> Peter, an apostle of Jesus Christ, to the sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia; <sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy begot us again to a living hope through the resurrection of Jesus Christ from the dead; <sup>4</sup> to an inheritance imperishable, and undefiled, and unfading, kept in heaven for you, <sup>5</sup> who by the power of God are guarded through faith, unto a salvation ready to be revealed in the last time. <sup>6</sup> Wherein ye greatly rejoice, though now for a little time, if need be, made sorrowful in manifold trials; <sup>7</sup> that the proving of your faith, much more precious than gold that perishes but is proved through fire, may be found unto praise and glory and honor at the revelation of Jesus Christ; <sup>8</sup> whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; <sup>9</sup> receiving the end of your faith, salvation of your souls. <sup>10</sup> Concerning which salvation the prophets diligently sought and searched, who prophesied of the grace toward you; <sup>11</sup> searching unto what time or what manner of time the spirit of Christ which was in them gave indication, when he testified beforehand the sufferings destined for Christ, and the glories that would follow; <sup>12</sup> to whom it was revealed, that not to themselves, but to you they were ministering those things, which now have

been announced to you, through those who brought you the good news by the Holy Spirit sent from heaven; which things angels desire to look into.

<sup>13</sup> Wherefore, girding up the loins of your mind, be sober, and hope perfectly for the grace that is to be brought to you at the revelation of Jesus Christ; <sup>14</sup> as children of obedience, not conforming yourselves to the former desires in [the time of] your ignorance; <sup>15</sup> but as he who called you is holy, be ye yourselves holy in all your conduct; <sup>16</sup> because it is written, Ye shall be holy, because I am holy. <sup>17</sup> And if ye call him Father, who without respect of persons judges according to each one's work, pass the time of your sojourning in fear; <sup>18</sup> knowing that not with perishable things, silver and gold, ye were redeemed from your vain course of life handed over from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot; <sup>20</sup> who was foreknown indeed before the foundation of the world, but manifested in these last times for you, <sup>21</sup> who through him believe on God, who raised him from the dead, and gave him glory; so that your faith and hope might be on God.

<sup>22</sup> Having purified your souls in obeying the truth unto unfeigned brotherly love, love one another from the heart earnestly; <sup>23</sup> being born again, not of perishable seed, but of imperishable, through the word of God, which lives and abides. <sup>24</sup> Because,

All flesh is as grass,  
And all its glory as the flower  
of grass.

The grass withers, and its flower  
falls off;



<sup>26</sup> But the word of the Lord abides forever.  
And this is the word which was preached as good news to you.

## CHAPTER II

<sup>1</sup> Putting off therefore all wickedness, and all guile, and hypocrisies, and envyings, and all evil speakings, <sup>2</sup> as newborn babes, long for the spiritual, unadulterated milk, that by it ye may grow unto salvation; <sup>3</sup> if ye tasted that the Lord is gracious; <sup>4</sup> to whom coming, a living stone, rejected indeed by men, but with God elect, honored, <sup>5</sup> ye yourselves also, as living stones, are being built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

<sup>6</sup> Because it is contained in Scripture, Behold, I lay in Zion a chief corner-stone, elect, honored;  
And he that believes on him shall not be put to shame.

<sup>7</sup> For you therefore who believe is the honor; but for persons who disbelieve,

A stone which the builders rejected,

This became the head of the corner,

<sup>8</sup> and

A stone of stumbling and a rock of offense,

—persons who stumble, being disobedient to the word; to which they were also appointed. <sup>9</sup> But ye are an elect race, a kingly priesthood, a holy nation, a people for a possession [of God]; that ye should show forth the excellencies of him who called you out of darkness into his marvelous light; <sup>10</sup> who once were not a people, but are now God's people; who had not obtained mercy, but now have obtained mercy.

<sup>11</sup> Beloved, I exhort you as foreigners and sojourners, to abstain from fleshly desires, which war against the soul; <sup>12</sup> having your conduct becoming among the Gentiles; that, wherein they speak against you as evil-doers, they may from your good works, beholding them, glorify God in the day of visitation.

<sup>13</sup> Be subject to every human institution, for the Lord's sake; whether to the king, as preeminent; <sup>14</sup> or to governors as sent through him for the punishment of evil-doers and the praise of those who do well. <sup>15</sup> For so is the will of God, that with well-doing ye should silence the ignorance of foolish men; <sup>16</sup> as free, and not as having your freedom for a veil of wickedness, but as God's servants. <sup>17</sup> Honor all men: love the brotherhood; fear God; honor the king.

<sup>18</sup> Servants, be subject to your masters with all fear, not only to the good and forbearing, but also to the perverse. <sup>19</sup> For this is acceptable, if one for conscience toward God endures griefs, suffering wrongfully.

<sup>20</sup> For what glory is it, if when ye sin and are beaten, ye endure it? But if when ye do well, and suffer, ye shall endure it, this is acceptable with God. <sup>21</sup> For to this ye were called; because Christ also suffered for you, leaving you an example, that ye should follow his steps; <sup>22</sup> who did no sin, nor was guile found in his mouth; <sup>23</sup> who, when he was reviled, reviled not again; when he suffered, threatened not; but committed it to him who judges righteously; <sup>24</sup> who himself bore our sins in his own body on the tree, in order that we, having died to sins, should live to righteousness; by whose stripes ye were healed.

<sup>25</sup> For ye were going astray like sheep; but have returned now to the Shepherd and Bishop of your souls.

## CHAPTER III

<sup>1</sup> In like manner, ye wives, be subject to your own husbands; that even if any obey not the word, they may without the word be gained through the conduct of their wives, <sup>2</sup> when they behold your pure conduct in fear. <sup>3</sup> Whose adorning, let it not be the outward one of braiding the hair, and of wearing golden ornaments, or of putting on apparel; <sup>4</sup> but the hidden man of the heart, in that which is imperishable of the meek and quiet spirit, which in the sight of God is of great price. <sup>5</sup> For so in the old time the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands, <sup>6</sup> as Sarah obeyed Abraham, calling him lord; of whom ye became children, if ye do good, and fear no alarm.

<sup>7</sup> Ye husbands, in like manner, dwell with them according to knowledge, giving honor to the woman, as the weaker vessel, as being also joint-heirs of the grace of life; that your prayers be not hindered.

<sup>8</sup> Finally, be all of one mind, sympathizing, loving as brethren, tender-hearted, humble-minded; <sup>9</sup> not returning evil for evil, or reviling for reviling; but on the contrary blessing, because to this end ye were called, in order that ye might inherit blessing. <sup>10</sup> For,

He who wishes to love life,

And to see good days,

Let him refrain his tongue from evil,

And his lips from speaking guile;

<sup>11</sup> Let him avoid evil, and do good;

Let him seek peace, and pursue it.

<sup>12</sup> Because the eyes of the Lord are on the righteous,

And his ears are toward their supplication;

But the face of the Lord is against those who do evil.

<sup>13</sup> And who is he that will harm you, if ye are zealous for that which is good? <sup>14</sup> But if ye should even suffer for righteousness' sake, happy are ye; and fear not as they fear, nor be troubled; <sup>15</sup> but sanctify Christ as Lord in your hearts; ready always for a defense to every one that asks of you an account concerning the hope that is in you, with meekness and fear; <sup>16</sup> having a good conscience, in order that wherein ye are spoken against, they may be ashamed that falsely accuse your good conduct in Christ.

<sup>17</sup> For it is better, if such should be the will of God, that ye suffer for well-doing, than for evil-doing.

<sup>18</sup> Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God, being put to death in flesh, but made alive in spirit; <sup>19</sup> in which also he went and preached to the spirits in prison, <sup>20</sup> who were disobedient in the old time, when the long-suffering of God waited in the days of Noah, while an ark was preparing, in which a few, that is, eight souls, were saved through water; <sup>21</sup> which in an anti-type, baptism (immersion), now saves you also, (not the putting away of the filth of the flesh, but the request of a good conscience toward God), through the resurrection of Jesus Christ; <sup>22</sup> who is on the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

## CHAPTER IV

<sup>1</sup> Christ then having suffered in the flesh, do ye also arm yourselves with the same mind; because he who suffered in the flesh has ceased from sin; <sup>2</sup> that ye no longer may live the time which remains in the flesh by men's desires, but by God's will. <sup>3</sup> For the



time past suffices to have wrought the will of the Gentiles, when we walked in wantonness, lusts, excess of wine, revelings, carousings, and unhallowed idolatries; <sup>4</sup>at which thing they are astonished, as ye run not with them to the same excess of riot, speaking evil of you; <sup>5</sup>who shall give account to him who is ready to judge living and dead. <sup>6</sup>For to this end was the good news preached also to dead men, that they might be judged according to men in flesh, but live according to God in spirit.

<sup>7</sup>But the end of all things is at hand. Be therefore sober, and watch unto prayers; <sup>8</sup>above all things having your love toward one another earnest, because love covers a multitude of sins; <sup>9</sup>hospitable to one another, without murmuring; <sup>10</sup>according as each received a gift, ministering it among yourselves, as good stewards of God's manifold grace; <sup>11</sup>if any one speaks, as uttering God's oracles; if any one serves, as of strength which God supplies; that in all things God may be glorified, through Jesus Christ, to whom is the glory and the might, forever and ever. Amen.

<sup>12</sup>Beloved, be not astonished at the fiery test taking place among you to prove you, as though a strange thing were befalling you; <sup>13</sup>but, in so far as ye share in Christ's sufferings, rejoice; that, at the revelation of his glory also, ye may rejoice with exceeding joy. <sup>14</sup>If ye are reproached in Christ's name, happy are ye; because the Spirit of glory, even the [Spirit] of God, rests on you. <sup>15</sup>For let no one of you suffer as a murderer, or a thief, or an evil-doer, or as a busy-body in other men's matters; <sup>16</sup>but if as a Christian, let him not be ashamed, but let him glorify God in this name.

<sup>17</sup>Because the season is come that judgment should begin from the house of God; and if it begin first from us, what will be the end of those who obey not the gospel of God? <sup>18</sup>And if the righteous is with difficulty saved, where will the ungodly and sinner appear? <sup>19</sup>Wherefore let those also who suffer according to the will of God, commit their souls in well-doing to a faithful Creator.

## CHAPTER V

<sup>1</sup>The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that is going to be revealed; <sup>2</sup>shepherd the flock of God which is among you, overseeing it not by constraint but willingly, according to [the will of] God, not for base gain but with good will; <sup>3</sup>neither as lording it over the allotted charges, but becoming examples to the flock; <sup>4</sup>and when the chief Shepherd is manifested, ye will receive the unfading crown of glory.

<sup>5</sup>In like manner, ye younger, be subject to the elder. Yea, all of you for [serving] one another gird yourselves with humility; because God resists the proud, but gives grace to the lowly. <sup>6</sup>Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season; <sup>7</sup>casting all your anxiety on him, because he cares for you.

<sup>8</sup>Be sober, be watchful. Your adversary the devil, as a roaring lion, is walking about, seeking whom he may devour; <sup>9</sup>whom resist, steadfast in the faith, knowing that the same sufferings are being accomplished in your brethren that are in the world. <sup>10</sup>And the God of all grace, who called you to his eternal glory in

IV. Ver. 4. Riot: Or, disorder.

Ver. 7. Watch: Or, keep awake.

V. Ver. 2. Some documents omit, overseeing it, and, according to God.

Christ, after ye have suffered a little while, will himself perfect, establish, strengthen, settle you. <sup>11</sup> To him be the might, forever and ever. Amen. <sup>12</sup> Through Silvanus our faithful brother, as I consider, I have written to you in few words, exhorting, and

testifying that this is the true grace of God, and therein stand ye. <sup>13</sup> The [church that is] in Babylon, elected with you, salutes you; and Mark, my son. <sup>14</sup> Salute one another with a kiss of love. Peace to you all, that are in Christ.

THE SECOND GENERAL LETTER OF

PETER

CHAPTER I

<sup>1</sup> Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained an equally precious faith with us in the righteousness of our God and Savior Jesus Christ; <sup>2</sup> Grace and peace be multiplied to you, in the knowledge of God and of Jesus our Lord.

<sup>3</sup> Seeing that his divine power has given us all things that belong to life and godliness, through the knowledge of him who called us by his own glory and virtue; <sup>4</sup> through which he has given us precious and exceeding great promises, that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by desire; <sup>5</sup> even for this very reason, adding on your part all diligence, in your faith supply virtue; and in virtue, knowledge; <sup>6</sup> and in knowledge, self-control; and in self-control, patience; and in patience, godliness; <sup>7</sup> and in godliness, brotherly affection; and in brotherly affection, love. <sup>8</sup> For if these things are yours, and abound, they cause that ye shall not be idle nor unfruitful unto the full knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacks these things is blind,

not seeing afar off, having forgotten the cleansing away of his old sins. <sup>10</sup> Wherefore the rather, brethren, earnestly endeavor to make your calling and election sure; for if ye do these things, ye will never fall. <sup>11</sup> For so will be richly supplied to you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>12</sup> Wherefore, I shall be always ready to remind you of these things, though ye know them, and are established in the truth that is with you. <sup>13</sup> And I think it right, so long as I am in this tabernacle, to stir you up by reminding you; <sup>14</sup> knowing that I must soon put off my tabernacle, as also our Lord Jesus Christ signified to me. <sup>15</sup> And I will also earnestly endeavor that at all times ye may be able after my departure to call these things to mind.

<sup>16</sup> For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but had been eye-witnesses of his majesty. <sup>17</sup> For he received from God the Father honor and glory, when such a voice was borne to him from the majestic glory, This is my beloved Son, in whom I am well pleased;

Ver. 10. Some ancient documents omit, settle.

Ver. 12. Silvanus: The same as Silas.

Ver. 13. Or. (possibly) the sister chosen with you, in Babylon, salutes you.

1. Ver. 4. The divine nature; or a divine nature.



<sup>18</sup> and this voice we heard borne from heaven, when we were with him in the holy mount. <sup>19</sup> And we have the prophetic word made more sure; to which ye do well that ye take heed, as to a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts; <sup>20</sup> knowing this first, that no prophecy of Scripture comes of one's own interpretation; <sup>21</sup> for prophecy was never brought by the will of man; but moved by the Holy Spirit, men spoke from God.

## CHAPTER II

<sup>1</sup> But false prophets also arose among the people, as among you also there will be false teachers, who will stealthily bring in heresies of perdition, even denying as Master him who bought them, bringing upon themselves swift perdition. <sup>2</sup> And many will follow their lasciviousness; through whom the way of the truth will be evil spoken of. <sup>3</sup> And in covetousness will they with feigned words make merchandise of you; for whom the judgment from of old lingers not, and their perdition slumbers not.

<sup>4</sup> For if God spared not angels, when they sinned, but casting them down to infernal regions delivered them over to chains of darkness, kept unto judgment; <sup>5</sup> and spared not the old world, but preserved Noah, with seven others, a preacher of righteousness, bringing a flood on the world of ungodly men; <sup>6</sup> and turning to ashes the cities of Sodom and Gomorrah condemned them to overthrow, having made them an example to those who should afterward live ungodly; <sup>7</sup> and delivered righteous Lot, wearied out with the lewd conduct of the lawless; (<sup>8</sup> for in seeing and hearing, that righteous man, dwelling among them, tortured his

righteous soul from day to day with their lawless deeds;) <sup>9</sup> the Lord knows how to deliver the godly out of temptation, and to keep the unrighteous under punishment to the day of judgment; <sup>10</sup> but especially those who walk after the flesh in unclean desire, and despise dominion. Daring, self-willed, they do not tremble when railing at dignities; <sup>11</sup> whereas angels, being greater in strength and power, bring not a railing judgment against them before the Lord.

<sup>12</sup> But these, as irrational creatures, born mere animals for capture and destruction, railing in things they know not, will in their destruction be also destroyed. <sup>13</sup> unrighteously treated as the wages of unrighteousness; accounting it pleasure, to revel in the day time; spots, and blemishes, reveling in their love-feasts while feasting with you; <sup>14</sup> having eyes full of an adulteress, and that can not cease from sin; enticing unstable souls; having a heart exercised in covetousness; children of a curse; <sup>15</sup> leaving the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the wages of unrighteousness, <sup>16</sup> but was rebuked for his own transgression; a dumb ass, speaking with man's voice, forbade the madness of the prophet.

<sup>17</sup> These are waterless fountains, and mists driven by a storm, for whom the blackness of darkness has been kept. <sup>18</sup> For, speaking swelling words of vanity, in desires of the flesh they entice, by wantonness, such as are partly escaping those who live in error; <sup>19</sup> promising them freedom, while they themselves are slaves of corruption; for by what one is overcome, by this he is also enslaved. <sup>20</sup> For if, having escaped the pollutions of the world in the knowledge

II. Ver. 1. Heresies; or sects.

Ver. 4. Infernal regions: Gr., Tartarus.

Ver. 13. Love-feasts: Many ancient documents, read, deceits,

Ver. 18. Desires: Or, lusts.

of our Lord and Savior Jesus Christ, they again are entangled therein and overcome, the last state is become worse with them than the first. <sup>21</sup> For it were better for them not to have known the way of righteousness, than, having known it, to turn back from the holy commandment delivered to them. <sup>22</sup> It has happened to them according to the true proverb, A dog, returning to his own vomit; and, A sow that had washed, to wallowing in the mire.

### CHAPTER III

<sup>1</sup> This is now, beloved, the second letter I am writing to you; in both which I stir up your pure mind by way of remembrance; <sup>2</sup> that ye may remember the words spoken before by the holy prophets, and the commandment of the Lord and Savior by your apostles; <sup>3</sup> knowing this first, that there will come in the last of the days scoffers, in their scoffings, walking after their own desires, <sup>4</sup> and saying, Where is his promised coming? for from the day the fathers fell asleep, all things remain as they were from the beginning of the creation. <sup>5</sup> For this escapes them by their own will, that there were heavens of old, and an earth framed out of water, and through water, by the word of God; <sup>6</sup> by which means the world that then was, being overflowed with water, perished; <sup>7</sup> but the heavens that now are, and the earth, by the same word have been stored up for fire, being kept unto the day of judgment and of perdition of ungodly men.

<sup>8</sup> But, beloved, let not this one thing escape you, that one day is with the Lord as a thousand years and a thousand years as one day. <sup>9</sup> The

Lord is not tardy in respect to the promise, as some account tardiness; but is long-suffering toward you, not wishing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief; in which the heavens will pass away with a rushing noise, and the elements will be dissolved with burning heat, and the earth and the works therein will be burned up. <sup>11</sup> Seeing that all these things are thus dissolving, what manner of men ought ye to be, in all holy conduct and godliness?

<sup>12</sup> looking for and hastening the coming of the day of God, because of which the heavens being on fire will be dissolved, and the elements will melt with burning heat. <sup>13</sup> But, according to his promise, we look for new heavens and a new earth, wherein righteousness dwells.

<sup>14</sup> Wherefore, beloved, seeing that ye look for these things, earnestly endeavor to be found without spot and blameless in his sight, in peace.

<sup>15</sup> And the long-suffering of our Lord account salvation; as our beloved brother Paul also, according to the wisdom given him, wrote to you; <sup>16</sup> as also in all his letters, speaking in them of these things; in which are some things hard to understand, which the ignorant and unstable wrest, as they do also the other Scriptures, to their own perdition.

<sup>17</sup> Ye therefore, beloved, knowing these things beforehand, be on your guard lest, being carried away with the error of the lawless, ye fall from your own steadfastness. <sup>18</sup> But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory, both now and forever. Amen.

Ver. 10. Burned up: Some of the most ancient documents read, found, i. e. discovered.



# THE FIRST GENERAL LETTER OF

# JOHN

## CHAPTER I

<sup>1</sup> That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life;—<sup>2</sup> and the life was manifested, and we have seen, and bear testimony, and report to you the eternal life, which was with the Father, and was manifested to us;—<sup>3</sup> that which we have seen and have heard we report to you also, that ye also may have fellowship with us; and our fellowship also is with the Father, and with his Son Jesus Christ. <sup>4</sup> And these things we write that our joy may be made full. <sup>5</sup> And this is the message which we have heard from him, and announce to you, That God is light, and in him there is no darkness. <sup>6</sup> If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth; <sup>7</sup> but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin. <sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. <sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.

## CHAPTER II

<sup>1</sup> My little children, these things I write to you, that ye may not sin. And if any one does sin, we have a Helper with the Father, Jesus Christ the righteous. <sup>2</sup> And he is a propitiation

for our sins; and not for ours only, but also for the whole world.

<sup>3</sup> And in this we know that we know him, if we keep his commandments.

<sup>4</sup> He that says, I know him, and keeps not his commandments, is a liar, and in him the truth is not. <sup>5</sup> But whoever keeps his word, truly in him the love of God is perfected. In this we know that we are in him. <sup>6</sup> He that says he abides in him ought himself also to walk even as he walked.

<sup>7</sup> Beloved, I write not to you a new commandment, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard. <sup>8</sup> Again, a new commandment I write to you, which thing is true in him and in you; because the darkness is passing away, and the true light is now shining. <sup>9</sup> He that says he is in the light, and hates his brother, is in the darkness until now. <sup>10</sup> He that loves his brother abides in the light, and there is no occasion of stumbling in him. <sup>11</sup> But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he is going, because the darkness blinded his eyes.

<sup>12</sup> I write to you, little children, because your sins have been forgiven you for his name's sake. <sup>13</sup> I write to you, fathers, because ye know him who is from the beginning. I write to you, young men, because ye have overcome the evil one. I have written to you, little children, because ye know the Father. <sup>14</sup> I have written to you, fathers, because ye know him that is from the beginning. I have written to you, young men, because ye are strong, and the word

I. Ver. 4. Our; Many ancient documents read, your.

II. Ver. 1. Helper; or Advocate. Gr. Paraclete.

of God abides in you, and ye have overcome the evil one. <sup>15</sup> Love not the world, neither the things in the world. If any one loves the world, the love of the Father is not in him. <sup>16</sup> Because all that is in the world, the desire of the flesh, and the desire of the eyes, and the vain glory of life, is not of the Father, but is of the world. <sup>17</sup> And the world is passing away, and the desire thereof; but he that does the will of God abides forever.

<sup>18</sup> Little children, it is the last hour; and as ye heard that antichrist is coming, even now many antichrists have arisen; whence we know that it is the last hour. <sup>19</sup> They went out from among us, but they were not of us; for if they had been of us, they would have abode with us; but it was in order that they might be made manifest, that all are not of us. <sup>20</sup> And ye have an anointing from the Holy One, and ye all know; <sup>21</sup> I have not written to you because ye know not the truth, but because ye do know it, and because no lie is of the truth. <sup>22</sup> Who is the liar, but he that denies that Jesus is the Christ? This is the antichrist, he that denies the Father and the Son. <sup>23</sup> Every one that denies the Son has not the Father either; he that confesses the Son has the Father also.

<sup>24</sup> As for you, let that which ye heard from the beginning abide in you. If what ye heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father. <sup>25</sup> And this is the promise which he himself promised us, the life eternal.

<sup>26</sup> These things I have written to you concerning those who are leading you astray. <sup>27</sup> And the anointing which ye received from him abides in you, and ye have no need that any

one teach you; but as his anointing teaches you concerning all things, and is truth, and is not a lie, and even as it taught you, ye abide in him.

<sup>28</sup> And now, little children, abide in him; that, if he be manifested, we may have confidence, and not turn away from him with shame at his coming. <sup>29</sup> If ye know that he is righteous, ye know that every one that does righteousness has been begotten of him.

### CHAPTER III

<sup>1</sup> Behold what manner of love the Father has given to us, that we should be called children of God; and such we are. For this cause the world knows us not, because it knew him not. <sup>2</sup> Beloved, now we are children of God, and it was never yet manifested what we shall be. We know that if he be manifested, we shall be like him, because we shall see him as he is. <sup>3</sup> And every one, that has this hope on him, purifies himself even as he is pure. <sup>4</sup> Every one that commits sin commits transgression of law also; and sin is transgression of law. <sup>5</sup> And ye know that he was manifested that he might take away sins; and in him is no sin. <sup>6</sup> Every one that abides in him sins not; whoever sins has not seen him, nor does he know him.

<sup>7</sup> Little children, let no one deceive you. He that does righteousness is righteous, even as he is righteous. <sup>8</sup> He that commits sin is of the devil; because the devil sins from the beginning. To this end the Son of God was manifested, that he might destroy the works of the devil. <sup>9</sup> Whoever has been begotten of God does not commit sin; because his seed abides in him; and he can not sin, because he has been begotten of God. <sup>10</sup> In this are manifest the children of

Ver. 20. And ye all know: Some ancient documents read, and ye know all things.

Ver. 27. Ye abide: Or, abide.

III. Ver. 2. He be manifested, or it.



## CHAPTER IV

God, and the children of the devil. Every one that does not righteousness is not of God, neither he that loves not his brother; <sup>11</sup> because this is the message which ye heard from the beginning, that we should love one another. <sup>12</sup> Not as Cain was of the evil one, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous. <sup>13</sup> Wonder not, brethren, if the world hates you.

<sup>14</sup> We know that we have passed out of death into life, because we love the brethren. He that loves not abides in death. <sup>15</sup> Every one that hates his brother is a murderer; and ye know that no murderer has eternal life abiding in him. <sup>16</sup> In this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. <sup>17</sup> But whoever has the world's sustenance, and beholds his brother having need, and shuts up his pity from him, how abides the love of God in him?

<sup>18</sup> Little children, let us not love in word, neither with the tongue; but in deed and truth. <sup>19</sup> In this we shall know that we are of the truth, and we shall assure our heart before him, <sup>20</sup> whatever our heart may condemn us for, because God is greater than our heart, and knows all things. <sup>21</sup> Beloved, if our heart condemn us not, we have confidence toward God. <sup>22</sup> And whatever we ask, we receive from him, because we keep his commandments, and do the things that are pleasing before him. <sup>23</sup> And this is his commandment, that we should believe on the name of his Son Jesus Christ, and should love one another, as he gave us commandment. <sup>24</sup> And he that keeps his commandments abides in him, and he in him. And in this we know that he abides in us, from the Spirit which he gave us.

<sup>1</sup> Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone forth into the world. <sup>2</sup> In this ye know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God; <sup>3</sup> and every spirit that does not confess Jesus, is not of God; and this is the spirit of the antichrist, of which ye have heard that it is coming; and now, it is in the world already.

<sup>4</sup> Ye are of God, little children, and have overcome them; because greater is he who is in you, than he who is in the world. <sup>5</sup> They are of the world; for this cause they speak of the world, and the world hears them. <sup>6</sup> We are of God; he that knows God, hears us; he that is not of God, hears us not. From this we know the spirit of truth, and the spirit of error.

<sup>7</sup> Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. <sup>8</sup> He that loves not, has not known God; because God is love. <sup>9</sup> In this was manifested the love of God in our case, that God has sent his only begotten Son into the world, that we may live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.

<sup>11</sup> Beloved, if God so loved us, we also ought to love one another. <sup>12</sup> No one has ever beheld God. If we love one another, God abides in us, and the love of him is perfected in us. <sup>13</sup> In this we know that we abide in him, and he in us, because he has given us of his Spirit. <sup>14</sup> And we have beheld, and testify, that the Father has sent the Son, as Savior of the world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides

in him, and he in God. <sup>16</sup> And we have known, and have believed, the love that God has in our case. God is love; and he that abides in love abides in God, and God abides in him.

<sup>17</sup> In this has love been perfected with us, that we may have confidence in view of the day of judgment; because even as he is, so we also are in this world. <sup>18</sup> There is no fear in love; but perfect love casts out fear, because fear has torment; and he that fears is not perfected in love.

<sup>19</sup> We love, because he first loved us. <sup>20</sup> If any one say, I love God, and hates his brother, he is a liar; for he that loves not his brother whom he has seen, cannot love God whom he has not seen. <sup>21</sup> And this commandment we have from him, that he who loves God love his brother also.

## CHAPTER V

<sup>1</sup> Every one who believes that Jesus is the Christ has been begotten of God; and every one that loves him who begot, loves also him who has been begotten of him. <sup>2</sup> In this we know that we love the children of God, when we love God, and do his commandments. <sup>3</sup> For this is the love of God, that we keep his commandments. And his commandments are not burdensome; <sup>4</sup> because all that has been begotten of God overcomes the world; and this is the victory that has overcome the world, even our faith. <sup>5</sup> And who is he that overcomes the world, but he that believes that Jesus is the Son of God?

<sup>6</sup> This is the one who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood. And the Spirit is he that testifies, because the Spirit is the truth. <sup>7</sup> For there are three that testify; the Spirit, and the water, and the blood; <sup>8</sup> and the three agree in one [testimony.] <sup>9</sup> If we receive

the testimony of men, the testimony of God is greater; because this is the testimony of God, that he has testified concerning his Son. <sup>10</sup> He that believes on the Son of God has the testimony in himself; he that believes not God has made him a liar; because he has not believed in the testimony which God has testified concerning his Son.

<sup>11</sup> And this is the testimony, that God gave to us eternal life and this life is in his Son. <sup>12</sup> He that has the Son has the life; he that has not the Son of God has not the life.

<sup>13</sup> These things have I written to you who believe on the name of the Son of God, that ye may know that ye have eternal life.

<sup>14</sup> And this is the confidence that we have toward him, that, if we ask anything according to his will, he hears us. <sup>15</sup> And if we know that he hears us, whatever we ask, we know that we have the requests which we have asked of him.

<sup>16</sup> If any one see his brother sinning a sin not unto death, he shall ask, and he will give him life,—to those who sin not unto death. There is a sin unto death; not concerning that do I say that he shall make request. <sup>17</sup> All unrighteousness is sin, and there is a sin not unto death.

<sup>18</sup> We know that every one who has been begotten of God sins not; but he that was begotten of God keeps himself, and the evil one touches him not, <sup>19</sup> We know that we are of God, and the whole world is lying in the evil one. <sup>20</sup> And we know that the Son of God has come, and has given us understanding, that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God, and eternal life.

<sup>21</sup> Little children, guard yourselves from idols.

IV. Ver. 20. Cannot love: Many ancient documents read, how can he love.



## THE SECOND LETTER OF

# JOHN

<sup>1</sup>The elder to the elect lady, and to her children, whom I love in truth,—and not I alone but also all that know the truth,—<sup>2</sup>for the sake of the truth, which abides in us, and it will be with us forever: <sup>3</sup>Grace, mercy, peace, shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup>I rejoiced greatly, that I have found some of thy children walking in truth, as we received commandment from the Father. <sup>5</sup>And now I ask thee, lady, not as writing to thee a new commandment, but that which we had from the beginning, that we love one another. <sup>6</sup>And this is love, that we walk according to his commandment; this is the commandment, that even as ye heard from the beginning, ye should walk in it. <sup>7</sup>Because many deceivers have gone out into

the world, who confess not Jesus Christ as coming in the flesh. This is the deceiver, and the antichrist.

<sup>8</sup>Look to yourselves, that ye lose not the things which we wrought, but that ye receive a full reward.

<sup>9</sup>Every one who leads forward, and abides not in the teaching of Christ, has not God. He that abides in the teaching, he has both the Father and the Son. <sup>10</sup>If any one comes to you, and brings not this teaching, receive him not into your house, and give him no greeting; <sup>11</sup>for he that gives him greeting shares in his evil works.

<sup>12</sup>Having many things to write to you, I do not wish to write with paper and ink; but I hope to come to you, and to speak face to face, that our joy may be made full. <sup>13</sup>The children of thy elect sister salute thee.

## THE THIRD LETTER OF

# JOHN

<sup>1</sup>The elder to Gaius the beloved, whom I love in truth.

<sup>2</sup>Beloved, I pray that in all things thou mayest prosper and be in health, as thy soul prospers. <sup>3</sup>For I rejoiced greatly, when brethren came and testified to thy truth, even as thou walkest in the truth. <sup>4</sup>I have no greater joy than this, to hear of my children walking in the truth.

<sup>5</sup>Beloved, thou doest a faithful work, in whatever thou doest to the brethren, and that to strangers, <sup>6</sup>who

testified to thy love before the church; whom thou wilt do well to send forward on their journey worthily of God; <sup>7</sup>for on behalf of the NAME they went forth, taking nothing from the Gentiles. <sup>8</sup>We therefore ought to sustain such persons, that we may become fellow-workers for the truth.

<sup>9</sup>I wrote somewhat to the church; but Diotrephes, who loves to have the preeminence among them, receives us not. <sup>10</sup>Therefore, if I come,

Ver. 12. Our : Many ancient documents read, your.

Ver. 4. Joy : Some ancient documents read, favor.

Ver. 8. For the truth : Or, with the truth.

I will bring to remembrance his deeds which he does, prating against us with evil words. And not content therewith, neither does he himself receive the brethren, and those who wish to do so, he forbids, and casts them out of the church.

<sup>11</sup> Beloved, do not imitate what is evil, but what is good. He that does good, is of God; he that does evil, has not seen God.

<sup>12</sup> To Demetrius, testimony has been borne by all, and by the truth itself; yea, we also testify, and thou knowest that our testimony is true.

<sup>13</sup> I had many things to write to thee, but I do not wish to write to thee with ink and pen; <sup>14</sup> but I hope straightway to see thee, and we shall speak face to face.

Peace be to thee. The friends salute thee. Salute the friends by name.

THE GENERAL LETTER OF

JUDE

<sup>1</sup> Jude, a servant of Jesus Christ, and brother of James, to the called, beloved in God the Father, and kept for Jesus Christ: <sup>2</sup> Mercy, and peace, and love, be multiplied to you.

<sup>3</sup> Beloved, while giving all diligence to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith delivered once for all to the saints. <sup>4</sup> For there crept in stealthily some men, who of old were set forth beforehand to this condemnation, ungodly men, changing the grace of our God into wantonness, and denying the only Master, even our Lord Jesus Christ.

<sup>5</sup> But I wish to remind you though ye know all things once for all, that Jesus, having saved the people out of the land of Egypt, afterward destroyed those who believed not. <sup>6</sup> And angels who kept not their principality, but left their own habitation, he has kept in everlasting bonds under darkness, to the judgment of the great day. <sup>7</sup> As Sodom and Gomorrah, and the cities about them, in like

manner with these giving themselves over to fornication, and going away after unnatural lusts, are set forth as an example, suffering the vengeance of eternal fire. <sup>8</sup> Yet, in like manner, these also in their dreaming defile the flesh, reject dominion, and rail at dignities. <sup>9</sup> But Michael the archangel, when contending with the devil he disputed concerning the body of Moses, dared not bring against him a railing judgment, but said, The Lord rebuke thee! <sup>10</sup> But these rail at whatever things they know not; but what things naturally, as the irrational creatures, they understand, in these they are destroyed. <sup>11</sup> Woe to them! Because they went in the way of Cain, and rushed on in the error of Balaam for wages, and perished in the gain-saying of Korah.

<sup>12</sup> These are the hidden rocks in your love feasts, when they feast with you, fearlessly shepherding themselves; waterless clouds swept along by winds; autumn trees, without fruit, twice dead, rooted up; <sup>13</sup> raging waves of the sea, foaming out their own shame; wandering stars, for

Title and ver. 1. Jude: Same as Judas.

Ver. 4. Set forth: Or, written of.

Ver. 5. Jesus: Many ancient documents read, the Lord.

Ver. 7. Unnatural lusts: Gr., other flesh.



whom the blackness of darkness has been kept forever. <sup>14</sup> And to these also Enoch seventh from Adam prophesied, saying, Behold, the Lord came, with his holy myriads, <sup>15</sup> to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they did, and of all the hard things which ungodly sinners spoke against him. <sup>16</sup> These are murmurers, complaining of their lot, walking according to their desires; and their mouth speaks swelling words; admiring men's persons, for the sake of profit.

<sup>17</sup> But do ye, beloved, remember the words which were before spoken by the apostles of our Lord Jesus Christ; <sup>18</sup> that they said to you, In the last time there will be scoffers, walking after their own ungodly desires.

<sup>19</sup> These are they who make separations; natural [men], not having the Spirit. <sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, <sup>21</sup> keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. <sup>22</sup> And some refute when they are contending; and some save, snatching them out of the fire; <sup>23</sup> and some compassionate with fear, hating even the garment spotted by the flesh.

<sup>24</sup> Now to him who is able to guard you from falling, and to set you without blemish in gladness before the presence of his glory; <sup>25</sup> to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time, and now, and forever. Amen.

## THE REVELATION

### CHAPTER I

<sup>1</sup> The Revelation of Jesus Christ, which God gave him, to show to his servants the things which must shortly come to pass; and he sent and signified [them] through his angel to his servant John; <sup>2</sup> who testified the word of God and the testimony of Jesus Christ, whatever things he saw. <sup>3</sup> Happy he that reads, and they that hear the words of the prophecy, and keep the things that are written therein; for the time is at hand.

<sup>4</sup> John to the seven churches which are in Asia: Grace to you, and peace, from him who is, and who was, and who is to come; and from the seven Spirits that are before his throne; <sup>5</sup> and from Jesus Christ, the faithful witness, the first-born of the dead,

and the ruler of the kings of the earth. To him who loves us, and loosed us from our sins in his blood, <sup>6</sup> and he made us a kingdom, priests to God and his Father; to him be the glory and the might, forever and ever. Amen. <sup>7</sup> Behold, he comes with the clouds; and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail over him. Even so, Amen.

<sup>8</sup> I am the Alpha and the Omega, saith the Lord God, he who is, and who was, and who is to come, the Almighty.

<sup>9</sup> I, John, your brother, and partaker with you in the affliction, and kingdom, and patience in Jesus, was in the island called Patmos, on account of the word of God and the tes-

Ver 16,18. Desires: Or, lusts.

Ver. 19. Natural [men]: See I. Cor. 2:14; Rom. 8:9.

Ver. 22. Refute: Many ancient documents read, compassionate.

I. Ver. 4. Asia: See note on Acts 19:8.

Ver. 5. Loosed: Some ancient documents read, washed.

timony of Jesus. <sup>10</sup> I was in the Spirit on the Lord's day; and I heard behind me a great voice, as of a trumpet, <sup>11</sup> saying, What thou seest, write in a book, and send to the seven churches; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. <sup>12</sup> And I turned to see the voice that was speaking with me. And having turned, I saw seven golden lamp-stands; <sup>13</sup> and in the midst of the lamp-stands one like the Son of Man, clothed with a garment falling down to his feet, and girded round at the breasts with a golden girdle. <sup>14</sup> But his head and his hairs were white, as white wool, as snow; and his eyes were as a flame of fire; <sup>15</sup> and his feet like burnished brass, as if glowing in a furnace; and his voice as the voice of many waters. <sup>16</sup> And he had in his right hand seven stars; and out of his mouth went forth a sharp two-edged sword; and his countenance was as the sun shining in his power. <sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand on me, saying, Fear not; I am the first and the last, <sup>18</sup> and the Living One; and I became dead, and behold I am alive forevermore; and I have the keys of death and of the underworld. <sup>19</sup> Write therefore the things which thou sawest, and the things which are, and the things which are about to take place after these; <sup>20</sup> the mystery of the seven stars which thou sawest on my right hand, and the seven golden lamp-stands. The seven stars are angels of the seven churches; and the seven lamp-stands are the seven churches.

## CHAPTER II

<sup>1</sup> To the angel of the church in

Ephesus write: These things says the one who holds the seven stars in his right hand, he who walks in the midst of the seven golden lamp-stands. <sup>2</sup> I know thy works, and thy labor and thy patience, and that thou canst not bear evil men; and didst try those who call themselves apostles, and they are not, and didst find them liars; <sup>3</sup> and thou hast patience, and didst bear for my name's sake, and hast not grown weary. <sup>4</sup> But I have this against thee, that thou didst leave thy first love. <sup>5</sup> Remember therefore whence thou hast fallen, and repent, and do the first works; or else, I am coming to thee, and will remove thy lamp-stand out of its place, if thou repent not. <sup>6</sup> But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. <sup>7</sup> He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him I will give to eat of the tree of life, which is in the paradise of God.

<sup>8</sup> And to the angel of the church in Smyrna write: These things says the first and the last, who became dead, and lived again. <sup>9</sup> I know thy affliction, and thy poverty, (but thou art rich), and I know the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. <sup>10</sup> Fear not the things which thou art about to suffer. Behold, the devil is about to cast some of you into prison, that ye may be tried, and ye will have affliction ten days. Be thou faithful unto death, and I will give thee the crown of life. <sup>11</sup> He that has an ear, let him hear what the Spirit says to the churches. He that overcomes shall not be hurt by the second death.

Ver. 13. Like the Son of Man; some ancient documents read, like a Son of Man.

II. Ver. 2, 3. Patience: Or, steadfast endurance.

Ver. 6. Nicolaitans: A sect of heresy, teaching and practising immorality. Compare

ch. 2:14,15.

Ver. 9. Blasphemy: Or, reviling.

Ver. 10. Ye will have: Some ancient documents read, ye may have.



<sup>12</sup> And to the angel of the church in Pergamus write: These things says the one who has the sharp two-edged sword. <sup>13</sup> I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas, my faithful witness, who was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against thee, because thou hast there men holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things offered to idols, and to commit fornication. <sup>15</sup> Thus thou also hast men holding the teaching of the Nicolaitans, in like manner. <sup>16</sup> Repent therefore; or else, I am coming to thee quickly, and will make war with them with the sword of my mouth. <sup>17</sup> He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him I will give of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows but he that receives it.

<sup>18</sup> And to the angel of the church in Thyatira write: These things says the Son of God, who has his eyes as a flame of fire, and his feet are like burnished brass. <sup>19</sup> I know thy works, and thy love, and faith, and ministry, and patience; and thy last works more than the first. <sup>20</sup> But I have against thee, that thou sufferest the woman Jezebel, who calls herself a prophetess; and she teaches and seduces my servants to commit fornication, and to eat things offered to idols. <sup>21</sup> And I gave her time to repent; and she is not willing to repent of her fornication. <sup>22</sup> Behold, I cast her into a bed, and those who commit adultery with her, into great affliction, if they repent not of her

works. <sup>23</sup> And her children I will kill with death; and all the churches shall know that I am he who searches minds and hearts: and I will give to you every one according to your works. <sup>24</sup> But to you I say, the rest who are in Thyatira, as many as have not this teaching, who knew not the deep things of Satan, as they say, I cast on you no other burden; <sup>25</sup> but that which ye have, hold fast until I come. <sup>26</sup> And he that overcomes, and he that keeps my works until the end, to him I will give authority over the nations; <sup>27</sup> and he shall shepherd them with a rod of iron, as the vessels of a potter are dashed in pieces, as I also have received from my Father; <sup>28</sup> and I will give him the morning star. <sup>29</sup> He that has an ear, let him hear what the Spirit says to the churches.

### CHAPTER III

<sup>1</sup> And to the angel of the church in Sardis write: These things says the one who has the seven Spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and thou art dead. <sup>2</sup> Become watchful, and strengthen the remaining things, that were about to die; for I have found no works of thine complete before my God. <sup>3</sup> Remember therefore how thou hast received and heard, and keep and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup> But thou hast a few names in Sardis, who did not defile their garments; and they shall walk with me in white, because they are worthy. <sup>5</sup> He that overcomes shall thus be clothed in white garments; and I will not blot out his name out of the book of life, and I will confess his name before my Father, and

Ver. 19. Ministry; or service. Patience: see note on ch. 1: 9.

Ver. 20. The woman: Some ancient documents read, thy wife.

Ver. 23. Minds: Gr., reins.

before his angels. <sup>6</sup> He that has an ear, let him hear what the Spirit says to the churches.

<sup>7</sup> And to the angel of the church in Philadelphia write: These things says the Holy One, the True One, he who has the key of David, he who opens, and no one shall shut, and shuts, and no one opens. <sup>8</sup> I know thy works. Behold, I have set before thee a door opened, which no one can shut; because thou hast a little power and didst keep my word, and didst not deny my name. <sup>9</sup> Behold, I give those of the synagogue of Satan, who say they are Jews, and they are not, but do lie,—behold, I will make them to come and do homage before thy feet, and to know that I loved thee. <sup>10</sup> Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, which is about to come on the whole inhabited earth, to try those who dwell on the earth. <sup>11</sup> I come quickly; hold fast that which thou hast, that no one may take thy crown. <sup>12</sup> He that overcomes, I will make him a pillar in the temple of my God, and he shall go out no more; and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name. <sup>13</sup> He that has an ear, let him hear what the Spirit says to the churches.

<sup>14</sup> And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God. <sup>15</sup> I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. <sup>16</sup> So, because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth. <sup>17</sup> Because thou sayest, I am rich, and have gotten riches, and have need of nothing,

and knowest not that thou art the wretched one, and pitiable, and poor, and blind, and naked; <sup>18</sup> I counsel thee to buy of me gold refined by fire, that thou mayest be rich, and white garments, that thou mayest clothe thyself and that the shame of thy nakedness may not be made manifest, and eyesalve to anoint thine eyes that thou mayest see. <sup>19</sup> As many as I love, I reprove and chasten. Be zealous therefore, and repent. <sup>20</sup> Behold, I stand at the door, and knock; if any one hears my voice, and opens the door, I will come in to him, and I will sup with him, and he with me. <sup>21</sup> He that overcomes, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. <sup>22</sup> He that has an ear, let him hear what the Spirit says to the churches.

## CHAPTER IV

<sup>1</sup> After these things I saw, and, behold, a door set open in heaven, and that first voice, which I heard as of a trumpet speaking with me, saying, Come up hither, and I will show thee the things which must take place after these.

<sup>2</sup> Straightway I was in the Spirit; and, behold, there was a throne set in heaven, and one sitting on the throne; <sup>3</sup> and he who sat was in appearance like a jasper stone and a sardius; and there was a rainbow round the throne, in appearance like an emerald; <sup>4</sup> and around the throne were twenty-four thrones; and on the thrones twenty-four elders sitting, clothed in white garments, and on their heads crowns of gold. <sup>5</sup> And out of the throne come forth lightnings, and voices, and thunders; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God; <sup>6</sup> and before the throne as it seemed a glassy sea

III. Ver. 8. I have set before thee: Gr., given.

Ver. 10. Patience: Or, steadfast endurance. So elsewhere.



like crystal; and in the midst of the throne, and around the throne, four living creatures full of eyes before and behind. <sup>7</sup> And the first creature was like a lion, and the second creature like a calf, and the third creature having the face as of a man, and the fourth creature like an eagle flying. <sup>8</sup> And the four creatures having each of them six wings, around and within are full of eyes; and they cease not day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was, and who is, and who is to come.

<sup>9</sup> And when the living creatures shall give glory, and honor, and thanks, to him who sits on the throne, to him who lives forever and ever, <sup>10</sup> the twenty-four elders will fall down before him who sits on the throne, and will worship him who lives forever and ever, and will cast their crowns before the throne, saying, <sup>11</sup> Worthy art thou, our Lord and our God, to receive the glory, and the honor, and the power; because thou didst create all things, and because of thy will they were, and were created.

## CHAPTER V

<sup>1</sup> And I saw, in the right hand of him who sat on the throne, a book written within and on the back, sealed up with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose its seals?

<sup>3</sup> And no one was able, in heaven, nor on the earth, nor under the earth, to open the book, or to look thereon. <sup>4</sup> And I was weeping much, because no one was found worthy to open the book, or to look thereon. <sup>5</sup> And one of the elders says to me, Weep not; behold, the Lion that is

of the tribe of Judah, the Root of David, prevailed to open the book, and its seven seals. <sup>6</sup> And I saw, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God sent into all the earth. <sup>7</sup> And he came, and has taken it out of the right hand of him who sits on the throne. <sup>8</sup> And when he took the book, the four living creatures, and the twenty-four elders, fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sing a new song, saying, Worthy art thou to take the book, and to open its seals; because thou wast slain, and didst redeem to God by thy blood out of every tribe, and tongue, and people, and nation; <sup>10</sup> and didst make them to our God a kingdom and priests, and they will reign on the earth.

<sup>11</sup> And I saw, and I heard a voice of many angels, around the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, <sup>12</sup> saying with a great voice, Worthy is the Lamb that has been slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing. <sup>13</sup> And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard saying, To him who sits upon the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the might, forever and ever. <sup>14</sup> And the four living creatures said, Amen. And the elders fell down and worshiped.

Ver. 11. They were: Or, they existed.

V. Ver. 1. Seven seals: some ancient documents omit seven.

Ver. 10. They will reign; some ancient documents read, they reign.

## CHAPTER VI

<sup>1</sup> And I saw, when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come. <sup>2</sup> And I saw, and behold a white horse, and he who sat on him had a bow; and a crown was given to him; and he came forth conquering, and to conquer.

<sup>3</sup> And when he opened the second seal, I heard the second living creature saying, Come. <sup>4</sup> And there came forth another horse, a red horse, and to him who sat thereon it was given to take away peace from the earth, and that they should slay one another; and there was given to him a great sword.

<sup>5</sup> And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold a black horse, and he who sat on him had a balance in his hand. <sup>6</sup> And I heard a voice as if in the midst of the four living creatures, saying, A quart of wheat for a denary, and three quarts of barley for a denary; and, The oil and the wine hurt thou not.

<sup>7</sup> And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. <sup>8</sup> And I saw, and beheld a pale horse; and he who sat on him, his name was Death, and the underworld followed with him. And authority was given to them over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

<sup>9</sup> And when he opened the fifth seal, I saw underneath the altar the souls of those that had been slain on account of the word of God, and on account of the testimony which they had. <sup>10</sup> And they cried with a great voice, saying, How long, O Master,

the holy and true, dost thou not judge and avenge our blood on those who dwell on the earth? <sup>11</sup> And a white robe was given to each one of them; and it was said to them, that they should rest yet a little time, until their fellow-servants also and their brethren, who were about to be killed as they were, should be fully numbered.

<sup>12</sup> And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; <sup>13</sup> and the stars of heaven fell to the earth, as a fig-tree casts its unripe figs, when shaken by a great wind; <sup>14</sup> and the heaven parted asunder as a scroll rolled up; and every mountain and island were removed out of their places. <sup>15</sup> And the kings of the earth, and the great men, and the chief captains, and the rich men, and the strong men, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; <sup>16</sup> and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb; <sup>17</sup> because the great day of his wrath has come, and who is able to stand?

## CHAPTER VII

<sup>1</sup> And after this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or on any tree.

<sup>2</sup> And I saw another angel coming up from the rising of the sun, having the seal of the living God; and he cried with a great voice to the four angels, to whom it was given to hurt

VI. Ver. 4. Peace; some ancient documents read, the peace of the earth.

Ver. 8. Death: Or, pestilence.

Ver. 11. Fully numbered; some ancient documents read, have fulfilled their course.

Ver. 15. Chief captains: Gr., military tribunes. See Acts 27:31 and note there.



the earth and the sea, <sup>2</sup> saying, Hurt not the earth, nor the sea, nor the trees, until we have sealed the servants of our God on their foreheads.

<sup>4</sup> And I heard the number of the sealed, a hundred and forty-four thousand were sealed, out of every tribe of the sons of Israel;

<sup>5</sup> Of the tribe of Judah, twelve thousand sealed,

Of the tribe of Reuben, twelve thousand,

Of the tribe of Gad, twelve thousand,

<sup>6</sup> Of the tribe of Asher, twelve thousand,

Of the tribe of Naphtali, twelve thousand,

Of the tribe of Manasseh, twelve thousand,

<sup>7</sup> Of the tribe of Simeon, twelve thousand,

Of the tribe of Levi, twelve thousand,

Of the tribe of Issachar, twelve thousand,

<sup>8</sup> Of the tribe of Zebulun, twelve thousand,

Of the tribe of Joseph, twelve thousand,

Of the tribe of Benjamin, twelve thousand sealed.

<sup>9</sup> After these things I saw, and behold a great multitude, which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands.

<sup>10</sup> And they cry with a great voice, saying, Salvation to our God who sits on the throne, and to the Lamb.

<sup>11</sup> And all the angels were standing round the throne and the elders and the four living creatures, and fell before the throne on their faces, and worshiped God, <sup>12</sup> saying, Amen; the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the

strength, be to our God forever and ever. Amen. <sup>13</sup> And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and whence came they?

<sup>14</sup> And I said to him, My lord, thou knowest. And he said to me, These are those who come out of the great affliction, and they washed their robes, and made them white in the blood of the Lamb. <sup>15</sup> Therefore are they before the throne of God, and they serve him day and night in his temple; and he who sits on the throne will spread his tabernacle over them. <sup>16</sup> They will hunger no more, nor thirst any more; nor will the sun fall on them, nor any heat; <sup>17</sup> because the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of waters of life; and God will wipe away every tear from their eyes.

## CHAPTER VIII

<sup>1</sup> And when he opened the seventh seal, there was silence in heaven about half an hour.

<sup>2</sup> And I saw the seven angels who stand before God, and there were given to them seven trumpets. <sup>3</sup> And another angel came and stood over the altar, having a golden censer; and there was given to him much incense, that he should add it to the prayers of all the saints, on the golden altar which was before the throne. <sup>4</sup> And there went up the smoke of the incense with the prayers of the saints, out of the hand of the angel before God.

<sup>5</sup> And the angel has taken the censer; and he filled it out of the fire of the altar, and cast it into the earth. And there followed thunders, and voices, and lightnings, and an earthquake.

<sup>6</sup> And the seven angels who had the seven trumpets prepared themselves to sound.

<sup>1</sup> And the first sounded; and there followed hail and fire mingled with blood, and they were cast into the earth; and the third part of the earth was burnt up, and the third part of the trees were burnt up, and all green grass was burnt up.

<sup>2</sup> And the second angel sounded; and what seemed a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; <sup>3</sup> and the third part of the creatures that are in the sea, that have life, died; and the third part of the ships were destroyed.

<sup>10</sup> And the third angel sounded; and there fell out of heaven a great star, burning as a torch, and it fell on the third part of the rivers, and on the fountains of the waters. <sup>11</sup> And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

<sup>12</sup> And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of them might be darkened, and the day not shine for a third part of it, and the night in like manner.

<sup>13</sup> And I saw, and heard an eagle flying in mid-heaven, saying with a great voice, Woe, woe, woe, to those who dwell on the earth, by reason of the remaining voices of the trumpet of the three angels who are about to sound!

## CHAPTER IX

<sup>1</sup> And the fifth angel sounded; and I saw a star fallen out of heaven unto the earth, and there was given to him the key of the pit of the abyss.

<sup>2</sup> And he opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were dark-

ened by reason of the smoke of the pit. <sup>3</sup> And out of the smoke came forth locusts into the earth; and there was given to them power, as the scorpions of the earth have power. <sup>4</sup> And it was said to them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God on their foreheads. <sup>5</sup> And it was given to them, that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion, when it strikes a man. <sup>6</sup> And in those days men will seek death, and shall by no means find it; and they will desire to die, and death flees from them. <sup>7</sup> And the shapes of the locusts were like horses prepared for battle; and on their heads what seemed crowns like gold, and their faces were as the faces of men. <sup>8</sup> And they had hair as the hair of women, and their teeth were as the teeth of lions. <sup>9</sup> And they had breastplates, as breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running into battle. <sup>10</sup> And they have tails like scorpions, and stings, and in their tails is their power to hurt men five months. <sup>11</sup> They have over them as king the angel of the abyss. His name in Hebrew is Abaddon, and in the Greek he has a name, Apollyon.

<sup>12</sup> The first woe is past; behold, there come yet two woes hereafter.

<sup>13</sup> And the sixth angel sounded; and I heard a voice out of the four horns of the golden altar which is before God, <sup>14</sup> one saying to the sixth angel who had the trumpet, Release the four angels who are bound at the great river Euphrates. <sup>15</sup> And the four angels were released, who had been prepared for the hour and day and month and year, that they might kill the third part of men. <sup>16</sup> And the number of the armies of the horse-



men was two hundred thousand thousand; I heard the number of them.

<sup>17</sup> And thus I saw the horses in the vision, and those who sat on them, having breastplates of fire, and of hyacinth, and of brimstone; and the heads of the horses are as the heads of lions, and out of their mouths go forth fire, and smoke, and brimstone.

<sup>18</sup> By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone which went forth out of their mouths.

<sup>19</sup> For the power of the horses is in their mouth, and in their tails; for their tails are like serpents, having heads, and with them they hurt.

<sup>20</sup> And the rest of men, who were not killed in these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk; <sup>21</sup> and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

## CHAPTER X

<sup>1</sup> And I saw another strong angel coming down out of heaven, clothed with a cloud, and the rainbow was on his head, and his face was as the sun, and his feet as pillars of fire.

<sup>2</sup> And he had in his hand a little book opened. And he set his right foot on the sea, and his left on the land;

<sup>3</sup> and he cried with a great voice, as a lion roars; and when he cried, the seven thunders uttered their voices.

<sup>4</sup> And when the seven thunders spoke, I was about to write; and I heard a voice out of heaven saying, Seal up the things which the seven thunders spoke, and write them not. <sup>5</sup> And the angel, whom I saw standing on the sea and on the land, lifted up his right hand to heaven, <sup>6</sup> and swore by

him who lives forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be no longer delay; <sup>7</sup> but in the days of the voice of the seventh angel, when he is about to sound, then is the mystery of God finished, as he gave the joyful message to his servants the prophets.

<sup>8</sup> And the voice which I heard out of heaven [I heard] again speaking with me, and saying, Go, take the little book which is open in the hand of the angel, who stands on the sea and on the land. <sup>9</sup> And I went to the angel, telling him to give me the little book. And he said to me, Take and eat it up; and it will make thy stomach bitter, but in thy mouth it will be sweet as honey.

<sup>10</sup> And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as sweet honey; and when I had eaten it, my stomach was made bitter. <sup>11</sup> And they say to me, Thou must again prophesy of many peoples, and nations, and tongues, and kings.

## CHAPTER XI

<sup>1</sup> And there was given me a reed, like a staff, saying, Rise, and measure the temple of God, and the altar, and those who worship therein.

<sup>2</sup> And the court which is without the temple leave out, and measure it not; because it was given to the Gentiles, and they will tread down the holy city forty-two months. <sup>3</sup> And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

<sup>4</sup> These are the two olive trees, and the two lamp-stands, which stand before the Lord of the earth. <sup>5</sup> And if any one wishes to hurt them, fire

X. Ver. 6. Forever. Gr. to the ages of ages. Second member. Some ancient documents omit: The sea and the things that are therein.

goes forth out of their mouth, and devours their enemies; and if any one shall wish to hurt them he must in this manner be killed. <sup>6</sup> These have authority to shut heaven, that it rain not in the days of their prophecy; and have authority over the waters to turn them to blood, and to smite the earth with every plague, as often as they may wish.

<sup>7</sup> And when they shall have finished their testimony, the beast that comes up out of the abyss will make war with them, and will overcome them, and will kill them. <sup>8</sup> And their bodies are on the street of the great city, which spiritually is called Sodom and Egypt, where their Lord also was crucified. <sup>9</sup> And some out of the peoples, and tribes, and tongues, and nations, look on their bodies three days and a half, and suffer not their bodies to be put into a tomb. <sup>10</sup> And they who dwell on the earth rejoice over them, and make merry; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. <sup>11</sup> And after the three days and a half, the breath of life from God entered into them, and they stood on their feet; and great fear fell on those who beheld them. <sup>12</sup> And they heard a great voice out of heaven, saying to them, Come up hither. And they went up into heaven in the cloud, and their enemies beheld them. <sup>13</sup> And in that hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake were killed of men seven thousand persons; and the rest became afraid, and gave glory to the God of heaven.

<sup>14</sup> The second woe is past; behold, the third woe comes quickly.

<sup>15</sup> And the seventh angel sounded; and there followed great voices in heaven, saying, The kingdom of the world is become our Lord's, and his Christ's; and he will reign forever

and ever. <sup>16</sup> And the twenty-four elders, who sit before God on their thrones, fell on their faces, and worshiped God, <sup>17</sup> saying, We give thanks to thee, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power and didst reign. <sup>18</sup> And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to those who fear thy name, the small and the great; and to destroy those who destroy the earth. <sup>19</sup> And the temple of God that is in heaven was opened, and the ark of his covenant was seen in his temple; and there were lightnings, and voices, and thunders, and an earthquake, and a great hail.

## CHAPTER XII

<sup>1</sup> And a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, <sup>2</sup> and heavy with child, and she cries out, travailling in birth, and in pain to bring forth.

<sup>3</sup> And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and on his heads seven diadems. <sup>4</sup> And his tail drags the third part of the stars of heaven; and it cast them to the earth.

And the dragon stood before the woman who was about to bring forth, that when she brought forth, he might devour her child. <sup>5</sup> And she brought forth a man-child, who is to shepherd all nations with a rod of iron; and her child was caught up to God, and to his throne. <sup>6</sup> And the woman fled into the wilderness, where she has a place prepared by God, that they may nourish her there a thousand two hundred and sixty days.

<sup>7</sup> And there was war in heaven,



Michael and his angels [going forth] to war with the dragon. And the dragon warred, and his angels, <sup>8</sup> and they prevailed not, nor was their place found any more in heaven.

<sup>9</sup> And the great dragon was cast down, the old serpent, he that is called the devil and Satan, who leads astray the whole inhabited earth; he was cast down to the earth, and his angels were cast down with him.

<sup>10</sup> And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren is cast down, who accused them before God day and night.

<sup>11</sup> And they overcame him, because of the blood of the Lamb, and because of the word of their testimony: and they loved not their life, even unto death. <sup>12</sup> For this cause rejoice, ye heavens, and those who dwell in them. Woe to the earth and the sea! Because the devil has gone down to you, having great wrath, knowing that he has but a little season.

<sup>13</sup> And when the dragon saw that he was cast down to the earth, he persecuted the woman who brought forth the man-child. <sup>14</sup> And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away by the river. <sup>16</sup> And the earth helped the woman; and the earth opened its mouth, and swallowed up the river which the dragon cast out of his mouth. <sup>17</sup> And the dragon grew angry at the woman; and he went away to make war with the rest of

her seed, who keep the commandments of God, and have the testimony of Jesus.

## CHAPTER XIII

<sup>1</sup> And he stood on the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and on his heads names of blasphemy; <sup>2</sup> and the beast which I saw was like a leopard, and his feet as [the feet] of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his throne, and great authority; <sup>3</sup> and [I saw] one of his heads as it seemed smitten to death. And his death-stroke was healed; and all the earth wondered after the beast. <sup>4</sup> And they worshiped the dragon, because he gave his authority to the beast; and they worshiped the beast, saying, Who is like the beast, and who is able to make war with him? <sup>5</sup> And there was given to him a mouth speaking great things and blasphemies; and authority was given him to work forty-two months. <sup>6</sup> And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, those who tabernacle in heaven. <sup>7</sup> And it was given him to make war with the saints, and to overcome them; and authority was given him over every tribe, and people, and tongue, and nation. <sup>8</sup> And all who dwell on the earth will worship him, whose names are not written in the book of life of the Lamb who is slain from the foundation of the world. <sup>9</sup> If any one has an ear, let him hear. <sup>10</sup> If any one is for captivity, into captivity he goes; if any one shall kill with the sword, with the sword he must be killed. Here is the patience and the faith of the saints.

<sup>11</sup> And I saw another beast coming up out of the earth; and he had

XIII. There should be no break in the connection here.

Ver. 1. Some ancient documents read. I stood on the sand of the sea and I saw, etc.

two horns like a lamb, and he spoke as a dragon. <sup>12</sup> And he exercises all the authority of the first beast in his sight, and causes the earth and those who dwell therein to worship the first beast, whose death-stroke was healed. <sup>13</sup> And he does great signs, so that he even makes fire come down out of heaven on the earth, in the sight of men; <sup>14</sup> and he leads astray those who dwell on the earth, because of the signs which it was given him to do in the sight of the beast; saying to those who dwell on the earth, that they should make an image to the beast, which has the stroke of the sword, and lived. <sup>15</sup> And it was given him to give breath to the image of the beast, that the image of the beast should both speak, and cause as many as worship not the image of the beast to be killed. <sup>16</sup> And he causes all the small and the great, and the rich and the poor, and the free and the bond, to have given them a mark on their right hand, or on their forehead; <sup>17</sup> and that no one should be able to buy or sell, but he that has the mark, the name of the beast, or the number of his name.

<sup>18</sup> Here is wisdom. He that has understanding, let him count the number of the beast, for it is the number of a man; and his number is six hundred and sixty-six.

## CHAPTER XIV

<sup>1</sup> And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty-four thousand, having his name, and the name of his Father, written on their foreheads.

<sup>2</sup> And I heard a voice out of heaven, as the voice of many waters, and as the voice of great thunder;

and the voice which I heard was as that of harpers, harping with their harps. <sup>3</sup> And they sing as it were a new song before the throne, and before the four living creatures and the elders, and no one was able to learn the song, but the hundred and forty-four thousand, who had been redeemed from the earth. <sup>4</sup> These are those who were not defiled with women; for they are virgins. These are those who follow the Lamb, whithersoever he goes. These were redeemed from men, a first fruits to God and to the Lamb. <sup>5</sup> And in their mouth was found no falsehood; they are without blemish.

<sup>6</sup> And I saw another angel flying in mid-heaven, having an eternal message of joy to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people; <sup>7</sup> saying with a great voice, Fear God, and give glory to him, because the hour of his judgment is come and worship him who made the heaven, and the earth, and sea and fountains of waters.

<sup>8</sup> And another, a second angel, followed, saying, Fallen, fallen, Babylon the great, who has made all the nations drink of the wine of the wrath of her fornication.

<sup>9</sup> And another, a third angel, followed them, saying with a great voice, If any one worships the beast and his image, and receives a mark on his forehead, or on his hand, <sup>10</sup> he also shall drink of the wine of the wrath of God, which is mingled undiluted in the cup of his wrath, and shall be tormented with fire and brimstone before the holy angels, and before the Lamb. <sup>11</sup> And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his

XIII. Ver. 15. Image: Some ancient documents read, that even the image of the beast should speak, and he should cause.

Ver. 18. Six hundred: Some ancient documents read, six hundred and sixteen.

XIV. Ver. 10. Undiluted: Gr., unmixed.

Ver. 11. Forever: Gr., to ages of ages.



image, and whoever receives the mark of his name.

<sup>12</sup> Here is the patience of the saints, those who keep the commandments of God, and the faith of Jesus.

<sup>13</sup> And I heard a voice out of heaven, saying, Write, Happy are the dead who die in the Lord, henceforth; yea, says the Spirit, that they may rest from their labors, for their works follow with them.

<sup>14</sup> And I saw, and behold a white cloud, and on the cloud one sitting like a son of man, having on his head a golden crown, and in his hand a sharp sickle. <sup>15</sup> And another angel came forth out of the temple, crying with a great voice to him who sat on the cloud, Put forth thy sickle, and reap; because the hour to reap is come; because the harvest of the earth is ripe. <sup>16</sup> And he who sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

<sup>17</sup> And another angel came forth out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel came out from the altar, having authority over fire; and he called with a great voice to him who had the sharp sickle, saying, Put forth thy sharp sickle, and gather the clusters of the vine of the earth; because its grapes are fully ripe. <sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. <sup>20</sup> And the wine-press was trodden outside of the city, and blood came forth out of the wine-press, even to the bridles of the horses, as far as a thousand and six hundred furlongs.

## CHAPTER XV

<sup>1</sup> And I saw another sign in heaven,

XIV. Ver. 12. Patience: or steadfast endurance.

Ver. 14. A Son: or the Son.

Ver. 15. Ripe: Gr., dried up.

XV. Ver. 3. Ages: Many ancient documents read, nations.

Ver. 6. Stone: Many ancient documents read, (in) linen.

Ver. 7. Forever: Gr., to the ages of the ages.

great and wonderful, seven angels having seven plagues; which are the last, because in them is finished the wrath of God.

<sup>2</sup> And I saw what seemed a glassy sea, mingled with fire; and those who were victorious over the beast, and over his image, and over the number of his name, standing by the glassy sea, having harps of God. <sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

Great and wonderful are thy works, Lord God, the Almighty;

Righteous and true are thy ways, thou King of the ages.

<sup>4</sup> Who shall not fear, O Lord, and glorify thy name?

Because thou only art holy;

Because all the nations shall come and worship before thee;

Because thy righteous acts are made manifest.

<sup>5</sup> And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened; <sup>6</sup> and there came out from the temple the seven angels that had the seven plagues, clothed with pure, bright stone, and girdled about the breasts with golden girdles. <sup>7</sup> And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of God who lives forever and ever. <sup>8</sup> And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter the temple, until the seven plagues of the seven angels should be finished.

## CHAPTER XVI

<sup>1</sup> And I heard a great voice out of the temple, saying to the seven angels,

Go, and pour out the seven bowls of the wrath of God into the earth.

<sup>2</sup> And the first went, and poured out his bowl into the earth; and there came a noisome and grievous sore upon the men who had the mark of the beast, and who worshiped his image.

<sup>3</sup> And the second poured out his bowl into the sea; and it became blood, as of a dead man; and every living being died, those that were in the sea.

<sup>4</sup> And the third poured out his bowl into the rivers, and the fountains of the waters; and it became blood.

<sup>5</sup> And I heard the angel of the waters saying, Righteous art thou, who art, and who wast, the holy One, because thou didst thus judge; <sup>6</sup> because they poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy.

<sup>7</sup> And I heard the altar saying, Even so, Lord God, the Almighty, true and righteous are thy judgments.

<sup>8</sup> And the fourth poured out his bowl on the sun; and it was given to it to scorch men with fire. <sup>9</sup> And men were scorched with great heat, and blasphemed the name of God, who has the authority over these plagues; and they repented not to give him glory.

<sup>10</sup> And the fifth poured out his bowl on the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for pain, <sup>11</sup> and blasphemed the God of heaven, because of their pains and their sores; and they repented not of their works.

<sup>12</sup> And the sixth poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way of the kings, who come from the rising of the sun, might be prepared. <sup>13</sup> And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out

of the mouth of the false prophet, three unclean spirits like frogs; <sup>14</sup> for they are spirits of demons, working signs, which go forth upon the kings of the whole inhabited earth, to gather them to the battle of the great day of God, the Almighty.

<sup>15</sup> Behold, I come as a thief. Happy is he that watches, and keeps his garments, that he may not walk naked and they see his shame.

<sup>16</sup> And they gathered them into the place which is called in Hebrew, Har-Magedon.

<sup>17</sup> And the seventh poured out his bowl on the air; and there came forth a great voice out of the temple, from the throne, saying, It is done. <sup>18</sup> And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men on the earth, so mighty an earthquake, so great. <sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath.

<sup>20</sup> And every island fled away, and mountains were not found. <sup>21</sup> And great hail, as of a talent's weight, comes down out of heaven on men; and men blasphemed God on account of the plague of the hail; because its plague is exceedingly great.

## CHAPTER XVII

<sup>1</sup> And there came one of the seven angels who had the seven bowls, and spoke with me, saying, Come hither, I will show thee the judgment of the great harlot, that sits on many waters; <sup>2</sup> with whom the kings of the earth committed fornication, and those who dwell in the earth were made drunken with the wine of her fornication. <sup>3</sup> And he carried me away in the Spirit into a wilderness. And I saw a

Ver. 18. Were men: Some ancient documents read, was a man.

XVII. Ver. 3. Names: Some ancient documents read, full of names of blasphemy.



woman sitting on a scarlet beast, [with] names full of blasphemy, having seven heads and ten horns. <sup>4</sup> And the woman was clothed in purple and scarlet, and gilded with gold and costly stone and pearls, having in her hand a golden cup, full of abominations and the impurities of her fornication, <sup>5</sup> and on her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

<sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and I wondered when I saw her, with great wonder. <sup>7</sup> And the angel said to me, Why didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. <sup>8</sup> The beast that thou sawest was, and is not, and is about to come up out of the abyss, and to go into perdition; and they will wonder who dwell on the earth, whose names are not written in the book of life from the foundation of the world, when they see the beast, that he was, and is not, and shall come. <sup>9</sup> Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits. <sup>10</sup> And they are seven kings; the five are fallen, the one is, the other is not yet come; and when he comes, he must remain a little time. <sup>11</sup> And the beast that was, and is not, he also is an eighth, and is of the seven, and goes into perdition. <sup>12</sup> And the ten horns which thou sawest are ten kings, who received no kingdom as yet, but receive authority as kings one hour, along with the beast. <sup>13</sup> These have one mind, and they give their power and authority to the beast. <sup>14</sup> These will make war with the

Lamb, and the Lamb will overcome them; because he is Lord of lords, and King of kings, and they who are with him are called, and elect, and faithful. <sup>15</sup> And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes, and nations and tongues. <sup>16</sup> And the ten horns which thou sawest and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire. <sup>17</sup> For God put it into their hearts to do his will, even to do his purpose, and to give their kingdom to the beast, until the words of God shall be accomplished. <sup>18</sup> And the woman whom thou sawest is the great city, which has a kingdom over the kings of the earth.

## CHAPTER XVIII

<sup>1</sup> After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. <sup>2</sup> And he cried with a strong voice, saying, Fallen, fallen, is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird. <sup>3</sup> Because by the wine of the wrath of her fornication all the nations have fallen; and the kings of the earth committed fornication with her, and the merchants of the earth became rich by the power of her luxury.

<sup>4</sup> And I heard another voice out of heaven, saying, Come out of her, my people, that ye may have no fellowship with her sins, and receive not of her plagues. <sup>5</sup> Because her sins in a mass reached even to heaven, and God remembered her iniquities. <sup>6</sup> Reward her as she also rewarded, and render to her double according to her works; in the cup which she mingled, mingle for her twofold. <sup>7</sup> By as much as she

XVIII. Ver. 3. Some ancient documents read, because all the nations have drunk of the wine of the wrath, etc. And some ancient documents omit, the wine of.

glorified herself, and lived luxuriously, so much torment and mourning give her; because in her heart she says, I sit a queen, and am not a widow, and shall see no mourning.

<sup>8</sup> Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be burned up with fire; because strong is the Lord God who judged her. <sup>9</sup> And the kings of the earth, who committed fornication and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning;

<sup>10</sup> standing afar off for the fear of her torment, saying, Woe, woe, the great city Babylon, the strong city! Because in one hour thy judgment has come. <sup>11</sup> And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more; <sup>12</sup> the merchandise of gold, and silver, and costly stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all citron wood, and every vessel of ivory, and every vessel of most costly wood, and brass, and iron, and marble, <sup>13</sup> and cinnamon, and amomum, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and of horses, and chariots, and slaves; and souls of men.

<sup>14</sup> And the fruit that thy soul desired departed from thee, and all the dainty and goodly things perished from thee, and they shall find them no more.

<sup>15</sup> The merchants of these things, who became rich by her, shall stand afar off for the fear of her torment, weeping and mourning, <sup>16</sup> saying, Woe, woe, the great city, that was clothed in fine linen, and purple, and scarlet, and gilded with gold and precious stone and pearl; <sup>17</sup> because in one hour so great riches are made desolate. And every shipmaster, and every one that sails to any place, and

seamen, and as many as do business at sea, stood afar off, <sup>18</sup> and cried out when they saw the smoke of her burning, saying, What city is like the great city? <sup>19</sup> And they cast dust on their heads, and cried out, weeping and mourning, saying, Woe, woe, the great city, wherein all that have the ships in the sea became rich by reason of her luxury! because in one hour she is made desolate. <sup>20</sup> Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; because God judged your judgment on her.

<sup>21</sup> And a strong angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more. <sup>22</sup> And the voice of harpers and musicians and flute-players and trumpeters shall be heard in thee no more; and no craftsman, of whatever craft, shall be found any more in thee, and the voice of a millstone shall be heard in thee no more; <sup>23</sup> and the light of a lamp shall shine in thee no more; and the voice of bridegroom and of bride shall be heard in thee no more; because thy merchants were the great men of the earth; because by thy sorcery all the nations were led astray. <sup>24</sup> And in her was found the blood of prophets and of saints and of all that have been slain on the earth.

## CHAPTER XIX

<sup>1</sup> After these things, I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah! the salvation, and the glory, and the power, are our God's; <sup>2</sup> because true and righteous are his judgments; because he judged the great harlot, who corrupted the earth with her fornication, and avenged the blood of his

Ver. 8. Death: Or, pestilence.

Ver. 8. Some ancient documents omit, the Lord.

XVIII. Ver. 22. Some ancient documents omit, of whatever craft.



servants at her hand. <sup>3</sup> And a second time they said, Hallelujah! And her smoke goes up forever and ever. <sup>4</sup> And the twenty-four elders, and the four living creatures, fell down and worshiped God, who sits on the throne, saying, Amen, Hallelujah! <sup>5</sup> And a voice came out from the throne, saying, Praise our God, all ye his servants, ye who fear him, the small and the great. <sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah! Because the Lord our God, the Almighty, has become king. <sup>7</sup> Let us rejoice and exult, and we will give to him the glory; because the marriage of the Lamb has come, and his wife has prepared herself. <sup>8</sup> And it was given her that she should clothe herself in fine linen, shining, pure; for the fine linen is the righteous acts of the saints. <sup>9</sup> And he says to me, Write, Happy are they who are called to the marriage supper of the Lamb. And he says to me, These are true words of God. <sup>10</sup> And I fell before his feet to worship him. And he says to me, See thou do it not. I am a fellow-servant of thee and of thy brethren who have the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.

<sup>11</sup> And I saw heaven opened, and lo, a white horse, and he who sat on him, called the Faithful One and True; and in righteousness he judges, and makes war. <sup>12</sup> And his eyes are as a flame of fire; and on his head are many diadems; and he had a name written, which no one knows but he himself. <sup>13</sup> And he is clothed with a garment dipped in blood; and his name is called, The Word of God. <sup>14</sup> And the armies which are in heaven followed him on white horses, clothed in fine linen, white, pure. <sup>15</sup> And out of his

mouth goes forth a sharp sword, to smite the nations; and he will shepherd them with a rod of iron; and he treads the wine-press of the fierceness of the wrath of God, the Almighty. <sup>16</sup> And he has on his garment, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun. And he cried with a great voice, saying to all the birds that fly in mid heaven, Come, gather yourselves together to the great supper of God; <sup>18</sup> that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all, both free and bond, and small and great.

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him who sat on the horse, and with his army. <sup>20</sup> And the beast was seized, and with him the false prophet that wrought the signs in his sight, with which he led astray those who received the mark of the beast, and who worshiped his image. The two were cast alive into the lake of fire, that burns with brimstone. <sup>21</sup> And the rest were killed with the sword of him who sat on the horse, which came forth out of his mouth; and all the birds were sated with their flesh.

## CHAPTER XX

<sup>1</sup> And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand. <sup>2</sup> And he laid hold of the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, <sup>3</sup> and cast him into the abyss, and shut it, and sealed it over him, that he should lead the nations astray no more, until the thousand years

should be finished; after these he must be let loose for a little time.

<sup>4</sup> And I saw thrones, and they sat on them, and judgment was given to them; and the souls of those that had been beheaded on account of the testimony of Jesus, and on account of the word of God, and whoever did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand; and they lived and reigned with Christ a thousand years. <sup>5</sup> The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. <sup>6</sup> Happy and holy is he that has part in the first resurrection; over these the second death has no authority, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

<sup>7</sup> And when the thousand years are finished, Satan will be let loose out of his prison, <sup>8</sup> and will go out to lead astray the nations that are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea. <sup>9</sup> And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down out of heaven, and devoured them. <sup>10</sup> And the devil who led them astray was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they will be tormented day and night forever and ever.

<sup>11</sup> And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away, and no place was found for them. <sup>12</sup> And I saw the dead, the great and the small, standing before the throne. And books were opened; and another book was opened, which

is [the book] of life; and the dead were judged out of the things that were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead who were in it; and death and the underworld give up the dead who were in them; and they were judged every one according to their works. <sup>14</sup> And death and the underworld were cast into the lake of fire. This is the second death, the lake of fire. <sup>15</sup> And if any one was not found written in the book of life, he was cast into the lake of fire.

## CHAPTER XXI

<sup>1</sup> And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

<sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

<sup>3</sup> And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be with them as their God. <sup>4</sup> And he will wipe away every tear from their eyes; and death will be no more, nor will mourning, nor crying, nor pain be any more; because the first things have passed away. <sup>5</sup> And he who sat upon the throne said, Behold, I make all things new. And he says, Write; because these words are trustworthy and true.

<sup>6</sup> And he said to me, They have come to pass. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts, of the fountain of the water of life freely. <sup>7</sup> He that overcomes shall inherit these things; and I will be to him a God; and he shall be to me a son.

XX. Ver. 6. A thousand years: Some ancient documents read, the.

Ver. 10. Forever: Gr., unto the ages of ages.

XXI. Ver. 3. (Last clause): Or, and God with them himself will be their God. Compare Immanuel, Matt. 1: 23. Some ancient documents omit, as their God.

Ver. 6. Freely, or gratuitously.



<sup>8</sup> But for the fearful and unbelieving, and defiled with abominations, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, their part shall be in the lake which burns with fire and brimstone, which is the second death.

<sup>9</sup> And there came one from among the seven angels, who had the seven bowls full of the seven last plagues, and spoke with me, saying, Come hither; I will show thee the bride, the wife of the Lamb. <sup>10</sup> And he carried me away in the spirit to a great and high mountain, and showed me the holy city Jerusalem, coming down out of heaven from God, <sup>11</sup> having the glory of God; her luminary like a most costly stone, like a jasper stone, clear as crystal; <sup>12</sup> having a wall great and high; having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel; <sup>13</sup> on the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

<sup>15</sup> And he, who spoke with me had a golden reed for a measure to measure the city, and its gates, and its wall. <sup>16</sup> And the city lies foursquare, and its length is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it are equal. <sup>17</sup> And he measured its wall a hundred and forty-four cubits, the measure of a man, that is, of an angel. <sup>18</sup> And the material of its wall was jasper; and the city was pure gold, like pure glass. <sup>19</sup> The foundations of the wall of the city were adorned with every precious

stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; <sup>20</sup> the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst. <sup>21</sup> And the twelve gates were twelve pearls; each several gate was of one pearl; and the street of the city was pure gold, as transparent glass. <sup>22</sup> And a temple I saw not in it; for the Lord, God, the Almighty, is its temple, and the Lamb. <sup>23</sup> And the city has no need of the sun, nor of the moon, to shine on it; for the glory of God lightened it, and its lamp is the Lamb. <sup>24</sup> And the nations will walk by its light; and the kings of the earth bring their glory into it. <sup>25</sup> And its gates will not be shut by day; for there will be no night there; <sup>26</sup> and they will bring the glory and the honor of the nations into it. <sup>27</sup> And there shall by no means enter into it any thing unclean, or anyone that works abomination and falsehood; but only those who are written in the Lamb's book of life.

## CHAPTER XXII

<sup>1</sup> And he showed me a river of water of life, bright as crystal, going forth out of the throne of God and of the Lamb, <sup>2</sup> in the midst of its street. And on each side of the river, was a tree of life, bearing twelve fruits, every month yielding its fruit; and the leaves of the tree are for the healing of the nations. <sup>3</sup> And there will be no more curse. And the throne of God and of the Lamb will be in it; and his servants will serve him, <sup>4</sup> and will see his face, and his name will be on their foreheads. <sup>5</sup> And there will be no night there; and they need

Ver. 8. Fearful, or cowardly.

XXII. Ver. 1, 2. Or, and he showed me a river of water of life, going forth out of the throne of God and of the Lamb. In the midst of its street and on each side, etc.

Ver. 5. Forever: Gr., unto the ages of the ages.

no lamplight, nor sunlight, because the Lord God will give them light; and they will reign forever and ever.

<sup>6</sup> And he said to me, These words are trustworthy and true; and the Lord, the God of the spirits of the prophets, sent his angel to show to his servants the things which must shortly come to pass. <sup>7</sup> And behold, I come quickly. Happy is he that keeps the words of the prophecy of this book.

<sup>8</sup> And I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. <sup>9</sup> And he says to me, See thou do it not. I am a fellow-servant with thee and with thy brethren the prophets, and with those who keep the words of this book; worship God.

<sup>10</sup> And he says to me, Seal not the words of the prophecy of this book; because the time is at hand. <sup>11</sup> He that is unrighteous, let him be unrighteous still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still.

<sup>12</sup> Behold, I come quickly; and my reward is with me, to give to each one according as his work is. <sup>13</sup> I am

the Alpha and the Omega, the first and the last, the beginning and the end. <sup>14</sup> Happy are those who wash their robes, that they may have right to the tree of life, and may enter by the gates into the city. <sup>15</sup> Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and does a lie.

<sup>16</sup> I, Jesus, sent my angel to testify to you these things in the churches. I am the root and the offspring of David, the bright, the morning star.

<sup>17</sup> And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that thirsts, come; let any one that will, take the water of life freely.

<sup>18</sup> I testify to every one that hears the words of the prophecy of this book, if any one shall add to them, God will add to him the plagues that are written in this book; <sup>19</sup> and if any one shall take away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, which are written of in this book.

<sup>20</sup> He who testifies these things, says, Yea, I come quickly. Amen; come, Lord Jesus.

<sup>21</sup> The grace of the Lord Jesus be with the saints.

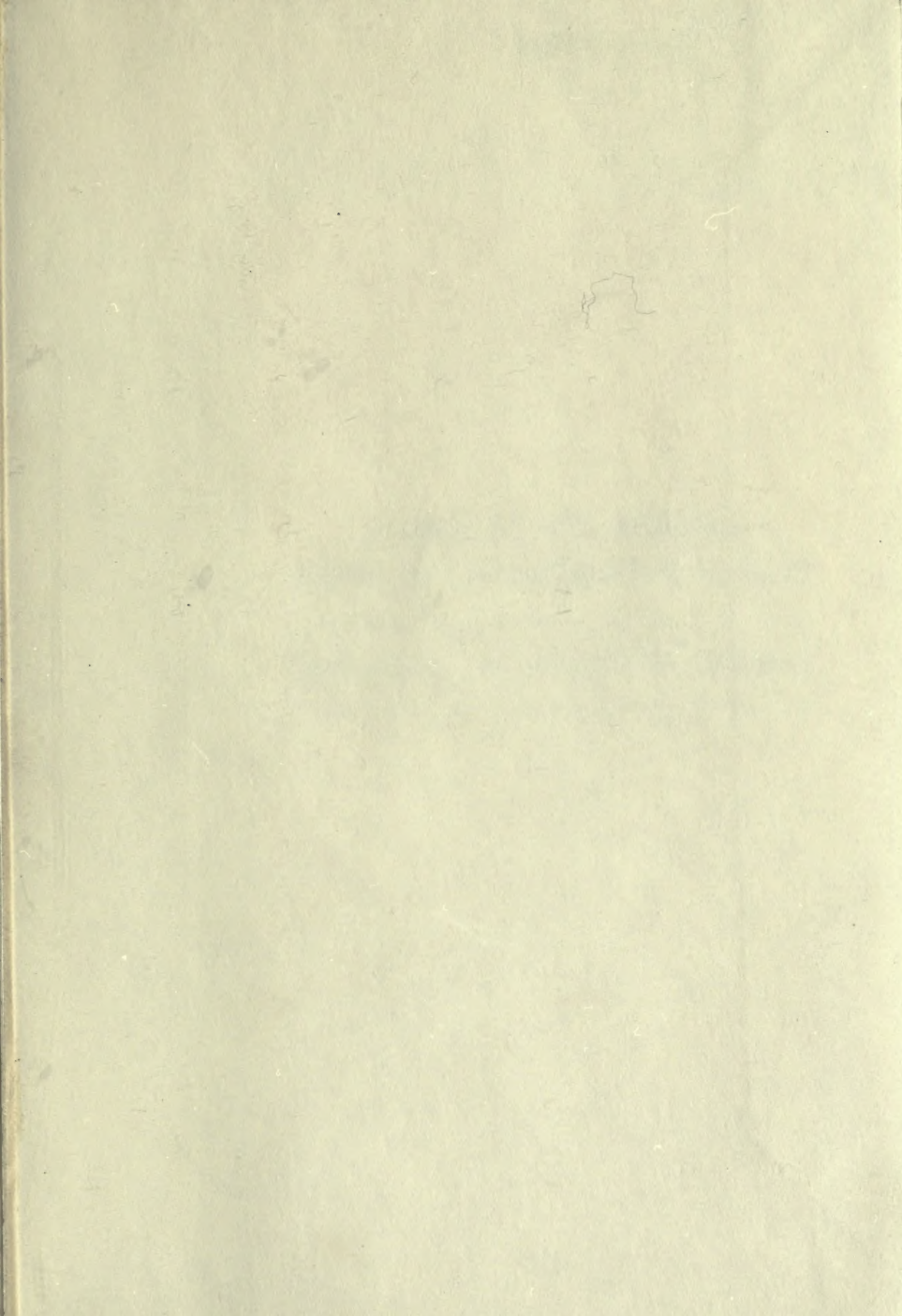
Ver. 14. Right, or the authority over.

Ver. 17. Freely, or gratuitously.

Ver. 21. The Lord Jesus: Some ancient documents add Christ. With the saints: Some ancient documents read, with all.











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